

# PROCEEDING

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**THE 3<sup>rd</sup> SUMMIT MEETING ON EDUCATION  
INTERNATIONAL SEMINAR**

## **Values – Based Learning for Wonderful Children**

**Yogyakarta, November 22<sup>nd</sup> 2016**

ISBN 978-602-74934-3-8

**Teacher Education “Madrasah Ibtidaiyah”**

Faculty of Tarbiya and Teacher Training  
State Islamic University Sunan Kalijaga  
Yogyakarta

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**Yogyakarta**  
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**Cetakan I, Nopember 2016**

Kerjasama:

**Penerbit Literasi Media**

Karanganyar-Klodangan 004/027 Sendangtirto Berbah Sleman  
D.I. Yogyakarta 55573  
Phone : +6281555666954  
Email : [literasimedia01@gmail.com](mailto:literasimedia01@gmail.com)

Dengan

**Prodi PGMI**  
Fakultas Ilmu Tarbiyah dan Keguruan  
Universitas Islam Negeri (UIN) Sunan Kalijaga  
Yogyakarta

---

### Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)

Diane G. Tillman... [et al], Values-Based Learning for Wonderful Children, Editor. Istiningsih... [et al.] -  
Cetakan 1- Yogyakarta; Literasi Media & Prodi PGMI UIN Suka, 2016.

viii + 232 hlm, 29 x 21

**ISBN: 978-602-74934-3-8**

**PREFACE: PROCEEDING THE 3<sup>rd</sup> SUMMIT MEETING ON EDUCATION  
INTERNATIONAL SEMINAR  
“Values – Based Learning for Wonderful Children”**

*Alhamdulillahirabbil'alamin. Wabibinasta'in 'alaumuridunnyaawaddin. Wash-sholawatuwassalamu'al aasrofilanbiya'Inwalmursalin. Wa'alaalibiwaashabibiqjmain. Ammaba'du.* Praise be to Allah, prayers and greetings may always devoted to the Prophet Muhammad, and his Companions and those who continue to follow his Sunnah.

This international seminar was held on the basis of the need for the sake of change, innovations are constantly learning to the attention of academics and practitioners. In this case teacher education “madrasah ibtidaiyah” will make every effort to continue to develop activities that support quality improvement, both for professors, students, and even for alumni of primary education itself, as well as the public in general as users of the alumni in primary Faculty Tarbiyah and Teaching Training, UIN Sunan Kali jaga

The quality improvement of which is done in the form of implementation of the ‘international seminar’. The international seminar will set the theme of **The 3<sup>rd</sup> Summit Meeting on Education 2016**. The activities organized include the activities of the International Seminar on the theme **Values – Based Learning for Wonderful Children**.

The speaker of this event from various countries, namely:

1. Diane Tillman from USA
2. Christopher Drake, Association for Living Values Education International from T'ionggok
3. Taka Nurdiana Gani from Indonesia
4. Ahmad Arifi from Indonesia

So that we can convey the essence of the organization associated with the The 3<sup>rd</sup> Summit Meeting on Education. We thank you very much for your participation and support from various parties that we can not mention one by one. Without the help and participation of colleagues of all these activities can not be carried out well. Hopefully this activity can increase the contribution to the repertoire of science, especially in basic education and bring benefits to the participants and readers.

Yogyakarta, November, 22<sup>nd</sup> 2016

International Seminar Committee

## **PREFACE**

All praise be to Allah SWT, for His bless and mercy, so that we as editorial team can complete this international seminar proceedings. The International Seminar that held by Department of Education for Madrasah Ibtidaiyah Teachers (Prodi Pendidikan Guru Madrasah Ibtidaiyah/PGMI) Faculty of Tarbiya and Teaching Training, State Islamic University Sunan Kalijaga Yogyakarta is held annually as a part of 3<sup>rd</sup> Summit Meeting on Education with the theme: “Values-Based Learning for Wonderful Children”.

This Proceedings deliver main papers from seminar speakers, i.e.: Diane Tillman, Christopher Drake, and Taka Nurdiana Gani, Ahmad Arifi; and also supporting papers that consist of eleven papers related to the implementation of values education in general; and ten papers related to the implementation of values education for children.

We very appreciate for the participation from researchers and writers for their papers that submitted to this proceeding, especially to writers from: The Islamic State Institute Imam Bonjol Padang, The State Islamic University Raden Fatah Palembang, The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, Majalengka University, The STAIN Pamekasan, Jabal Ghafur University Salatiga, the State Institute for Islamic Studies Ma'arif NU Metro, Muhammadiyah University Yogyakarta, IAI Ibrahimy Genteng Banyuwangi, The State Islamic Institue Syekh Nurjati Cirebon, Muhammadiyah University Magelang, and Sriwijaya University Palembang.

