

INTERNATIONAL PROCEEDING


STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**PROCEEDING
INTERNATIONAL SEMINAR**

**“OPTIMIZING OF MULTIPLE INTELLIGENCES
TO EXAGGERATE HUMAN POTENTIAL TOWARDS
VIRTUOUS CHARACTER”**

Editors:

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STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**Teacher Education “Madrasah Ibtidaiyah”
Faculty Islamic Education and Teacher Training
Islamic State University Sunan Kalijaga
Yogyakarta
December, 19th 2013**

PROCEEDING INTERNATIONAL SEMINAR

ON THE 1st SUMMIT MEETING ON EDUCATION, THE END OF THE YEAR 2013

**“OPTIMIZING OF MULTIPLE INTELLIGENCES TO EXAGGERATE
HUMAN POTENTIAL TOWARDS VIRTUOUS CHARACTER”**

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xii, 337 ; 21 x 35 cm

ISBN: 978-602-14483-2-8

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SUNAN KALIJAGA
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KATA PENGANTAR

Bismillahirrohmanirrohiim, Assalamu'alaikum warahmatullaahi wabara-kaatuh. Alhamdulillahirabbil'alamin. Wabihi nasta'in 'ala umuridunnya waddin. Wash-sholawatu wassalamu'ala asrofil anbiya'I walmursalin. Wa'ala alihi wa ashabihi ajmain. Amma ba'du. Robbisrohli shodri wayassirli amri, wahlul 'uqdatan millisani, yafqohu qauli. Segala puji bagi Allah SWT, shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad SAW, beserta para sahabat dan umatnya yang senantiasa mengikuti sunahnya.

Kegiatan ini terselenggara atas dasar perlunya perubahan demi perubahan, inovasi-inovasi pembelajaran senantiasa menjadi perhatian kalian akademik dan praktisi pendidikan.

Dalam hal ini prodi PGMI akan berusaha semaksimal mungkin untuk senantiasa mengembangkan kegiatan yang mendukung peningkatan mutu tersebut, baik untuk dosen, mahasiswa, bahkan bagi alumni dari PGMI itu sendiri, serta masyarakat luas pada umumnya sebagai pengguna dari alumni PGMI Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. Peningkatan mutu tersebut di antaranya dilakukan dalam bentuk pelaksanaan 'seminar internasional'. Seminar internasional akan menetapkan tema "*Summit Meeting on Education The End of The Year 2013*" dan Penandatanganan MOU dengan University Kebangsaan Malaysia (UKM).

Adapun kegiatan yang diselenggarakan meliputi kegiatan Seminar Internasional dengan tema Optimalisasi kecerdasan majemuk untuk melejitkan potensi menuju manusia berbudi pekerti. Dilanjutkan Fashion show Tarbiyah *Fashion Week 2015* yang bertajuk "Islami, Trendy and Syar'i". Kegiatan berikutnya adalah Seminar Nasional dengan tema Kurikulum 2013 "Realisasi dan Refleksi Kurikulum 2013". Berikutnya Seminar Peringatan hari Ibu dengan "Peran keluarga dalam pendidikan anak (Kolaborasi catur pusat pendidikan)". Dilanjutkan dengan acara Bedah buku yang bertema "Merajut pendidikan di kota Yogyakarta" karya: Bp. Zainal Abidin, M.Pd. Selanjutnya Seminar Edupreneurship dengan tema "Membangun kreatifitas melalui edupreneurship"

Adapun narasumber dari kegiatan ini dari berbagai negara, yaitu: dari negara Malaysia, Australia, Brunei Darussalam, dan Indonesia. Adapun nama-nama narasumber sebagai berikut: Prof. Dr. Lilia Halim (University Kebangsaan Malaysia), Bapak Setiyo Iswoyo, Drs. HD. Iriyanto, M.M., Dr. Slamet Suyanto (Dosen Pendidikan Biologi, UNY), Hj. Dyah Suminar (SE istri mantan walikota Yogyakarta), Prof. Dr. Taufik Ahmad Dardiri, SU (Dosen Fakultas Adab dan Ilmu Budaya, UIN Sunan Kalijaga), M Arief Budiman, S.Sn., Managing Director PT. Petakumpet Yogyakarta. Adapun peserta dari kegiatan ini dari berbagai negara yaitu Turki, Rusia, Thailand, Malaysia.

Dalam hal ini dosen atau pendidik pada umumnya adalah perintis pembangunan di segala bidang kehidupan dalam masyarakat. Seorang dosen atau pendidik yang benar-benar sadar akan tugas dan tanggung jawabnya, tentulah akan selalu mawas diri, mengadakan introspeksi, berusaha selalu ingin berkembang maju, agar bisa menunaikan tugasnya lebih baik, dengan selalu menambah pengetahuan, memperkaya pengalaman, menambah kualitas dirinya melalui membaca buku-buku perpustakaan, mengikuti seminar loka-karya, kursus-kursus penataran, dan sebagainya agar selalu bisa mengikuti gejolak perubahan sosiokultural dalam masyarakat serta kemajuan ilmu dan teknologi modern dewasa ini. Melalui kegiatan *international Summi Meetng* ini diharapkan dosen, guru, dan mahasiswa menjadi lebih profesional, khususnya terkait dengan kompetensi profesional.

Pekerjaan mengajar memang tidak selalu harus diartikan sebagai kegiatan menyajikan materi pelajaran. Meskipun penyajian materi pelajaran memang merupakan bagian dari kegiatan pembelajaran, tetapi bukanlah satu-satunya. Masih banyak cara lain yang dapat dilakukan guru untuk membuat siswa belajar. Peran yang seharusnya dilakukan guru adalah mengusahakan agar setiap siswa dapat berinteraksi secara aktif dengan berbagai sumber belajar yang ada. Guru pun sangat erat kaitannya dengan pendidikan karakter.

Pendidikan karakter yang semakin hangat sering menimbulkan kekhawatiran para guru. Namun sebenarnya hal itu tidak perlu khawatir, masih banyak tugas guru yang lain seperti: memberikan perhatian dan bimbingan secara individual kepada siswa yang selama ini kurang mendapat perhatian. Kondisi ini akan terus terjadi selama guru menganggap dirinya merupakan sumber belajar satu-satunya bagi siswa. Jika guru memanfaatkan berbagai strategi pembelajaran secara baik, guru dapat berbagi peran dengan strategi. Peran guru akan lebih mengarah sebagai manajer pembelajaran dan bertanggung jawab menciptakan kondisi sedemikian rupa agar siswa dapat belajar. Untuk itu guru lebih berfungsi sebagai penasehat, pembimbing, motivator dan fasilitator dalam Kegiatan Belajar Mengajar.

