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Sri Sumarni, M, Achmad Dardiri, Darmiyati Zuchdi

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The Development of Character Education Model Based on Strengthening Social Capital for Students of State Islamic University (UIN) Sunan Kalijaga

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Keywords: Module, Character Education, Social Capital, Students

Introduction
Cultural Manifesto of "*Bhineka Tunggal Ika*" (Unity in Diversity) is a determination to establish social cohesion and social integration, as well as grounding implies mutuality (unity and togetherness in feeling and behavior) and cooperation based on mutual interest and a feeling of togetherness. Therefore, Indonesia historically is known as a characterized nation, nation that upholds the values of harmony, togetherness, solidarity, mutual cooperation, politeness, hospitality, and more.

On the other hand, the swift currents of globalization is accompanied by industrialization and modernization have made the success of lives is more measured by the things materially through what so-called "standard of living", it has been putting profits and efficiency as the main encouragement for someone to do an activity, including social interaction and relationships. Meanwhile, the values of solidarity, mutual cooperation, solidarity, harmony, and hospitality are often seen in the opposite position.

In other words, Indonesia is undergoing a fading of social and cultural values. Consequently, social conflict, violence, social riots, vandalism, alienation, anomie, social apathy, and crime, is a reality that increasingly appears to be a tendency in Indonesian society. At the present time Indonesia as a characterized nation has undergone any deterioration.

Among the school and college students have occurred moral decadence of concern. Behavior crashes ethical, moral and law from mild to severe is often demonstrated by the students. Blurred portrait of the education system in Indonesia is also illustrated in the academic year of 2011/2012 and 2012/2013 with the increasingly widespread fights and violence among students. The National Commission for Child Protection (PA) noted that the case of senior to junior bullying remains a murky phenomenon of education in Indonesia in 2011. Noted that there are at least 139 cases of bullying in the school environment. While in early 2012, had found 36 cases. Bullying occurred at Don Bosco High School Jakarta some times ago was being one of the facts. Not stopping there, clashes and violent among the students and college students still on the increase, killing several students and college students (Pratama, 2012: 1).

Case 1a. A girl student comes from rural areas whose life is full of harmony, warmth, togetherness, and caring. In the beginning of her study in Yogyakarta, she experiences loneliness and alienation, as she faces

friends who are less caring, less caring campus, even friends in the boarding house are also less concerned. Because of loneliness, she chatted on the internet as compensation, which later became the beginning of his acquaintance with men masher, and finally plunged into the dark arena of life, promiscuity. Meanwhile, her family did not know, because they was already entrust their daughter to the boarding house managers and famous universities (an interview, September 1st, 2011).

Case 2a. An activist student feels frustrated because he feel aggrieved and underappreciated by campus policy holders because of the system and mechanism of Students Election was less transparent and unfairly for all groups or participants of Students Election. The disappointment culminated in an anarchic demonstration, it clashed with security guards and ended with the sealing of Rector Building by installing a chain with a padlock (an Interview on May 17th, 2013 and Solo Daily Post dated May 18th, 2013).

Case 2b. A girl student told her friend who was depressed even in intense care of a psychologist, her friend frustrated because she has submitted thesis theme for five times but it has not been approved, even got less sympathy from the bureaucrats, so that she got into the trauma of going to the campus. She felt no one cares, embarrassed to friends and family, because she missed in their thesis work. Prolonged sadness makes her frequently daydreaming and depression (an interview on April 13th, 2013).

Although Islam das sollen committed to social capital, but in practice it has not been running so well and manifested in everyday behavior of Muslims. Understanding of different religions causes different interpretation toward a commitment built on social capital. Exclusivist religious fanaticism often be counter-productive to social capital commitment.