We have tried to compile these proceedings as well as possible. For the sake of improvement in the future, we expect criticisms and suggestions. Hopefully, these proceedings can be beneficial for knowledge development and can contribute to the advancement of education in Indonesia.

Yogyakarta, November, 22<sup>nd</sup>, 2016

Editorial Team

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# DEVELOPMENT CHARACTER EDUCATION PERSPECTIVE ISLAMIC EDUCATION IN THE ERA OF ASEAN ECONOMIC COMMUNITY (AEC)

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## **Abstract:**

The role of education is coloring in developing the potential of their students. A teacher would be good if the educator must first straighten out his intention, deeds or charitable accepted by Allah is only charity which builds on a genuine intention-souled because it would please God alone. When educating only to seek His pleasure, then Allah guided us find the solutions of the problems we face as educators to the streets of his. Educating is a calling with affection as a form of charity to the Ar-Rahman and Ar-Rahim. Mendidik is the internalization of values into self-learners. Internalization of values that can only be embedded in the soul of learners when delivered with affection. Because love can break through psychological barriers and obstacles that mengkerdikan learners with various labels, such as stupid, naughty, mental retardation, defects and the like. Compassion implies softness, politeness, caring, understanding, caring, respect and venerate. Character education in different countries have become important and also a special attention in order to prepare the next generation of quality, character education applied not only to the interests of individual citizens, but also for members of the community as a whole. Character education is the deliberate effort of our entire school life and Islamic dimension to help the formation of character optimally.

**Keyword:** *Education, Islamic and character development*

## **A. Background**

Education is a key element in building a society and a civilized nation and dignity. Unfortunately with the age of more than half a century, Indonesia has not fully able to build a culture to be proud of. When connected with a philosophical view of education of Indonesia on national education goals is educating the nation detailed that is reinforced in the National Education Act number 20 of 2003. In addition, Law No. 2/1989 and Law No. 2/2003 on the domination by the affective domain or the formation of attitudes or personality sublime. This suggests that the value system that is faithful, berakhlakul karimah, and work righteousness is the foundation first and foremost as a moral and ethical foundation for the domain of intelligence and other skills that

today there has been a dis-orientation.

Educating is helping learners to develop itself optimally in the knowledge, skills, values, attitudes, and behavior patterns that are useful for life (Vembriarto et al, 1994). Help learners to explore, identify, locate, develop and actualize the best potential in the self-learners through counseling, training, modeling, conditioning and habituation, so that he became a human being for the sake of another human (individual piety and wisdom social), human being independent and contribute to the life, the environment and the world in a dignified wisdom. Educating is to carry out the mandate fully respect the form jawabsebagai ikhsan to Al-Hafidh and Al-Wakiil. Apa else and no matter how small we do as educators to be accountable to Allah SWT.

Educators who have this realization will educate with a full sense of responsibility, to uphold the confidence (trust), commitment, and integrity. "... .. Work ye, then Allah and His messenger and the believers will see your work it, and you will be returned to Allah who knows the will of the unseen and the real, and preached unto you what ye used to do. "(QS. At-Tawbah / 9: 105) then formulated educate in islam is a process of internalization of noble values to honor the students and make them happy and feel happy. This process is performed on an ongoing basis to explore, identify, train, guide, develop and actualize the potential that exists in the self-learners, contribute to the environment and self.

Drost (2001: 11) argues that the education process is not only the knowledge and understanding of learners who need to be established but the attitude, behavior and personality of learners need serious attention, given the development of communication, information and the presence of print and electronic media do not always take effect positive for learners. The task of educators in this context helps to condition pesera students in attitude, behavior or personality right, be able to become agents of change for themselves, their environment, the public and anyone found without distinction of race, religion, race and class.

## **B. Islamic Education**

The role of an educator will be coloring in developing the potential of their students. A teacher would be good if the educator must first straighten out his intention, deeds or charitable accepted by Allah is only charity which builds on a genuine intention-souled because it would please God alone. When educating only to seek His pleasure, then Allah guided us find the solutions of the problems we face as educators to the streets of his.

Educating is a calling with affection as a form of charity to the Ar-Rahman and Ar-Rahiim. Mendidik is the internalization of values into self-learners. Internalization of values that can only be embedded in the soul of learners when delivered with affection. Because love can break through psychological barriers and obstacles that mengkerdikan learners with various labels, such as stupid, naughty, mental retardation, defects and the like. Compassion implies softness, politeness, caring, understanding, caring, respect and venerate.

If no affectionate nature of an educator, then he may not be able to attend to the heart and soul of participants didiknya. Sifat love that emanated from a sincere heart, will be reflected in the attitude of serving wholeheartedly, initiative and proactive, give the best, willing to sacrifice, and happily stints as an expression of gratitude to the Giver of Mercy, Allah SWT.