Upaya Pemerintah terhadap tenaga guru sebenarnya telah dilakukan oleh Pemerintah Republik Indonesia, melalui berbagai bentuk kebijakan. Ditetapkannya Undang Undang nomor 14 tahun 2005 tentang guru dan dosen merupakan dasar kebijakan untuk memperkuat eksistensi tenaga kependidikan sebagai tenaga profesional, seperti profesi-profesi yang lainnya. Kualitas profesi tenaga guru selalu diupayakan, baik melalui ketentuan kualifikasi pendidikannya maupun kegiatan in-service training, dengan berbagai bentuknya, seperti: pendidikan dan latihan (diklat), penataran dan pelibatan dalam berbagai seminar untuk memperbarui wawasannya dalam kompetensi pedagogi dan akademik.

Pemerintah mulai menyadari betapa strategisnya peran tenaga guru dalam mengantarkan generasi muda untuk menjadi sumber daya manusia (SDM) yang berkualitas dan kompetitif sehingga mampu mewujudkan suatu kesejahteraan bersama. Sejarah peradaban dan kemajuan bangsa-bangsa di dunia membelajarkan pada kita bahwa bukan sumber daya alam (SDA) melimpah yang dominan mengantarkan bangsa tersebut menuju pada kemakmuran, tetapi ketangguhan daya saing dan keunggulan ilmu pengetahuan dan penguasaan teknologi (ipteks) bangsa tersebutlah yang berperan untuk meraih kesejahteraan. Bahkan SDM yang menguasai ipteks cenderung memanfaatkan teknologinya untuk menguasai SDA bangsa lain. Dalam hal ini pemerintah ingin mengejar ketertinggalan dengan menyempurnakan kurikulum KTSP menjadi Kurikulum 2013.

Kurikulum 2013 yang telah diimplementasikan pada tahun ajaran 2013/2014 menimbulkan pro dan kontra atas kurikulum tersebut masih terus terdengar. Banyak pihak yang mempertanyakan kesiapan implementasinya, pengembangan bahan ajarnya, evaluasinya, dan proses pembelajarannya di kelas. Perwakilan guru di Kota Kupang menilai implementasi kurikulum pendidikan 2013 akan menjadikan guru-guru seperti robot. Alasannya, semua Rencana Pelaksanaan Pembelajaran (RPP) dan Silabus disusun oleh pemerintah pusat. Sedangkan guru hanya siap untuk mengajar dengan RPP yang ada. Pada tahun ajaran 2013/2014, kurikulum baru akan diberlakukan untuk siswa kelas 1 dan 4, sedang siswa kelas 2,3,5, dan 6 masih menggunakan kurikulum lama. Beberapa pendapat pro dan kontra masih terus berlanjut, tapi mau tak mau kurikulum baru akan segera diimplementasikan secara bertahap. Seminar ini memperbincangkan masalah tersebut dari sisi pembuat kebijakan, ahli kurikulum, dan praktisi pendidikan/pengajaran.

Demikian yang dapat kami sampaikan terkait dengan esensi dari penyelenggaraan kegiatan “*Summit Meeting on Education The End of The Year 2013*”. Kami mengucapkan terima kasih banyak atas partisipasi dan dukungan dari berbagai pihak yang tidak dapat kami sebutkan satu per satu. Tanpa bantuan dan partisipasi rekan-rekan semua kegiatan ini tidak dapat terlaksana dengan baik. Semoga kegiatan ini dapat menambah kontribusi pada khasanah keilmuan khususnya pada Pendidikan Dasar dan memberi manfaat kepada para peserta dan pembaca. Amiin

Yogyakarta, 19 Desember 2013

Ketua Panitia

Dr. Aninditya Sri Nugraheni, M.Pd.



STATE ISLAMIC UNIVERSITY
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YOGYAKARTA

THE IMPORTANCE OF VALUES CHARACTER EDUCATION FOR 2013 CURRICULUM

Written by:
Drs. H. Sedya Santosa, SS, M.Pd.¹

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ABSTRACT

In the education discourse of curriculum in 2013, the character value has become a crucial topic. Not a few who were a little skeptical but also those who are having optimistic view. For the skeptic, the value is seen as something that is impossible to be named through educational institution such as schools because this institution only concerns about academics or cognitive aspect of students. In this view, investing value is the responsibility of informal institutions that house and non formal institution are a society. To support this view, empirically the result of the survey done by Hugh Harshorne and Mark May is often used as reference. This research concludes that (a) nothing correlation between character training and actual behavior, (b) moral behavior of the people is not always being consistence from one situation to another (c) nothing correlation between what people say and do about the morality, and (d) deceitful behavior is almost never done by the all of people.

Meanwhile, for the optimist person, the value of character education is a must in the educational institution. In this view, the educational institution has a strategic role and approach which is quite effective in instilling the values to the younger generation. Basically, there are no educational institutions that can break away from the value directly or indirectly. Moreover, the main aim held education is something contained a value which creates human with good character, intact, and adult. Kirchenbaun states that the center of character education is instruction of the value and the superiority of the moral in its research about character education relation and academic achievement. Edward Wynne discovers that (a) education character has positive influence to the academic achievement and (b) the approach of character education is more possible than modern techniques in arousing good behavior among students in the school.

This thesis will elaborate more about the important of main effect of character values in the curriculum in 2013 as the way to face moral crisis of the nation and the bawdy of the social order in this country we love.

Key words: *Value, Character, Curriculum in 2013*

A. DISCOURSE OF CHARACTER EDUCATION

In the discourse of character education, the issue of the value occupies in central discussion. There are some skeptical parties and optimistic parties. For the skeptical parties, the value is seen as something impossible instilled through educational institutions such as schools. The reason is these institutions are only dealing with academic problems or cognitive aspects of learners. In skeptical

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view, giving the value is a responsibility for informal institution that as known the home and non-formal institutions. Both of them can also be known with the name, the public. To reinforce this empirical view, the results of a survey conducted by Hugh Harshorne and Mark May² that is often used as a reference. This study concludes that (a) there is no relationship between the character training and actual behavior, (b) the moral behavior of person is not always consistent from one situation to another situation, (c) there is no relationship between what someone said about morals and what someone did, and (d) fraudulent behavior is not almost done by everyone.