In a community of Islamic Higher Education (IHE) including UIN Sunan Kalijaga often found different spiritual vision that could be a barrier of productivity of social capital. Therefore, the spiritual capital is not always directly proportional to the social capital in the community who have a heterogeneous group of religious understanding. This study gives a contribution to the problems ahead and answer the following problem formulations: (1) How does the character of student UIN Sunan Kalijaga Yogyakarta?; (2) What efforts have been made by UIN Sunan Kalijaga in building the character of students?; (3) What concept of character education models is appropriate to be applied to build character of students of UIN Sunan Kalijaga?, and (4) How does the development of character-based education model of social capital to build character of students of UIN Sunan Kalijaga?

Research Methodology

This is a Research and Development (R & D). It is called R & D research because the research will produce a product and will test the effectiveness of these products. The research design refers to the definition given by Borg and Gall (1983:772), that research and development is a process used to develop or validate products used in education.

As a process, research development involves multiple stages: (1) conduct a needs analysis to see any problem, (2) look for the cause of the problem, and (3) using the results of a study to determine the solution that is relevant to the product to be produced; (4) develop the product based on results of the research; (5) do a product validation test through discussion with experts; (6) do a field test of where will the product be used; and (7) give a revise so that the products are appropriate with given criteria or purposes.

Given the time constraints and the cost of research, this study is only focused on product validation tests conducted by experts in a discussion using Focus Group Discussion (FGD), while the effectiveness of the product testing on the field will be done at an advanced stage.

Theoretical Framework

John P. Miller has been doing a research on the subject of students over seven years. Miller found that students experience alienation in school. The alienation triggered the emergence of various aberrations such as student misbehavior, fighting, promiscuity, school dropout, drug addiction, even suicide. Further Miller discovered that one of the main reasons students experience alienation in school is because learning model that violates human values for each student. From the research findings, then he designed educational model known as Humaizing The Classrom, Models of Teaching in Affective Education (Sutrisno, 2011).

Subiyantoro (2010) in his study "The Development of Education Pattern of Religious-Humanist Values of Self-Culture Based of Madrasah Student in MAN Wates 1 Kulon Progo Yogyakarta" concluded that: (1) the actualization of religious values increased. It is characterized by the implementation of increased praying, especially the frequency of completeness in five times praying and evening praying. The increase was also followed by another dimensions, they are faith dimension, the dimension of appreciation, the dimensions of science and the dimensions of religious impact. The actualization of humanist values increased. The increase is on the value of responsibility , the value of honesty, the value of discipline, the value of sense and the creativity of the students; (2) with the pattern of education that gives students the freedom to self-actualize, and be closed with educators, creative and excel in their field. This opens up opportunities for educators to provide guidance in

achieving optimal educational purposes.

In this context Zamroni (Hakiki Mahfuzh, 2010: 1) argues: "..... that every interaction that takes place in a school would generate power that can affect for the school, whether positive or negative, it means that any form of interaction will determine the nature and magnitude of energy. Energy is meant to be positive when the results of the interaction will lead to the effects of motivation and enthusiasm to work harder than the components in it. Conversely, if the interaction is negative will cause a sense of lazy, depressed, and declining morale.

Character education in colleges is a stage of character building that is no less important than character building at the school level. Character education in colleges is a continuation of character education in schooling. Therefore, every college student should has a pattern of character building according with the vision, mission, each of college characteristics. Character education in universities should be designed as a whole. This means that, at the time the student enters a new area as a freshman, in the faculty, in the program of study, in the activities of campus organizations, until graduated as an alumni all have to be designed as a whole (Darmiyati Zuhdi, 2011).

Results and Discussion
1. Character Problem of Students of UIN Sunan Kalijaga
"Alienation" of students since of schooling has been continued to higher education. Included in it is the students who are adapting (1) from pedagogical education system to the andragogis learning system, (2) from the lives that depend on parents to independent life, (3) they who come from the rural to urban areas, where the impact from globalization is stronger came over them. In addition, environmental education in college is more multicultural than the previous educational environment, both within the campus and surrounding communities. Environment thus presenting cultural values sometimes collide with each other.

