

# INTERNATIONAL PROCEEDING





**PROCEEDING  
INTERNATIONAL SEMINAR**

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

**Editors:**

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Yogyakarta  
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# **PROCEEDING INTERNATIONAL SEMINAR**

ON THE 1<sup>st</sup> 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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## KATA PENGANTAR

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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 Meeting* 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 meraup 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.**



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## A REFLECTION OF A BASED ON CHARACTER BUILDING EDUCATION

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### ABSTRACT

The latest issue of education discourse in Indonesia is an education based on character building. There are many factors which pushes to flourish the discourse. There are also hopes and targets which will be reached from the flowing issue. Eventough, the simple question appears in our minds, as a part of society which contributes in education field. Is it true that the character building education is an education discourse which relatively new, promises the education advancement in Indonesia. Particularly, is it the education construction which must be applied as a model for the future education in Indonesia?

The questions about character building education show how important the deep explanation to avoid misunderstanding, either it deals with the essence of concept or its realization in the practice of education. As the effort to contribute the thought of the discourse, this paper tries to formulate some points of thought, particularly in the field which perhaps more substantive from the writer's opinion. With the substantive dimensions choice of the discourse of character building education. Historic-philosophical perspective, as an approach, will color this paper. Historic perspective will analyze the conceptual roots which go along with the character building concept, while the philosophical perspective is applied to analyze the substantive side and the relevance between some elements which exist in the discourse of character building education.

**Keywords :** *Education, Method, Character*

### A. Introduction

Character education is needed because of the moral degradation in the society and nation in this reformation era now. The reality of value crisis which falls on the youth becomes the anxiousness to the people. So, the character education is hoped to be a solution for the nation social problem lately. The people expectation towards the contribution of concept, like the concept of character education, it has to be gone along with the ideas about the character education which more comprehensive and applicative. Using those ideas, these can be applied to be a part of thought contribution which can help to achieve those expectations and the thought contribution which can utter the solutions of the problems above.

But, to formulize the character education is not that easy. The obstacle begins with the appearance of the imbalance discourse of the character itself. Is it a part of education discourse or the character itself becomes the discourse in morality, psychology, anthropology, or others. If it becomes the education discourse, what is the difference with the moral education, is the character education itself mean the value education, self education. Another imbalance appears to be a context

of character education as an education vision, character education as a curriculum and character education as an approach in the learning process. The point is there are imbalances in the character education field, either in the discourses, methodology, or policy.

The imbalance above needs a like-minded about the point which the character education is talked about, in the context of what the character education is analyzed, and what orientation of character education will be sought. It is important to get straight not for avoiding the opinions which is in the discourses, those needs will be directed to form a clear mainstream where do those come from and where does the concept will go along with the character education lately?

This paper does not definitely try to direct or guide discourse in order to go into the intended mainstream. It can be precisely said that this paper is an effort of the beginning of how the discourse-discipline vision can be formed. Thus, this paper is started by opening the conceptual sides from the education and character, character education in historic context, and the reflective researches.

With those choices, the lack of the practice and real examples may become the weakness of this paper. But, the expectation is the reflections of this writing can be applied to be the answers, if it cannot be said as the solutions, of the reality of character education problem, particularly, in practice or application.

## B. Education and character

Character derived from English *character*. This word comes from the Greek *charaktêr* means stamp which applied to print money until the coin can be seen from its character or the stamp, whether these are king stamp, animal, or war stuff. Next, character word means distinctive mark to something or somebody until it can be distinguished from the others. Finally character is meant as a distinctive mark which sticks on somebody as a distinction from the others. In modern context, character concept will become very individual. Character means self character of someone, not collective character. Therefore, it can be stated that character concept from the start is colored of collective and as a distinction from the others; this concept will be shifted to the character concept individually.

The changes happen, from the writer's opinion, because of the discourse changes in the character concept of main ideas field. In the classic and middle era, character concept becomes the ideas of social, state, plurality, and morality. Meanwhile in the modern context, character concept more associated as a part of psychology discourse. As an example, when Aristoteles divides human excellences to the excellences of thought and excellences of character, he gives name the excellences of character with *êthikai aretai* which means *moral virtue* or *moral excellence*. The other forms of word *êthikai* becomes *êthikos* and the adjective form becomes *êthos*. The point is, character intelligence is not particularly individualistic but also the combination of quality which formed with and by social as a precondition in order to get happiness (*eudaimonia*). Meanwhile in the contemporary psychology, character concept is understood as a form of character development of somebody appropriate with the factors or outside development. Development psychology places character concept as a form or development measurement to understand the problem of the distance between moral judgment and moral action of somebody.

About education, the writer will describe Driyarkara's view. The reason is just simple, Driyarkara gives inspiration of how urgent character education is, because, education has to be meant as a "fundamental phenomena or basic in the human's life." Therefore, Driyarkara stated "where is the life exist, the education appears". Because of the life starts to present the meaning when human starts to seek and realize about the life itself. So Driyarkara insists that "teaching is to



form the youth so that they become the intact of whole". Intact means it integrates from all aspects of life. Intact also means to be humans who have full consciousness of their existences. Therefore, from Driyarakara's view, education is a solution of humans existence problem.