Meanwhile, for those who are optimistic, the value is a necessity in the educational institutions. In optimistic view, the institution has a strategic role and has a quite effective approach in instilling the values to the younger generation. Basically there is no institution that can break away from the value, either directly or indirectly. In fact, the original purpose of convening education, are creating a good human being, creating totality and creating maturity. Kirschenbaum³ stated that the heart of character education is teaching the values and moral virtue. In the research on the relationship of character education and academic achievement. Edward Wynne⁴, has found that (a) the character education has a positive influence on academic achievement; and (b) the approach of character education are more likely than modern techniques in generating good behavior among school students.

In the optimistic view, character education and values can be likened as a cure for moral decay in society. The cure is considered more urgent because the disease and moral decay of society actually has occurred in young age or in school age. Thomas Lickona⁵ summarizes 10-destructive behavior that occurs in adolescence, those are doing violence and vandalism, stealing, cheating, not respecting the figure or figures of authority such as a parent or teacher, having peer cruelty, having bigotry, using rude language, knowing harassment and sexual development too fast, increasing selfishness an decreasing responsibilities as citizens, and trying to spoil young age. James Arthur⁶ also presents a list of problems that accompany teenage school, starting from: cases of suicide, teen pregnancy and abortion, the level of crime such as stealing, alcohol and illicit drug use, sexual activity and sexual abuse, skipping school, and having mental health problems.

When you see the development of contemporary education, optimistic view was more dominant than the skeptical view. It can see first from the more intensive publication of books and other media that associates with various values of character education. The second it can see in the establishment of various institutions or commissions to oversee the idea of character education. And, the third it can see in various state policies, including Indonesia, which pro- optimistic view of the character education. Mary M. Williams⁷, in one of his articles, *Models of Character Education*, stated:

Today, schooling must be about both character and academic competence, focusing on

- 2 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page. 86.
- 3 E.H. Robinson III, Karyn Dayle Jones & B. Grant Hayes, *Humanistic Education to Character Education: An Ideological Journey*, *Journal of Humanistic Counseling, Education and Development*, September 2000 Volume 39, page. 22-23.
- 4 Barbara J. Duncan, *Character Education: Reclaiming the Social*, *Educational Theory/Winter 1997/Volume 47/ Number 1*, page. 121-122.
- 5 Thomas Lickona, *Eleven Principles of Effective Character Education*, *Journal of Moral Education*, 25/1, 1996, page. 93-100.
- 6 Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page. 88.
- 7 Mary M. William, *Models of Character Education: Perspective and Developmental Issues*, *Journal of Humanistic Counseling, Education and Development*, September 2000 Volume 39, page. 34.

achieving a balance between the cognitive, affective, and behavioral domains at the different stages of child development.

However, the centralization of these values usually branches when it comes to a critical question about the value of what and whose values should be instilled, as well as how to transmit and transform these values in the plurality of society values and stages of development of learners. And also the parties which are considered as a representation of the various interests that have authority in determining these values, is involved. J. Mark Halstead⁸, states that there are two tasks waiting to be answered by the bearer of character education concepts. Those are (a) to identify the appropriate values and (b) to transmit the values that have standardized on the learner through the facilities that step on lines of educational institutions such as curriculum, sports, community, funding agencies, extra-curricular activities, educator - learner relationship, structure and management of the school, and so forth.

Although there is a belief in the character education that said there are values of virtue that should be part of education for all learners, however, identify the values of character education is not easy. It can be seen from the varied list of character education values are not always the same between one character to another, between one view and another view, or between one country and another country.

There factors that lead to the differences in determining list of the values are (a) the difference in the set where fundamental values and where the secondary values, and (b) the differences in the character set definition of education itself. For example, the Ministry of National Education (right now known as the Ministry of Education and Culture) makes priority to religious value as the value of character education because religiosity is considered as a fundamental value. In addition, the value of religiosity occurs from the notion of character education as a process of forming a whole person, which includes physical and spiritual.

One fact that can not be avoided when discussing character education is a matter of definition. There is almost certainly no agreement about what the definition of character education. When it is traced even further, one of the bases of the disagreement is a difference on how people understand the nature of the character. For example, if a character is understood as a moral, it will bring forth a similar understanding of character education with moral education. That is the same if a character education distinguished by moral education. James Arthur⁹ saw that character education is a specific approach to moral education, so moral education has a wider scope than character education. Thus, these three issues, those are: character, character education, and values education are integral characters that can not be separated. Furthermore, this section will describe three things in the following discussion questions to further provide an understanding of the values of character education.

B. CHARACTER AND CHARACTER EDUCATION

The discussion about character and character education equal to entering the full definition of conflict and ideology. There are so many differences and disagreements. This difference is considered by some as something negative and counter-productive, while for others it is regarded as something positive and productive. For example, in the view of James Leming¹⁰, differences in

8 J. Mark Halstead, *Values and Values Education in School*, dalam J. Mark Halstead & Monica J. Taylor (ed.), *Values in Education and Education in Values*, London: RoutledgeFalmer, 1996, page. 8.

9 James Arthur, *The Emergence of Character Education in British Education Policy*, *British Journal of Education Studies*, Vol 53 No 3, September 2005, page. 240.

10 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia

the definition of restrictions on the character would be a hindrance to the effectiveness of character education as educators that will not have a clear framework to work with. Meanwhile, Andrew Kaplan¹¹ has argued that the plurality of character sense should not prevent the productivity and effectiveness of character education. It is precisely these differences give each strut one another to provide an overview of the framework more completely.

In etymological term, the term character derived from the Greek meaning *karasso* that means blueprints, basic formatting, fingerprints¹². The initial idea of "character" in Greek thought with regard to morality, namely the moral good, is basically expected something inherent in one's personal and something that is not acquired automatically but that is through acquisition and business¹³. The character is not something that can be installed and removed easily because it has stuck and become part of one's identity. However, how to achieve or to obtain the difference views between Plato and Aristotle. For Plato, a person has good character when we understand goodness and acted as well. Whoever knows goodness, the person will not leave the behavior of goodness. Meanwhile Aristotle's view is different. He said that a person can be good because of practicing good action. Character acquired by habituation in the action and not through the knowledge of thought. However, the two are different. The similarities view character is not given but those are obtained achievement or something cultivated. They also agree that ethical behavior is something that can be taught and should be taught as early as possible.