These conditions can make students confused, which then continues to the mental turbulence that is susceptible to influence as to where currents take them. In turn, the students can show the unstable attitude and easily discouraged, easy to do anarchists, taking drugs, drinking alcohol, promiscuity, suicide or even murder. In other words, the new students are experiencing culture shock.

Therefore, students need a "bridge" to get to the independence. "Bridge" is meant "to give educational reinforcement of social capital" that is able to overcome alienation, loneliness, and even frustration. They need an education which is full of "warmth", mutual trust, caring, togetherness, and harmony.

From the results of the questionnaire distributed to 80 students who are still in the first year of college are also acquired facts, among others: the poor ability of students in terms of self-control (easily carried away), less able to restrain angry and disappointed, less able to accept criticism, and so on, as can be seen in the following graph.

Table 1. LOWEST SCORING RESULTS OF SOCIAL CAPITAL ATTACHED TO NATURE OF PERSONAL

No	No Items	Description	Score	Value
1	3	Trying precedes to make friends with college friends	251	62.75
2	9	Ability not to tell a friend's ugliness	256	64.00
3	23	Do not feel guilty when he/she can not help a friend in need	273	68.25
4	28	Being a good listener (do not dominate the conversation)	280	70.00
5	31	Willingness to accept criticism	254	63.50
6	37	The habit of do not much demand her/his rights	272	68.00
7	41	The habit of inviting friends to help others	257	64.25
8	42	Ability to withstand angry	240	60.00
9	45	Ability to withstand disappointment	274	68.50
10	50	Ability to refrain from a friend's invitation to play	249	62.25
11	51	The ability to say no to friends to go to mall / café	260	65.00
12	56	Having knowledge about the risks of promiscuity	273	68.25
13	57	Having knowledge about the risks of drugs or drinking	271	67.75
14	58	Habit to invite friends for discussion and learning	254	63.50

Source: Results of scoring and questionnaire assessment of Social Capital attached to Nature of Personal (April 2013)

From the table above it can be seen that 14 items get lowest scores of the 60 items in the questionnaire and the low score on the ability to withstand angry only get 240 score out of a maximum score of 400 with a value of 60.00. It can be interpreted qualitatively that the data above shows the low social capital attached to nature of the students or in other words the socialized character of students belong to the category which is tend
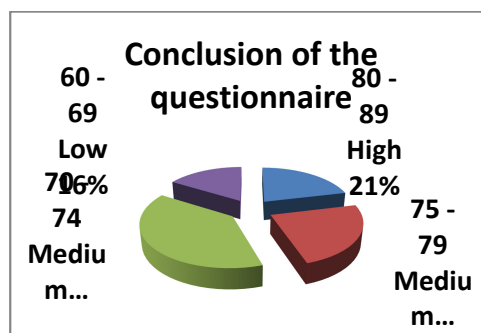
to be quite low, see chart below.

Figure 2.
Conclusion of the Questionnaire of Students' Socialized Character

Score calculation of questionnaire from research subject of 80 students using ideal score of 300, it can be acquired 227 average score or a value of 75,63 in absolute standard. **13** students scored below the 210 out of maximum score of 300 or a value below 70 and **31** students scored below the 225 out of maximum score of 300 with a value below 75. It indicates that most of students have not had a sufficient socialized character. These phenomenon occur to students in Islamic Colleges environment which have been committed in religious field.

On the other hand, it can be proposed that freedom and living high are being one of students' orientation in big cities, including Yogyakarta. Even some students want to be free of any rules that are not in accordance with their wishes, even though the rules benefit them, such as the rule of lectures at UIN Sunan Kalijaga which should amount at least 75%. They generally rebelled to the rules because they considered themselves bound, although such attitudes can plunge them on social issues such as drug abuse, drinking, sexual deviance, violence, and so on.