Educating in Islam is to serve and glorify whole heartedly as a form of charity to the As-Saami 'and Al-Waduud. When a teacher to serve and glorify their students, then God will also serve the purpose of life and simultaneously glorify it. Since we only reap what we plant. Thus a teacher will be humble, caring, empathy, provide solutions and instill confidence to learners (Alpiyanto, 2012).

From the foregoing it is clear that an educator should be able to educate as a whole between the power of cognitive, psychomotor and affective owned by students. Cognitively guided students the power of reason and thought to be smart as well as affective hearts be touched and guided smart and psychomotor trained to be skilled in acting and working with smart anyway. This means that all three approaches in education should be carried out simultaneously in complete unity to complement each other.

In Dweyer research and Skiba (1999), turned out to students who excel, expressive, and actively participate in school activities also did not feel close to the adults in the school. They often describe the relationship as "teacher vs. student".

Likewise, the teachers, with the demands of a target value of academic achievement, many teachers experience severe stress of having to continuously encourage their students to always excel. Because teachers held accountable for student success as measured by test scores regardless of the various personal and social conditions that influence it. So teachers do not have time to establish a close relationship with the students for the academic activities have a lot of their time-consuming.

Finally, education continues to face marred by bad behavior of a student or students, they brawl, involved in drugs, even free sex. So is the act of a few unscrupulous educators who behave improperly. Indeed, the character and noble character education should start from the educators. They should be an example and role model for the learners in words and actions.

### **C. Character Education in Islam**

Character education is charged psychologically include a moral dimension reasoning, moral feeling, and moral behavior (Lickona: 1991), is a deliberate attempt to help someone so that he can understand, pay attention, and do the ethical values are the core, or in the sense intact as morality that includes moral judgment and moral behavior both prohibition-oriented morality and pro-social morality (Piaget, 1967; Kohlberg; 1975; Eisenberg-Berg; 1981).

Pedagogically, character education should be developed by applying a holistic approach, with the understanding that "Effective character education is not adding a program or set of programs. Rather it is a tranformation of the culture and life of the school "(Berkowitz: ... in goodcharacter.com: 2010). In simple, character education can be defined as any attempt to do to influence the character of the students.

According to Suyanto (2009) character defines as a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation, and state. Based on a study from the Centre for Curriculum Research and Ministry of National Education, there are 18 grain values of character education are: Religious, Honest, Tolerance, Discipline, Work Hard, Creative, Independent, Democratic, Curiosity, Excitement

Nationality, Love the motherland, Rewarding achievements, Friendly / communicative, Love Peace, Joy of reading, Care for the environment, social Caring, responsibility.

Character education in different countries have become important and also a special attention in order to prepare the next generation of quality, character education applied not only to the interests of individual citizens, but also for members of the community as a whole. Character education is the deliberate effort of our entire school life and Islamic dimension to help the formation of character optimally.

To make the necessary character education means or method appropriate learning so that education goals could tercapat. Among the methods that we can choose for example to the exemplary method, the method of habituation also methods of praise and punishment.

Exemplary method is a method of education by providing a good example to the students, both in words and in deeds.

Modeling can be a good example to the students so that they can imitate it. For example, educators gives examples of how a good read, teach the correct prayer so that learners imitate, or it could be through through the stories of prophets in the story, there are several models of exemplary behavior by learners.

Modeling can also be in scholarship, leadership, sincerity properties, and other similar examples. Exemplary is the case, when educators naturally give examples of good and there is no element of farce in it. In this case, educators appear as a figure who can provide good examples of the Traffic educators outside the classroom, such as the quality of science, leadership, sincerity, and so forth. Therefore, any person who is expected to become an educator, should maintain the behavior, along with the realization that he is responsible before God and everything that followed by learners as admirers. The higher the quality of teachers will be higher the success rate of education.

Juridical basis as the basis for implementing exemplary as stated in Law No. 20 Year 2003 on National Education System in clause (4) of paragraph (4) which reads: "Education is held by an ex- ample, build a whim, and develop the creativity of learners in the learning process ".

Efforts to further improve the success of student learning, which can be done through the learning process improvement efforts. In improving the learning process, the role of educators is very important, is to establish appropriate learning methods. Therefore, the goal of learning is the student learning process, then the set of learning methods, the focus of attention of educators is an attempt membelajarkan students. Indeed, the teaching should be done with effective learning methods, in order to obtain better results.