In the *Oxford English Dictionary*¹⁴, it explained that the character comes from the Greek. That means an instrument to mark and scratch, printing, labeling, marking a clear, prominent feature. It is also defined as a collection of moral and mental qualities that distinguish one person or a race. In the *Kamus Besar Bahasa Indonesia*¹⁵, the meaning of character traits psychological, moral, or character that distinguish one person with another person: the nature and character.

Etymological sense or understanding of grammar and a dictionary, it could be an important clue to understanding what the character is. However, further exploration is still required. Joel J. Kupperman¹⁶ determined that the term character does not have a single meaning in all its use. In some ways, he said that the characters have a common understanding of the personality. This is evident from the way people define them as quality or set of qualities that make a person himself and makes it different with others. It can not avoid that character one person to another is almost certainly not the same, so the personality and character seem to have the sense very closely. However, in other contexts both of these also have a different understanding. If the definition of personality more emphasis on individuality and difference with another individual, that is different with the character itself. For example, if a person has no personality, it means that the person does not have the distinguishing feature with other people. Meanwhile, when it is said that a person does not have the character, then it implies that the character is not yet formed. In the language of John Locke, it is like an empty board there has not been any written or engraved on it.

Meanwhile, the notion of character is also often used interchangeably with the moral

Narvaez, Handbook of Moral and Character Education, New York: Routledge, 2008, page. 80.

- 11 Andrew Kaplan, *Conversing About Character: New Foundation for General Education*, Educational Theory/ Summer 1995/Volume 45/Number 3, page. 365-366.
- 12 Doni Koesuma A, *Pendidikan Karakter: Utuh dan Menyeluruh*, Yogyakarta: Kanisius, 2012, hlm. 55.
- 13 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, Handbook of Moral and Character Education, New York: Routledge, 2008, page. 80-81.
- 14 Joel J. Kupperman, *Character*, New York, Oxford: Oxford University Press, 1991, page.3.
- 15 *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1989.
- 16 Joel J. Kupperman, *Character*, New York, Oxford: Oxford University Press, 1991, page. 1-17. The discriptive paragraph below is brought by Kupperman that pointing the part of book pages.

sense. Despite having a close relationship, according to Kupperman, a character has a different understanding of the moral sense. As an example case, a person can very easily become discouraged and depressed (this is a character) without having to be regarded as an immoral, and people usually just call weak or having less strong character.

According to Kupperman, character also implies that there exists a relationship between thoughts and actions. Characterized by a person's actions as the result of thought is not the result of coercion. When someone does an act of necessity, then people will call it contrary to his character. Exposure based on various sides of the character, Kupperman comes up with the definition of the character as follows:

X's character is X's normal pattern of thought and action, especially in relation to matters affecting the happiness of others and of the X's, most especially in relation to moral choice.

This definition makes clear that, *first*, the normal pattern is defined as something that is fixed in a variety of circumstances. For example, a person will continue to give aid to people in desperate need under any circumstances. *Second*, the character is composed of two entities, those are thoughts and actions. Character is not just something to think about, but it manifests in action and character. It also means a person acts with full consideration. *Third*, related to the moral character, despite having a different sense. For example, people with strong character will emerge from the downturn and it can not be referred to as moral or immoral. But the rise can show moral choices a person, for example for the happiness of their parents or families.

Meanwhile, Emmanuel Mounier¹⁷, defines the term character into two (2) ways, those are a result of character and character as a process. As a result, the character implies a set of conditions that have been given away, or there was just like that, which is more or less forced on us. Meanwhile, as a process, character means the power level at which a person is able to control the condition. The character is more of a desired process.

Another view put forward by Andrew Kaplan¹⁸ (1995: 366-377). He argued that the term character is an umbrella term that combines two humans are moral virtue and reason; characters also combines the two processes of human life to reason and act. So concluding what Kaplan said, understanding search character is not a journey to the point of singularity of meaning but a plurality of meanings that mutually support one another and not mutually exclusive. He classifies 4 (four) approaches to understanding the character. *First*, that is elemental sense which is to see the characters as something permanent, unchanging, and underlies about who the real person. The phenomenon of a person's activity is something that is beneath the surface and there is something underlying and unchanging character. These basic elements can constitute impulses unconscious or something inherent as a result of conscious adaptation to environmental forces. *Second*, the dramatic sense which is to see the characters as something more fluid and elastic. In this sense, the role of a learned character is to be displayed in accordance with the rules or certain stages, as well as a role in the game or the game. In this sense, the characters can be challenging under the layers that underlie human action in order to adjust to specific roles.

Third, the social understanding which sees the character as a public position occupied by a person, which is obtained through a long process such as internships or periods of service in an institution. A character in this sense is a package of behavior adopted and continues over time. *Fourth*, the ethical sense which is to see the character as a result of a continuous process of

17 Doni Koesuma A, *Pendidikan Karakter: Utuh dan Menyeluruh*, Yogyakarta: Kanisius, page. 56.

18 Andrew Kaplan, *Conversing About Character: New Foundation for General Education*, Educational Theory/ Summer 1995/Volume 45/Number 3, page. 360-375.

choosing life in the act of something that is considered good and scrutinized the process in order to understand the consequences of a choice as perfect as possible. The characters in this sense is a kind of wisdom which is applied to all kinds of meaningful decisions.

Furthermore, character education activists, like Ryan and Lickona, more emphasis on the aspect of understanding the characters 'quirks' (habits), the character is a collection of one's habits. Meanwhile, other figures emphasize the cognitive aspects. The figures such as DeVries and Berkowitz emphasize awareness, understanding, reasoning and establishment¹⁹.

By presenting some case examples of how the experts define the character, it can be understood if there is no single understanding of what the character is. So, in this case, it can be understood if there is also no single definition or no single understanding of character education. As the deepening of the discussion, it can be shown some character educations as definition of the exponents or activists or supporters that vary from each other.