The results of the identification problem of UIN Sunan Kalijaga students are: **first**, they carry anarchic demonstrations out frequently, even if it was averaged it is done approximately 2 times in a month. Their motives vary, ranging from the increase in fuel, 75% of college attendance, increase in tuition, the cost of language training, paying fees on user education in the library, STUDENT ELECTION, and so on. Their actions also vary, burning tires in the building, breaking glass, damaging the door, sealing the lecture room door, and so on. **Secondly**, promiscuity is rampant, even some girl students are in pregnancy and should be dropped out; **Third**, some students also stuck on drunkenness (drugs, drinking) and cigarette addicts, **Fourth**, the friction (group) because of differences in spirituality vision campus, for example, PMII, HMI, KAMMI, and so on, **Fifth**, there are some students who playing cards, "hanging out" in the park, yard, parking lot, **Sixth**, there are still some students who are less caring, less polite / indifferent, and so forth, **Seventh**, even some students who are leaving obligatory praying and Fridays praying.

The cause of those problems, partly because of the weakness of social control, unreadiness to live independently, alienation, city syndrome, environmental conditions that are not conducive, narrow radius of trust, and so on. Seeing the causes of those problems, it is necessary to design right character education model to provide alternative solutions.

Substance of social capital established, build, strengthen, and enrich human relationships can be a "bridge" for the gap that separates the groups that feel different from each other. The group intended, among others, the rich-poor, urban-rural, slang-squirt, a trend-countrified, live in lodge-do not live in lodge, and so on, including differences in the organization's vision is often based on the spiritual vision (such as: PMII, HMI, KAMMI, and so on). At one of newspaper "Kedaulatan Rakyat" (September 17th,2013) published under the title "Starting Lecture Activities, UIN Campus Like Market", also highlights the many booths set up by various organizations to recruit members, such as HMI, PMII, IMM, KAMMI, also regional-based organizations, and extracurricular activities for hobbies such as rock climbing, mountain climbing, karate, and so on. The main purpose is for regeneration that is the occurrence of relay struggle and their leadership.

These diversity of different colors would be very potential if properly managed and in synergy, but it will be a serious problem if each feels different, there is less healthy competition, which in the end potentially be a conflict.

2. The Existing Models of Character Education at UIN Sunan Kalijaga

Related to the establishment of students character, UIN Sunan Kalijaga does not fully focused and not well-planned yet. But it has a hope, that through the learning socialization is expected that students are able to be discipline, passion, work hard in achieving academic achievement. Through Field Work Experience (KKN), students are expected to have the ability to adapt to the wider community. But the results can be observed that through the 2 programs, students character have not been totality achieved yet (still rampant in doing anarchic

demonstrations, promiscuity, drugs, drinking, plagiarism, etc.). UIN Sunan Kalijaga Yogyakarta continues to improve itself in building character of students as described above.

The writer formulates and conceptualizes the character education that has been carried out in the UIN Sunan Kalijaga. The term raised in doing this research is the existing concept of character education model at UIN Sunan Kalijaga Yogyakarta.
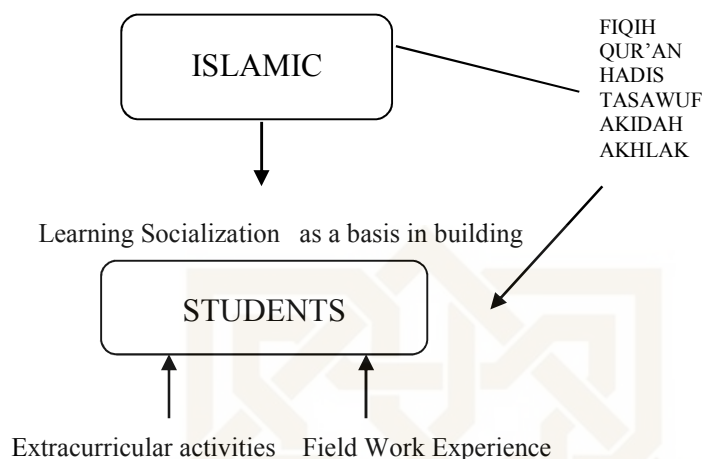