Theoretically, Driyarkara distinguishes between education and teaching knowledge. Education more stressed to the ontology-anthropocentric human as a subject and object of education, while teaching (theoretic) is "a view which responsibly methodically and systematically for the phenomena or humanity indication which we called it education." Therefore, it can be understood that teaching is more stressed in the aspect of method and system of education.

Driyarkara's view above is clear that teaching is to form human becomes the intact of whole. It is no other but the character concept. Therefore, the substance of education is to form character. So if there is a character education, from Driyarkara's view, it has two possible answers. First, education which exist until now is not succeed yet to educate character of the students or second there is an ignorance from the stakeholders, education experts, and society that the substance of education is to build the character of human.

If it happens, the existence and discourses of character education need to be analyzed again. The reason is, the structure and grand design of education concept in Indonesia pasca-reformation nowadays seem not clear enough. Education is still burdened by the responsibility to form learners which have competention although psychologically they weak. The learners are demanded to be ready to work and absorbed by the market. Education's orientation is the market not as the market creator. Another side, education is also burdened by the moral messages which can be the *boomerangs* to the learners themselves.

It is realized by the education experts that education is not created in one face or school because of the expanse of the field and perspective of education. But it is not wrong if someday Indonesia chooses one vision and education concept which can be applied as a guidance of education appliance with the notes definitely, the vision and concept are revised again if needed. Indonesia's importance as a nation to decide the vision because Indonesia as a nation definitely has an expectation to observe the youth to have strong nation character.

The point is in the context of self development, content and method of education, also from the humanity side or social generally, education, character, human as self, and nation or society meet in one word relationship or relation to the others. The essence in character is needed because human always in the relationship with the others. Those needs are realized into the learning process in the education fields and socialize to the workshops. Besides relation in the definition above, education and character also have the relation themselves. The real character is the choice action which can be positively accepted or agreed as an ethic of public.

Attitude and ethic level which is seen on the action is real so that it can be judged and felt by self and others through mechanism of relationship above. But, at the same time to create character in the real form above is needed to be fought and developed to be form of education because the substance of the education itself is one of remarkable insight. Learning process means revealing process of high potentions which is had by the learners to develop themselves and their social. Therefore, education has strategic meaning for character development either self discipline, public ethic or nation character building.

### **C. History of Character Education: History of human attitude**

The idea of character education is begun since humans think about themselves as human. It means, tradition of Greece philosopher understands that the substance purpose of education

is to protect men character, to create the best men in the society. For the reason above, character education is reflected deeply by Plato, Aristotle, Immanuel Kant, and John Dewey, just call some philosophers including the education experts. They all agree that the purpose of education is an effort to train the people to be better and incline into the goodness.

In the middle of 5 BC. Socrates is a philosopher or precisely said as sophist which placed as a father of education. In his piece titled Panathenaicus, he describes the learned ones as someone who can manage their daily environment well, they can show the goodness of themselves, respected, fair, discipline, careful in action, and always try to be succeed. The can transform the values and better character towards the others.

The same thing is uttered by John Locke, he says, "If our nation is to repossess its civic soul, it needs to recapture the central civic responsibilities of public schools..." the statement shows how important the role of education to create the civilized society. As we all know that John Locke is the one who formulize the law of modern state through trias politica in the 17th century. But he does not forget of the strategic position for the concept of ideal state. It means, for Locke, character is not enough about self character but the most important is public character, a character which helps somebody to understand public dynamics, public ethic, public matters, and public domain.

Definitely the character concept above is not same with the character concept in the character education field. Even if we discover more, moral education begins to create the character education concepts. Moral education clearly develops moral concern for the learners in the classroom or outside. Generally, moral education is developed to the context of values clarification. This principle is developed as an approach of morality learning (and character ?) the essence of principle with values clarification approach is the assumption that the learners more needed the direct practice about morality like what it has to be applied or used. The teachers as facilitators are advised to facilitate the application than lecturing the doctrine about good and bad. But, this problem appears since criticism born, when the question about the measurement and assessor about morality to be a question, so values clarification actually weak theoretically.

Beside of the value verification approach, the approach in the learning of moral education process often used of what Jean Piaget called it cognitive development moral education theory or moral education through the development of the learners kognition. An approach that is fully inspired by Lawrene Kohlberg.

While from John Dewey's view (1944) theoretic education tries to strengthen the character of learn While from John Dewey's view (1944) theoretic education tries to strengthen the character of learners is the comprehensive purpose from the discipline and instruction which is decided in the school. In the end of his monumental book Democracy and Education in the context of Dewey's effort of the importance of moral education on the shcool, Dewey writes ; all learning process tries to develop power of share effectively in the social life is moral. The importance of learning is the real whole dimension is also the essence of how important moral is. So, it can be summarized that based on John Dewey's view, the mission of character (morality) development born from the development process of learners's social which is resulted from the continuous learning.