1. Wayne Ryan and Thomas Lickona²⁰ define character education as a process of knowing the goodness, love kindness, and to do well. With this definition also Lickona develop three (3) models of character education. *First*, students learn the moral of the socio-cultural heritage. This heritage is not static, but is subject to change or be changed. This model emphasizes moral reasoning, decision making, and the ability to acquire knowledge through self-review and evaluation of the action. *Second*, the affective domain, it includes feelings such as sympathy, care and love for others. This is a bridge to the realm of action or actions. *Third*, the model emphasizes the will, competence and one's habits. In the will, the learners are trying to overcome a sense of self-interest in acting. In the competency, learners must develop the basic skills to do something good. In the habit, learners do a kindness repeated to form a pattern.
2. Anne Lockwood²¹ defines character education as any program instituted in the school, designed in collaboration with other community institutions, to shape the behavior of young people directly and systematically through the provision of values influence the non-relativistic so that it appears in the behavior. She says in detail, character education (a) must be supported by controlled curriculum and the goals set at a level that can be supported by the public and consensus, (b) the target behavior is part of character education, and (c) anti-social behavior learners arises because of the lack of value.
3. Vessel & Boyd²², have said character education is a strategic learning that supports social and personal responsibility, and the development of the elements of good character and moral virtue. This definition indirectly to say that implies personal character, which is something that is related to the self and the social, which is something that is related to another person. In addition, understanding the character has a close connection with moral issues, namely the question of good and bad.
4. Ryan and Bohlin²³ define character education as a process of developing habits that virtue and good character that leads students to be responsible and mature.

19 Mary M. William, *Models of Character Education: Perspective and Developmental Issues*, Journal of Humanistic Counseling, Education and Development, September 2000 Volume 39, page. 38.

20 James Arthur, *Educating with Character*, London & New York: RoutledgeFarmer, 2003, page. 115.

21 James Arthur, *Traditional Approach to Character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page. 90.

22 Quinn M. Pearson & Janice I. Nicholson, *Comprehensive Character Education in the Elementary School: Strategic for Administrators, Teachers, and Counselors*, Journal of Humanistic Counseling, Education and Development, Juni 2000 Vol 38, page. 244.

23 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page. 88.

When many leaders or experts see character education as a matter of terminological definition, it is not the case with the *National Commission on Character Education of America*²⁴. The commission sees character education as an umbrella term that houses a variety of different approaches on the existing character education. The idea of character education includes a variety of approaches or different and diverse genres, such as the theory of the stages of cognitive development (Piaget), and a question and answer dialogue techniques *sokratesian* (Aristotle), progressive democratic practice (Dewey), up to the ethics matter in building community (Nodding). The Commission briefly defines character education as:

Any deliberate approach by which school personnel, Often in conjunction with parents and community members, help children and youth become caring, principled, and responsible.

When using this broad understanding of nature, the analysis Karen E. Bohlin²⁵, in the *Teaching Character Education Through Literature*, there are 4 (four) genre approaches in character education, which approach Dewey and Kohlberg's theory of moral cognitive development, values clarification approach, approach-building skills, and virtue ethics approach.

First, that is Dewey Progressivism approach and cognitive moral development Kohlerberg/ iaget. The approach recognizes that individuals proceed through the stages of development of different hierarchical qualitatively at each stage. Piaget and Kohlberg emphasize regions and the development of moral reasoning. Havighurst 's theory emphasizes social development. Loevinger emphasizes theory of ego development. According to Piaget, the children develop from a pre-operational phase to the operations phase of the real; children also evolve from being egocentric to the next phase of sociosentris that means everything in the perspective of self-centered perspective towards others. According to Kohlberg, those are evolved from the level of pre-conventional moral reasoning based on punishment and reward to the conventional level of moral reasoning, based on social adjustment. According to Havighurst, morally child at an early stage, children learn to distinguish between what is right and what is wrong. The next stage children learn to recognize their peers and also develop attitudes toward group consciousness and social institutions. Meanwhile, according to Loevinge, the theory of ego development, the children move from self-protection phase in which the child obediently rules in order to get what they want towards the conformist stage where children appreciate a good attitude, a helper, and cooperation with others.

The first approach is more pressing some points, those are: the characters in problem solving, democratic participation, improved moral reasoning, community building, and ethics of caring. This approach was developed further in the works Noddings, DeVries, and Schapps.

Second, values clarification approach developed by Raths, Harmin, and Simon. The purpose of this approach is to empower learners in identifying and defining their personal values regardless of its moral content. Raths, Harmin, and Simon²⁶, stated that "we can not dictate to children... we may raise questions, but we can not 'lay down the law' about what a child's values should be" (We can not dictate to us should ask a child.. question, but we can not be 'stretched the law' about what kind of value should be owned subsidiary). Thus, the last determinant is located on the children themselves.

Third, that is skills-building approach. This approach is basically an integration of theory and

24 Mary M. William, *Models of Character Education: Perspective and Developmental Issues*, Journal of Humanistic Counseling, Education and Development, September 2000 Volume 39, page. 33.

25 Karen E. Bohlin, *Teaching Character Education Through Literature*, London & New York: Routledge Farmer, 2003, page. 2-5. The descriptive paragraph bases on the page of this book.

26 Josep F. Governali, *Health Education and Character Education*, Journal of School Health, November 1995, Vol 65, No 9, page. 394.

developmental psychology with character education. Narvaez²⁷ elicits this model of integration which he described as 'Integrative Ethical Education', which saw the character as a set of component skills that can be embedded on a high level of expertise. He identifies skills a person with good character and believes that children grow and develop within a swing of the leading experts in early learning in every realm of the ethical content of what he learned. The real ethical expertise requires interaction with a challenging environment by using an abundance of process, knowledge and skills. The approaches to ethical expertise is in the character education requires an orderly school environment agency in which the child can understand and develop skills along with opportunities for focused practice. This approach appears, in order to form social intelligence and conflict resolution skills, to rescue sexual behavior and prevention of drugs and alcohol that emerges from the social and emotional learning movement.

Fourth, that is the approach emphasizes the primacy of ethical traditions and focus on the development of intellectual and moral habits. This approach is also known as the traditional approach. This approach was developed among others by Lickona, Wynne and Ryan, Ryan and Bohlin, Arthur. It is said to be a premier approach as meaning two things, *first*, its roots are deep in the traditional world of moral thinking at the time of Ancient Greece and, *second*, the method, which emphasizes 'indoctrination', habituation and models.