Figure 3.
The Existing Model of Character Education in UIN Sunan Kalijaga

UIN Sunan Kalijaga up to present, focuses on the establishment of fundamentals through course curriculum of Islamic education. It is assumed that the fundamentals are expected to form the character of students will be built. However, the attainment of religious educational outcomes at UIN Sunan Kalijaga until recently is tended to be greater in the cognitive domain (the rector's speech at the inaugural professional teacher, October 30th, 2013). The balance between cognitive and affective domains and psychomotor yet fully proportional (read: it often occur anarchic demonstrations conducted by the students of UIN Sunan Kalijaga).

In establishing students character, UIN Sunan Kalijaga does not fully focused and not well-planned yet. But it has a hope, that through the learning socialization is expected that students are able to be discipline, passion, work hard in achieving academic achievement. Through Field Work Experience (KKN), students are expected to have the ability to adapt to the wider community. But the results can be observed that through the 2 programs, students character have not been totality achieved yet (still rampant in doing anarchic demonstrations, promiscuity, drugs, drinking, plagiarism, etc.). UIN Sunan Kalijaga Yogyakarta continues to improve itself in building character of students as described above.

3. Hypothetical Model Design
a. The values of the characters which are developed
Referring to the stages of moral development stated by Kohlberg, students between the ages of 19-24 years, have entered the post-conventional stage where internalized moral standards are not based on other people but already using the principles which they believed. This level is oriented towards 'social contacts' and 'universal ethical principles'. At the level of social contacts, a person has already had the awareness that everyone has different values and opinions, but also aware of the values of the group and tried to follow the agreement. While at the highest level with the level of universal ethical principle orientation, one's moral principles based on the universal principles such as justice and human rights. This moral characteristics as experienced by individuals aged twenty years and above. Someone who showed postconventional morality view rules as useful mechanism but can be changed in order to maintain social stability in general and to protect human rights. Regulation is not an absolute principle that must be obeyed without be questioned. Individuals with postconventional moral principles to live by their own abstract of right and wrong. They could be breaking the rules that are inconsistent with their principles.

In connection with these moral development, there are basic moral values that can help someone to act morally appropriate in facing environmental pressures that is religiosity, responsibility, caring, and cooperation. From these values for students of UIN Sunan Kalijaga who have problems as already mentioned, namely: (1) anarchic demonstration problems and campus frictions requires the development value of caring and responsibility, (2) the problem of plagiarism and cheating requires values of responsibility, (3) the problem of do not orderly praying, drinking, drugs, and promiscuity requires the development value of acts of worship, the

problem of "alienation" in need of development of caring and cooperation value. So, the values of the characters are developed in this study is the value of praying obedience, responsibility, caring, and cooperation.

Character values that are targeted through a program could be just the values explicitly. In other words, there is a lot of character values that simultaneously participate in it as an accompaniment impact. However, to facilitate the implementation of character education programs, especially Character Education Program Based on Strengthening Social Capital in this study only develop certain values which are considered as universal noble values.

b. Basic Concept of Model

Character education model used in this study is intended as a description of the educational program to develop character values builder. These description are from the basic concepts, component models, approaches, methods, up to strategies, and evaluations, either during the process nor the learning outcomes in character education.

In every community, there are usually a certain social value which dominates the evolving idea. The dominance of certain ideas in the community will establish and reduce the acts the rules of community (the rules of conducts) and the rules of behaviors that form the cultural patterns. Individualistic values, suspicion, and growing conflict in the community can reduce the potential for developing social capital in the community. While the value of togetherness, tolerance, and respect that developed in the community will be able to strengthen the potential of social capital in the community.