Modeling for children can also be obtained from family and parents, while the communities can be the example of leaders and officials. When an Islamic society is formed, then that society will educate their children with Islamic norms through role models were applied, both in society and in the family. Exemplary figure in Islamic education, is considered very important because it is the tendency of children to always look for someone who can be imitated as parents, educators and the people around him. Besides keteladan, habituation method is also becoming one of the methods to develop good character in children.

Habituation is a practical efforts in the education and development of children. Results of habituation conducted an educator is to create a habit for the students. "Habits are a certain



behavior that are automatic, without the planned first, and apply it without second thought” (Edi Suardi, tt.: 123). A kid who used to practice the values of Islam more can be expected in later life will become a devout Muslim. In everyday life habituation was very important, because a lot of people who do or act purely out of habit.

One method of education that God is hinted at in the Qur’an Surah Al-Alaq is a method of habituation and repetition. A read command in Sura Al Alaq is repeated twice, on the first and third paragraphs. This is an indication that the method of habituation in education is necessary in order to master a science.

If someone already familiar prayers, he would not think long when he heard the call to prayer, will directly go to the mosque to pray. Habituation is going to give the opportunity to students accustomed to practice the teachings of their religion, either individually or in groups in everyday life.

Cultivating good habits is not easy, it will take a long time. But when it becomes a habit, it will be difficult anyway to change such practices. Planting a good habit, as word of the Prophet SAW above, it is important to do early in life children. Islamic religion is very concerned with the education of habit, by habituation that is expected of learners to practice their religion in a sustainable manner. Some teaching methods can be applied in habituation this. And last but not least is the method of punishment one of praise and learning methods that can help remedy develop character education.

Praise and punishment method is a method to develop and increase interest in children’s learning. Method of giving this praise would make children become motivated to happy to learn that the attention of students to learn and move into a more focused.

While giving praise as a form of reinforcement (reinforcement) in teaching and learning are indispensable to the strengthening of the expected students will continue to do better.

Praise (praise) is defined in Webster’s Dictionary (2000) as an “act of expressing approval or admiration”. Teachers use a compliment to cultivate a sense of students’ self-esteem, autonomy, independence, achievement and passion for learning “. Compliments are often given at the end of the assignment for jobs considered “well done” (Hitz). Praise is a strategy that aims to encourage students to monitor and self-correct meaning.

Giving praise is a reward for good behavior do children. Giving praise has three important reinforcement in teaching children to behave socially approved. Strengthening The first is to have an educational value. The second, a motivation for children to repeat a behavior accepted by the environment or society. Third, the child would be more motivated to repeat the behavior that is expected by the public.

Compliments of a child can do with a couple of action. First praise can be done with words or utter a word of praise is directly in front of the child. Second, it can be in written form, in the form of praise this paper we can write directly on paper by students, well-shaped figure value or value in the form of a word of praise. Thirdly, the actions that we can do with the form of giving praise to the goods or gift as accomplishments or because it had better behave. Thus the explanation of the three methods that can be used in developing the character of a child toward good character in accordance with the values and religious norms.

At the level of theory, character education is very promising to answer the problems of

education in Indonesia. But in a practical level, there is often a bias in its application. But as an effort, a character education program should be a measurable achievement.

Talk about measurement means that there must be a means of measurement, if the measuring instrument of education of Social Sciences, Mathematics, Indonesian clear measuring instrument, with a given exam if its good value in accordance with criteria Complete Minimal means he could. What about character education, if given a matter of pendidikan character, then the question is not really measure the character and the real situation.

#### **D. Conclusion**

Religious education is broader than religious teaching. Islamic education is not only taught in the sense of conveying knowledge about religion to students, but mental and spiritual conduct training in accordance with the teachings of religion. Even in the broad sense can be equated with personal coaching, which in practice not only through lessons given by deliberately alone, but involves all the experiences through which children are born and apply to all environmental friendly, ranging from the family, then the school environment and to the community.

In conditions of this kind of education, the influence of exemplary run directly accidental. Therefore, any person who is expected to become an educator, should maintain the behavior, along with the realization that he is responsible before God and everything that followed by learners as admirers. The higher the quality of teachers will be higher the success rate of education.

Basically, humans tend to require exemplary figure and role model able to direct it in the path of truth and become the dynamic parable that explains how to practice the values and religious norms.

When a society is formed, then that society will educate their children with values and religious norms through role models were applied, both in society and in the family, then the community will educate their children with the norms of Islam through the paragon applied, both in society and in the family. Exemplary figure in Islamic education, is considered very important because it is the tendency of children to always look for someone who can be imitated as parents, educators and the people around him.

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*Vembriarto, St., et.,al* (1994) Kamus Pendidikan, Jakarta: Grasindo.







Supported by:



The Asia Foundation



*LIVING VALUES*  
E D U C A T I O N



ISBN 978-602-74934-3-8



9 786027 493438