Such revisits the traditional idea of moral and character, advocates this approach as Lickona, Wynne, and Ryan that reproduce much Plato and Aristotle. Lickona²⁸ states that throughout its history the purpose of education is to focus on helping children become "smart" and "good". argues that smart and good are not the same, since the society from the time of Plato has made moral education as an essential part of the education. He also adds, Aristotle defines as a living character with good behavior, in relation to self and others. This is something that needs to be reproduced continually, especially through education. Living with good character means good life for you with self control and simple way, and live with a good character for others with sympathy and generosity.

Meanwhile in terms of method, the proponent of the traditional approach is agreed that the maturity of moral and character education requires direct instruction and closely guidance. Even if there need to be rules and procedures for character education, so that education institutions should identify the values of character and values to help create the character of virtue in children²⁹.

Of the four approaches, if summarized in general can be classified into two approaches, those are the indirect approach (including approximation theory of cognitive moral development, values clarification, and skill - building) and the direct approach (traditional approach)³⁰. The direct approach assumes that the character is something that is fixed and the indirect approach sees that the characters evolve in the process. When the direct approach assumes the character of the dimension of action, then the indirect approach emphasizes the dimensions of reasoning.

Direct approach is an approach that encourages young habituation to the virtues of the community. This approach focuses on training habits. More direct approach based on the traditional view, emphasizes the importance of moral tales and examples of good practice. What is needed in this approach is an exemplary role, rules, discipline. This approach is also having the view that

27 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page 92.

28 Josep F. Governali, *Health Education and Character Education*, *Journal of School Health*, November 1995, Vol 65, No 9, page. 394.

29 James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: routledge, 2008, page. 93.

30 The descriptive of directly approach and undirectly approach bases on Barbara J. Duncan, *Character Education: Reclaiming the Social*, *Educational Theory/Winter 1997/Volume 47/Number 1*.

the students or children should know how to reach a level of moral literacy first and then they may have thought based on the moral literacy. Students are encouraged by the example of the classic, traditional stories, poetry, and literature containing ideas about morality and goodness that allows students to live in the future. This view uses the approach of "intervention" in the moral development of children, and not to explore the cultural context of the child, but to give a good example.

Meanwhile, the Indirect Approach focuses on building understanding and development of socio-moral development of children. This paradigm emphasizes the importance of dialogue and reasoning. This approach seeks to help students themselves define moral values and moral values of others, and thus also the reason behind the moral values which may be the same or different between himself and others. The assumption is that when the children grow and develop competence in the field of cognitive and reasoning through cooperation with others, then the same is true in the field of morals.

In this approach, the children are not familiarized with certain moral values that form certain characters, but this approach considers with invited discussing and reasoning about moral dilemmas around children in everyday life. An example is the dilemma between the rights of individual ownership of certain goods and human values resulting from the goods. Children are invited to interact and analyze accompanied by teachers or parents.

The purpose of this approach is not only uphold and develop a healthy school community atmosphere, but reaching a broader perspective that encourages students to see themselves as part of a community of democratic and pluralistic society more broadly.

Given the differences in approach, it is often appearing critique each other. For example, the progressive traditional approaches often alarming about how the approach is limited because it treats the child individually rather than socially. Between Kohlbergian and Piagetian also criticized conformity to the values regardless of the child 's cognitive development³¹.

Meanwhile, the traditional approach is equally harsh in criticizing others behind the three approaches. According to Bohlin (2-3)³², and cognitive developmental approach to moral progressif, though it can provide important insights, but it is not sufficient to teach the children who are growing up in the values identifying meaningful life. The approach is considered to have failed because they did not provide sufficient motivation to lead towards a better life. Without an adequate understanding of what is referred as a good moral and a good moral action, reasoning moral will only lose orientation. Likewise, without a clear understanding of what is good morally and what is good usefully, value clarification approach is a wasted effort. And also, having social skills and having conflict resolutions that are studied outside, the context of the moral can only produce skilled individual behave without having a value commitment. The goal of character education can only be met in the traditional approach of linking moral actions with human excellence and leadership in the good life.

Although it is in a position to criticize each other, the tendency in the implementation of character education leads to more similarities than differences. Kevin Ryan³³ (Duncan, 1997: 120) states that character education has entered a new phase, which is characterized by increasingly

31 Mary M. William, *Models of Character Education: Perspective and Developmental Issues*, Journal of Humanistic Counseling, Education and Development, September 2000 Volume 39, page. 36.

32 Karen E. Bohlin, *Teaching Character Education Through Literature*, London & New York: RoutledgeFarmer, 2003, page. 2-3.

33 Barbara J. Duncan, *Character Education: Reclaiming the Social*, Educational Theory/Winter 1997/Volume 47/ Number 1, page. 120.

round reflux difference between the theorists who are competed for the strengthening and learn from each other. Character education becomes a phenomenon in the middle between the two extremes of cultural assimilation approach and moral cognitive development. The character education advocates are also increasingly aware that character education is a social process, and the learners internalize the discourses that surround them. Rationality is not ignored; just tend to not be stressed too much.

From the intersection-intersection is then established the principle and practices of highly fertile methodological in character education. That bears the thought more practical and programmatic in education. Some of the names can be included here to show the character education program, as follows³⁴:

1. Thomas Rusnak develop six (6) principles approach. First, character education should not be seen as a special subject matter. Should it be integrated into any subject matter in school and forming part of a planned experience for each student? Second, character education should be seen as an ' educational measures ' (action education), which includes commitments and actions for both educators and students. Third, character education established and built environment through the school, which is a positive atmosphere, climate or ethos of the particular school. Fourth, character education must be part of the mission and policies created by the school. Fifth, character education must be taught by educators who can empower and free from pressure or limitations of the centralized curriculum. Sixth, character education must include the whole school environment and local communities in the vicinity.
2. Bill Puka identified six (6) methods of teaching character education. First, teaching is based on the values and basic virtues. Second, the rules of conduct have to be enforced and enforced. Third, tell stories with moral content. Fourth, give an example or role model in the characters and the desired values. Fifth, spread moral examples in history, literature, religion, and praise their virtues. Sixth, provide an opportunity to be involved in the school and community so that students can experience the characters well and follow good values.
3. Thomas Lickona outlines 11 (eleven) on the principles of character education plan. First, the school should be committed to the basic ethical values. Second, the character is thoroughly defined including thoughts, feelings and behaviors. Third, schools should pro- actively and systematically in the teaching of character education and not merely waiting for opportunities to come. Fourth, the school must develop an atmosphere of caring and being a microcosm of the community concerned. Fifth, the opportunity to practice moral action should be varied and available to all. Sixth, academic studies must remain central. Seventh, the school needs to develop ways to increase the intrinsic motivation of students who did better commitment to core values. Eighth, schools need to work together and have the same norm for character education. Ninth, educators and students should have the same moral leadership in the school. Tenth, parents and the community should be partners in character education in schools. Eleventh, to evaluate the effectiveness of character education in the school, that is good for students and the entire staff.