Through a variety of horizontal bonding of social capital participated and it is needed to give people a sence of identity and common purpose. Social capital arranges various of social asset, psychological, cultural, cognitive, and institutional that can increase cooperative behaviors that mutually beneficial. Even not only be an adhesive, social capital with social trust and social norm in the social network can be used to solve a variety of problems (a common problem) together in a pattern of reciprocal relationships (resiprocity).

In this context, the role of social capital plays an important role in education to build socialized character. The concept of social capital becomes an important component for building student character, because it puts a human as an important subject in education. There are two groups of definitions of social capital are given by experts. The first group is more emphasis on the network of social relations that are bound by a sense of trust, the ownership of information, mutual understanding, mutual support, and shared values, and the same commitment to the norm. The second group presses the ownership aspects of social capital of nature of personal owned by members of the community that allow the establishment of cooperation among them.

Opinion of the first group is represented by a variety of dynamic theories that see the group of social capital as a group or community that has the characteristics of high cohesion known as Social Capital Attached to the Institutions, while the second group is represented by a theory of personality (traits theorist) who see that the emergence of a new cohesive group would happen if an individual has a particular nature of personality that support them to interact with others. In other words, the second definition is more emphasis on the nature of personal embedded in human beings involved in a social interaction, which consists of: the nature of mental abundance, positive thinking to others, the ability to empathize, having an open attitude, transformational communication, win win solution oriented, serving nature, appreciative habits, and self-control. The definition of the second group is called as the Social Capital Embedded to Nature of Personal.

In the context of this study, the definition of the first group is the social capital embedded in institution used as a basis to build a concept model of the overall that includes four dimensions, namely: the dimensions of **caring** is mutual caring, mutual understanding, positive thinking, ownership of information; the dimensions of **sharing** are mutual trust, mutual sharing, mutual support and mutual cooperation internally; the dimensions of **networking** are an openness and mutual cooperation externally; and the dimensions of **problem solving** are mutually facilitate in the search for solutions to the problems faced by members of the community and self-control not to cause problems in the community. The definition of social capital provided by this first group can be called as Structural Social Capital or Attached to the Institution, as seen in the picture below.

While the definition of the second groups embedded the nature of personal used to systematize the modules of character education based on social capital. It is based on the assumption that the character development is influenced by many factors: heredity (nature) and environment (nurture) where the concerned person grows and thrives. So the efforts of the development of students character can be done through: (1) the development of nature of personal and (2) environmental factors engineering.

c. The Approaches

The approach of character education is a way to overcome the problems in the character education or to achieve character educational goals. A single strategy apparently is no longer appropriate, much less the nuances of awarding exemplary indoctrination is also less effectively applied, since the difficulty of determining the most appropriate to be used as exemplary. In other words, it takes multiple approaches or by Kirschenbaum (1995) in Zuchdi, 2013: 32) is called a comprehensive approach. Comprehensive term used in character education based

on strengthening of social capital slightly different from the approaches developed Kirschenbaum, although the term is same.

Approach to character education in this study refers to the approach in the study of social capital which is in general has three main directions, namely: a micro approach or cognitive social capital, meso approach or structural social capital, and macro approach (institutional social capital).

Micro approach includes the study of the potential of each individual to perform the cooperation used as the basis for assessing the nature of the social capital embedded in the individual. This is consistent with the core value that underlie cognitive social capital, that is civic engagement, it is an "encounter between people who are based on a deep emotional bond, a warm relationship, close feeling psychologically, and bonds of solidarity that is built on the basis of empathy and universal brotherhood".

Meso approach emphasizes the structures that are more instrumental, which facilitates the the cooperation within a community through the creation of rules, procedures, organizational structure, and habituations which becomes a joint commitment, for example: the campus rules of conduct (code of conduct), the presence of student rules, lecturer code of ethics, duties and functions of the Academic Advisor, and SOP Service to students. Meso approach in this study is in the form of policies and rules issued to enrich social capital by Ancok 2003, which are consisted of: policies that create a community free from fear, free from oppression, anti-discriminative, caring, mutual friendship and cooperation.