The mission of character development later will meet some obstacles in education field because of the appearance of some thoughts like logic positivism which has principle there is no morality truth, there is no objective, but moral relativism with adigiumall values relatively. Besides logic positivism also has a view about personalism. It says that everybody has their own freedom to choose what they believe as a value. Because for them, the self itself who decides the measurement about morality. There is also a concept about the increasing of pluralism principles in the society.

This concept however gives inspiration and problem to all aspects to decide what value concept which will be decided as a standard. Besides pluralism, 20th century era right now is colored by the reality of secularism in the society. The people tend to put aside the matters between social society and religious aspects. Church's education gets more to be left and dominated by public education and nation which controlled education.

Those thoughts above however give serious impact for the discourse and character education concept. Even the thoughts above ruin the urgency of character education which developed in some western countries. This impact finally truly makes education discourse down in the middle of 20th century.

The movement of education reformation in Europe happens in the 1960's and Vietnam war which USA involves is the events which refresh the stakeholders' memories to teach character education in the schools. Meanwhile from the intellectual movement side, character education starts to develop again because of the recommendation which is gave by Lawrence Kohlberg who later known as Kohlberg theory.

#### **D. Character Education: nowadays perusal**

From the writer's view about character education now is still spontaneous. Character education is suddenly came and it becomes the national issue including as a solution form and education phenomenon in Indonesia. Strategically character education is not to be an issue yet in the constitutional-systemic field which implied to the born of policy which solid of character. In other words, education is, character education does not also give spirit or even become a vision in the curriculum arrangement, syllabi.

Detached from all of that, there is a difference between moral education and character education. There is a moral education and character education. Kirschenbaum states, moral education means an effort to help learners to get the knowledge, skill, attitude, and value to give contributions to self satisfaction and social life which more constructive. Meanwhile Mockwood states that character education is a program of schools' initiation which is designed cooperatively with the other institutions to be directly and systematically in the effort to build high attitude.

This understanding shows that character education is placed as a non-curricula, either in extracurricular, intracurricula, or incurricular (integrated with the curriculum). Besides, in the character education there are the other communities outside the main aspect in the education. It means to create a child who has character is not only charged by the teachers or the others who is in the school but also it needs help from the experts who can create a child who has character.

The view above shows that there is a difference between moral education and character education. The difference can be checked by the character modern history. As we know that character education particularly starts to develop in USA in 1960's. The expectation of education institutions of USA to develop character education is caused by the youth's facts who are followed by indiscipline culture, narcotic addiction, and so on. The point is, we need more particular policy to decrease the social problems in USA as an impact of modernity.

If it happens, the first thing that must be changed is what is the acute problem, systemic, and crucial that must be done in education problem? Is ethic problem and learners' ethos in serious condition? And so on. It means that the problem roots have to be first identified if character education may becomes the answers and solutions of education problem in Indonesia. If it not happens, the character education discourse will fall again to the old tradition of education discourse in Indonesia, the lost or withdrawal of discourse will go along with the changes of stakeholders.

Whatever the problems are, the writer is sure that the essence of character education can bring the learners to the successful life in the future. Therefore, one thing is needed to be affirmed in character education is its existence (read: practice *juknis*) inside or outside the class. It is important because character education is not that simple. There are many factors that influence the process of characterizing the learners, is it an obstacles, judgement, or booster. So the positive reformation and development for the learners need more time and need some ways for the process. The reason is the character forming is not enough to stimulate the learners' cognition, affection, and motoric sides, but the biggest stimulation is the forming process which comes from the learners' relationship with the others; family, community, media, and other entities.

Therefore, when the process of relation becomes positive factor so there is a negative factor also in the relational process. It happens because the relational process always be social will be trapped in situationalism. Social psychology called it school of situationism. It means that the ideas about the development and character education for the learners will be trapped by the borders and the situationalistic values, which it definitely is not the same with the other social conditions. Therefore, there is a skeptic for character education which has principle of character universalism.

Detached from the dilemma above, character education must have priority scales to formulize the ideas and implement this to the daily activities. The priority ideas can be done by formulizing understanding of how character can be built and developed appropriate with the learners' reality, organizations, and society around. At the same time, it can be assured that the first character education is not placed in the learners' priorities but in the method and approach need to be formulized as a tool to build the learners' characters appropriate with the social reality and the education.

Talking about the method and its approach, the teachers' roles in the habitusi process of the learners with what self character brings. Habituating process covers the development and the rational dynamic of the learners, judgement, and emotion. Character is not only about the continuity. The continuity is needed but it goes along with the understanding or rational which can be accepted by the learners, habituating process concerns in the emotion dimensions for the learners if it is not concerned the emotion dimension of character habituation will only be stressed to the learners or the contrary.

## **E. CONCLUSION**

From the series of the writer's thoughts which have explained above, some points are needed to be the consideration to formulize and develop character education as follows. First, character as a concept is the identity and also the nearer action to the morality concept. Second, character education actually is the phenomenon or existence of education itself. Third, the problems and also character education's prospects are in the method and learning process so the character development and the learner's self can be really formed appropriate with its dynamic and challenge by the society.

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