C. VALUES AND VALUES CHARACTER EDUCATION

In general, the central value is something that is related to the theory and practice of education. On the one hand, education is believed to have an important role in the creation of value for

34 Look at, James Arthur, *Educating With Character*, London & New York: RoutledgeFarmer, 2003, page. 113-131. Juga James Arthur, *Traditional Approach to character Education in Britain and America*, dalam Larry P. Nucci & Darcia Narvaez, *Handbook of Moral and Character Education*, New York: Routledge, 2008, page.93-94.

students, in addition to other institutions such as the family and the media. While on the other hand, education is also regarded as a representation of the values that flourish in society at large. So, the position of education is in a position to influence and being influenced in terms of value.

In order to explain the notion of value, Hill stated that³⁵:

When people speak of values they are usually referring to those beliefs held by individuals to the which they attach special priority or worth, and by the which they growing niche to order their lives. A value is, therefore, more than a belief ; but it is also more than a feeling.

In one article, entitled *Values and Values Education in Schools*, J. Mark Halstead³⁶ summarizes some understanding of the value of some experts about the value of theories. *First*, according to Raths, Harmin, and Simon, values are beliefs, attitudes or feelings where someone feels proud, confirmed by the audience, selected with consideration and not through persuasion, and done repeatedly. *Second*, according to Fraenkel, the value is the emotional commitment and ideas of propriety. *Third*, according to Beck, the value is things (like objects, activities, experiences, etc.) that sustain the balance of human happiness. *Fourth*, according to Shaver and Strong, the value is a standard or our principle to assert advisability. Value is criterion where we assert about the things (people, objects, ideas, actions, and situations) that is good, useful and desired, or on the opposite, that is bad, useless and unwanted. Meanwhile, he himself defines value as follows:

Principles, fundamental convictions, ideals, standards or life stances the which act as general guides to behavior or as points of reference in decision-making or the evaluation of beliefs or action and the which are closely connected to personal integrity and personal identity.

In addition to differences in the definition of an issue, the issue of value also extends to various different views to open and to respond the value. For example, there is the view that value is something that is fixed and unchanging, while there are others who believe that value is not something fixed and always changing with the times. If the value is seen as something that is fixed, then people will be more emphasis on how to maintain and preserve its value. On the other hand, if the value is considered as something that can be changed, people will be more emphasis on the attitude of how to transform the values at each developmental time.

People also have different views about whether certain values such as moral, social, political, religious a particular value or universal values. On the one hand, when considered as a particular value, then the value can only grow and flourish in a more limited scope and should not enter the public spaces. On the other hand, when considered as a universal value, then these values will tend to be applied in any environment and social strata of society.

In general term, the notion of value can be classified into three (3) views; those are absolutism, relativism, and moderate³⁷. *First*, absolutism holds that value as something that can be applied at any time and anywhere. For example, the act of a person to be honest regarded as an absolute value without having to look at space and time wherever the person is. *Second*, value relativism, which holds no single value, can be considered more important or better than another value. Every person

35 Stephenson (ed.), *Values in Education*, London & New York: Routledge, 1997, page. 3.

36 J. Mark Halstead, *Values and Values Education in School*, dalam J. Mark Halstead & Monica J. Taylor (ed.), *Values in Education and Education in Values*, london & New York, RoutledgeFalmer, page. 4-5.

37 Mary Warnock, *Moral Values*, dalam J. Mark Halstead & Monica J. Taylor (ed.), *Values in Education and Education in Values*, london & New York, RoutledgeFalmer, page. 44-46. Also J. Mark Halstead, *Values and Values Education in School*, dalam J. Mark Halstead & Monica J. Taylor (ed.), *Values in Education and Education in Values*, london & New York, RoutledgeFalmer, page. 4-7.

has value, and no one's value exceeds its merits compared to the value of others. All values are valid. *Third*, moderate grades, which holds that there are values that can be agreed upon by everyone, but there are also the values that are not agreed upon by everyone. This view assumes that people can share in the same values, for example values that are fundamental such as tolerance, mutual respect, mutual respect, and so on. The values can be adopted and developed in each community. Nevertheless, moderate views of values also recognize the subjective value that is believed by any personal or part of the wider community.

With the background of a moderate view of value, it can be understood if, *first*, there are so many lists of values that have the same character education and have been considered as fundamental, and *second*, there is also a list of values that are not equal to each other or a list of specific values that are considered as fundamental but are not considered as fundamental by the other group.

The discussion on the value of character education can also be seen as a tactical move to get out of deadlock due to the abundance of understanding character education. So even though there is no definition of character education that can be acceptable to all parties, it does not mean it's a dead end. In a statement P. London³⁸, it is more important to identify the values associated with good character. Although the list of such values could be as much as the definition and character education, but at least there are the same values displayed by experts, authors, or a different character. The following will be displayed multiple lists character education values compiled by several leaders, experts, activists or organizations who put the matter on the issue of character education³⁹.

1. Thomas Lickona in *Educating for Character* classifies the values of character education into three areas, those are (a) the domain of moral knowledge which includes moral conscience, knowing moral values, perspective-taking, moral reasoning, decision making, and self-knowledge; (b) domain of moral sense, which includes conscience, self appreciation, empathy, love kindness, self-control, and humility; (c) the realm of moral action which includes competence, willingness and habits.
2. J. Braun in *Caring, Conscience Citizenship* exposes the values that are considered generally accepted in the various cultures, which include honesty, respect for the property of others, and to be compassionate to the poor.
3. Pyszkowski in *Moral Values and the Schools* describe the main points in the fundamental values of democratic system which includes a fair, equal, sportsmanship, kindness, and honest.
4. Barnhill in the *Speak Up for Character* developed six pillars of character which include trustworthiness, respect, responsibility, fairness, caring, citizenship and the virtues.
5. *Character Counts*, a program that focuses on the character building in America long enough to provide a list of values that include the excitement of character education, citizenship, cleanliness, compassion, cooperation, courage, courtesy, creativity, trustworthy, diligent, fairness, benefactor, helper, honest, volatility, generous, loyal, patient, diligent, punctual, respectful, respecting the environment, responsibility, pride in school, self-control, loves to exercise, and tolerant.