While the macro approach focuses on the positive conditions for the creation of a network of cooperation, particularly associated with outside parties, such as between educational institutions with families and communities. The activities can be done by building and strengthening networks of cooperation between two or more groups or institutions to foster mutual trust, mutual caring, and mutual cooperation, for example create a forum of a relationship between students, parents with the study program / department / faculty / university.

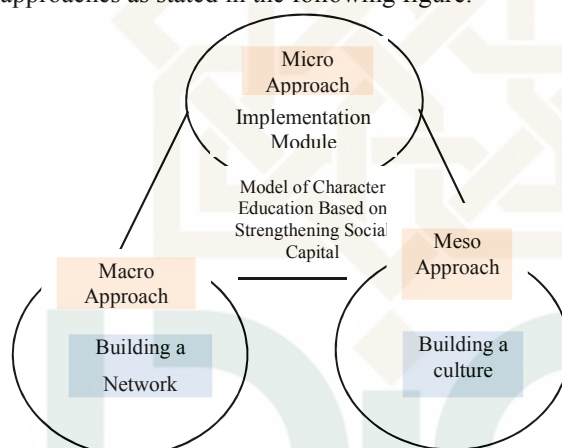All three approaches as stated in the following figure.

**Figure 4. Comprehensive approach to Model of Character Education
Based on Strengthening Social Capital**

Through these approaches, the students in the Islamic University who were mostly away from the family, social capital needs to be cultivated in order not to feel hopeless, alienated, isolated, which could make them desperate and do things that are out of his senses such as: anarchists demonstration, drug addicts, drinking, promiscuity, terrorism, and so forth. So, UIN Sunan Kalijaga builds the institution with a vision "*rahmatan lil'alamiin"*.

d. Summary of Module Content

According to Ancok the definition of social capital stated by Fukuyama contains the teachings of doing good to fellow human beings and the five aspects of values proposed by Schwartz (1994), namely: Universalism or caring is a value of understanding others: (1) appreciation, tolerance, and care for human beings and other creatures of God's creation; (2) benevolence or sharing is value of the maintenance and improvement of welfare others, (3) tradition or integrity is a value that contains awards, commitments, and acceptance, to traditions and the idea of traditional culture; (4) conformity or networking is the value associated with the self-restraint of encouragement and actions that harm others, and (5) the security or problem solving is a value that contains the safety, harmony, stability of society in dealing with others and treat ourself. Five kinds of social values attached to such a person can be social glue in a society that is very needed in the era of globalization, where information technology has weakened the relationship among humans.

Sourced from the verses of Al-Quran and Al-Hadith which are categorized into five aspects of values

stated by Schwatz are being the basis of preparation of the module materials of character educationbased on strengthening social capital, as seen in the picture below.
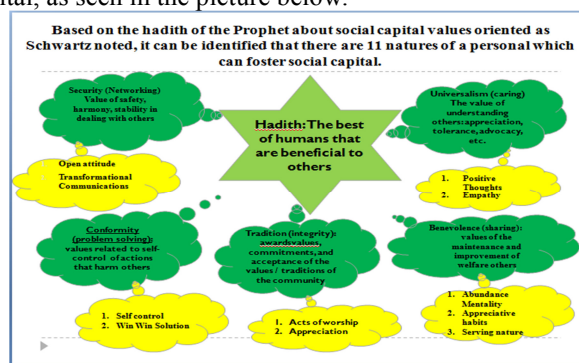

Figure 6. Mapping of Social Capital Embedded Personal Nature

More details can also be described as follows.

Figure 7. Five Grown Pillars of Social Capital and Nature of Personal

Experts and Practitioners Validation

Validation test of basic concepts of the model, the structure and components of the model, the content of components of the model, and indicators of success of each variable from hypothetical models in this study using the technique of expert judgment which is done through focus group discussions / FGD. In this focus group discussions involve experts, they are those who have qualifications in the character education field, Islamic education, social capital (sociology and psychology), Indonesian, curriculum, and R & D methodology.