38 Mary M. William, *Models of Character Education: Perspective and Developmental Issues*, Journal of Humanistic Counseling, Education and Development, September 2000 Volume 39, page. 244.

39 Taken by some sources. Josep F. Governali, *Health Education and Character Education*, Journal of School Health, November 1995, Vol 65, No 9, hlm. 394-396. Karen E. Bohlin, *Teaching Character Education Through Literature*, London & New York: RoutledgeFarmer, 2003, hlm. 6-7. Sharron L. Mc Elmeel, *Character Education*, page. xxiii-xxiv.

6. Sharon L. McElmeel has explained in Character Education 17 (seventeen) is important in the education of characters that include caring, confident, generous, curious, flexible, friendship, ability to set goals, humility, humor, initiative, integrity, patience, diligent, positive attitude, problem solver, self-discipline and teamwork.
7. Komensky provides a list of core values, which include fair, moderate, firmness, attitude, fair, commitment to duty, hard work, and generous.
8. Ministry of Education (now the Ministry of Education and Culture) identifies the values of character education into 5 (five) domains, those are (a) in relation to the realm of God or religiosity that includes thoughts, words and actions are always based on the sought values divinity and/teachings of his religion; (b) in relation to the realm of self, which includes an honest, responsible, healthy lifestyle, discipline, hard work, self-confident, entrepreneurial, think logically, critically, creative and innovative, independent, curiosity, love science, (c) in conjunction with other domains, which include the rights and obligations aware of self and others, abide by social rules, appreciate the work and achievements of others, polite, democratic; (d) sphere in relation the environment, which includes love of the environment, and (e) the realm of national values, which include a sense of nationalist and appreciate diversity.

Of these differences, there are various ways to classify the distribution of these values for easy grouping. According to Pearson & Nicholson⁴⁰, a variety of different values can be classified into three areas relate to each other, namely (a) how individuals relate to themselves, (b) how individuals relate to others, and (c) how the individual relates to the wider community. Region on how individuals relate to him include values such as responsibility, self-discipline, perseverance, and respect ourselves. Region on how individuals relate to others (in the sense of classmates, friends, and other people important) includes values such as honest, respectful, generous, and empathy. While the area on how individuals relate to the broader community environment, can include values such as fairness/honesty, fairness, and citizen virtue.

All three areas are not independent but interconnected. Even by Mary Elizabeth Mullino Moore⁴¹ (103-120), education is essentially relational. He classifies five (5) regions in the individual relations in education. *First*, it is the relationship with yourself. In this relation, education is the process of finding oneself (self-discovery), criticism (self critique) and expansion (self-enlargement). In this case, education can help increase critical awareness and character development when there is no process of raising awareness of learners will boost self (passion), values, and concern. *Second*, that is the relation with community and culture. In this relation, education is a process of discovery, analysis, criticism, deepening, and the transformation of the community and culture. Education can encourage respectful relationships within the learning community, the wider community, with a broader cultural matrix, thus contributes in determining the relationships within the family, community, and cultural development.

Third, that is relationships with different people. Relationships with different people are inevitable. In this relation, education is a process of dance with diversity, which enters the process, perspectives, practices, and diverse lifestyle. In this case, education can increase knowledge, appreciation, understanding, negotiation, and reconciliation even across different communities. *Fourth*, that is about his relationship with the ecological environment. In this relation, education

40 Quinn M. Pearson & Janice I. Nicholson, *Comprehensive Character Education in the Elementary School: Strategic for Administrators, Teachers, and Counselors*, Journal of Humanistic Counseling, Education and Development, Juni 2000 Vol 38, page. 244.

41 Mary Elizabeth Mullino Moore, *Nourishing Relationship That Nourish Life*, dalam George Allan & Malcom D. Evans, *A Different Three Rs for Education*, New York: Value Inquiry Book Series, 2001, page. 103-120

is the process of connecting individuals with the development and future of the earth as a human ecological environment. Education is a process of appreciation, received from, learning from and care for the Earth and all human life rests. In this case, education can improve own self involved participants in the various forms of interaction with the natural world, so it can improve ecological awareness, joy and ethical practices. *Fifth*, that is about the relation with the social structure. Within these relationships, education is the process of connecting a person with social and political structures that can enrich the positive things in all kinds of relationships. In this case, education can be interactive actions, public that having a purpose, invited to conduct interdisciplinary reflection, communal analysis, and constructive criticism in the microstructure of the school and the wider structures (society).

One of the important targets in the list of exposing various values of character education is to find meeting points and equations. When examined, there are some average values appear in the list of figures, activists or different institutions. Cass Sustein⁴² stated that in a pluralistic society is very possible disagreement value in the set of fundamental values, but such people also can reach an agreement in a particular region. This type of arrangement does not always have to be perfect, so he named as 'incompletely theorized agreements on particular cases', but the agreement could serve as a common ground to share the same values.

Some have the same value in the list of values between the figures with other figures can be found, such as:

1. *Caring*, it means an attitude or action where someone put the matter or put the interests to others and other situations.
2. *Confidence*, it means the belief in a person and the person's ability to achieve a success.
3. *Courage*, it means the firmness of mind and the will to face a danger or an extreme difficulty.
4. *Curiosity*, it means a strong desire or passion for learning, researching or knowing something.
5. *Patience*, it means the ability to hold or waiting for something to achieve the goal.
6. *Emphaty*, it means a person's mental ability to be able to identify themselves with other people or events.
7. *Responsibility*, it means a readiness to bear any risk of doing the act itself and the ability to solve problems that are inside constructively.
8. *Self-Discipline*, it means the ability to control, organizes or fixes own self in order to improve quality.
9. *Respect*, it means to treat others with care and respect, and to appreciate other points of different views.
10. *Integrity*, it means to obey a set of principles or code of values, especially moral values.
11. *Honesty*, it means the attitude to say something objectively or to say what the fact is.

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