Characteristics of the expert, that is one who has competence in accordance with the field and good performance. In a FGD forums, experts justify the concept, structure and component models which is designed by researchers. In justification, experts do evaluation and assessment of the model developed. Expert validation test is done one time, and the products resulting from this validation activity is input on the basic concepts, structures and components of the model, the content of the component models and system models. The results of the validation activities are the inputs and suggestions in improving the developed model is the final model.

From the results of FGD with expert can be concluded that the inputs given by the experts include: (1) Consistent, meaning no need revision, (2) it is necessary to give a concrete example in the discussion of the personal traits which are contextually they have been doing it, and (3) it is necessary to give a concrete example as a reflection of the problem identification when the students are still weak in the ownership of nature of a personal as discussed.

The results of Implementation Character Education

The model has proven its validity through the Expert Test Validation in Focus Group Discussion forum. The result of the implementation of this model is an increase in the actualization of student character values. It is characterized by the implementation of increased prayer, especially the frequency of completeness five daily prayers, the Sunnah prayers and night prayers. This increase is also followed by other dimensions, namely: sunna fasting and orderliness to read the Qur'an, especially students who live in boarding school.

Actualization value of honesty increased in the realm of individual, but it has not seen on collective and public service area. Actualization values of caring, cooperation and responsibility increased greatly, characterized by one's willingness to help others defeating his own benefit, to help ever hurt friends, and students' ability to handle of social activities independently (without the assistance of lecturers) in Sumbing with four activities at once : (1) giving food aid and wear decent clothing to Sumbing people, (2) quiz for elementary students, (3) educational games and outbound for elementary students, and (4) educational screenings for

Sumbing citizens.

Actualization values of caring, cooperation, and responsibility also increases at boarding house environment, it is characterized by: (1) the handling of garbage problems by collecting and classifying the types of garbage: paper, plastic, and cans and then sold and saved the results to all residents of boarding house; (2) the handling of correspondence temporary residence problem, (3) the handling of ethical socializing problems of multicultural students, and (4) the increase in the handling of boarders' orderliness by re-establishing the rules of boarding house through the existing regulation and socialization.

Using a quantitative analysis, this model is very effective to build character of caring and cooperation, effective enough to build the character of acts of worship and responsibilities, and less effective to build the character of honesty.

Conclusions

From the discussion above can be formulated some conclusions from this study as follows:

1. Most students demonstrate attitudes and behaviors easily discouraged, easy to do anarchists, taking drugs, drinking alcohol, promiscuity, not even within disorderly worship. For students of UIN Sunan Kalijaga, these conditions were exacerbated by various differences, particularly in terms of the organization's vision they followed.
2. The substance of social capital is to establish, build, strengthen, and enrich human relationships can be "bridge" the gap that separates the groups which feel different from each other. Differences can provide beauty when well managed, but it can be a disaster, when each wants to win and self-serving.
3. Islam is very committed within the productivity of social capital, but not necessarily manifested in everyday life, even in environments Islamic University, as UIN Sunan Kalijaga. Colleges are academic institutions which is in their work need to uphold the values of professionalism in the development of science and technology. In order that UIN Sunan Kalijaga is able to create a peace, a solid, and educative conditions, it is necessary to implement character education model based on strengthening social capital, which packaged in the form of modules.
4. Module of Character Education Based on Strengthening Social Capital composed referring to the verses of the Qur'an and Hadith and the concept of social capital embedded a nature of personal which includes: ability to thankful, worship / praying, the nature of mental abundance, positive thinking to others, the ability to empathize, having an open attitude, transformational communication, win win solution oriented, serving nature, appreciative habits, and self-control.
5. The validation results of the model through FGD, it is obtained an input that it is needed a concrete examples or an actual experience of students either to be an example nor a valuable lesson at the same time as a reflectionneither on the discussion of certain topics that some students are still weak in personalities.

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