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Character Education: Initiated an Authentic National Education Based Local Wisdom

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Abstract

This study contains the idea of management of education not only as normative; only states and described but in the form of performative management. The idea of culture-based character education requires effort, deconstruct the ancient texts in the world of education. This research is library research, namely its research obtained from the study of literature or related literature. Data that will be collected include:

- i. An overview of education in Indonesia
- ii. The education Problems in Indonesia
- iii. The strategy of character education

A technique used to analyze the research data is a form of analysis of the content (content analysis), i.e., by using any method that used to conclude the effort to find the characteristics of the messages and be done objectively and systematically. The learning objectives based on these characters, the fact is that the process of learning advocacy over inequality and socio-cultural discrimination that occurs in the community. Education was supposed to be able to contribute to the development of a better culture (education must shift into the future tense). Expected at the end of education can advocate for learners into the face of concussion culture that concussion occurred in the community with wise the emphasis on local wisdom values an egalitarian and humanistic.

Introduction

As a universal phenomenon and comparative, modernization according to Inkeles (1966) in his book [1]. The Modernization of Man, the modernization characterized several trends, including:

- I. Approve the idea of a new and daring test new methods and techniques
- II. The readiness expressed opinions.
- III. Oriented in the present and future than in the past.
- IV. Appreciate the timeliness.
- V. Planning, organization, and efficiency.
- VI. See the world as it can in the calculation.
- VII. Belief in science and technology.
- VIII. See the importance of equitable justice.

Steady modernization characterized by the appearance of the eight criteria collectively in a social institution. The eighth chapter is an attitude at once all the elements of society's beliefs, both personal as well as institutional, including education. Thus, as an institution, education in principle assume the mandate of the ethics of the future. The ethics future arise shaped by the realization that all human beings, as individuals and a collective, will live the rest of his life in the future along with fellow other living beings that exist on Earth. Means ethics of the future demands the man not to evade the responsibility for the consequences of any deed he had done in the present. The ethics of the future, as mentioned above, is not the same with ethics in the future; Ethics of the future is the present for the future. Because in the future, in the absence of an ethic of the future right now, everything is being delayed. Therefore, in the ethics of the future contained a requirement in order for a human dared to answer the challenge against a distinctive ability to anticipate, formulate the humane values, and set priorities in an uncertain atmosphere so that future generations do not become victims of a process that is becoming increasingly unmanageable in their time at a later date. Talking about the future ethical context, then it should have an educational vision was born out of the realization that human beings should not wait for any kind of future because actually, that is the hope of the future expect from us, we should be setting it up himself. Suyudi (2005) said that education was the whole conscious effort or activity carried out by educators to learners against all aspects of the development of the personality of either physical as well as spiritual, formal, informal or nonformal running continuously to achieve happiness and high value, functional value humanity (*insaniyah*) or deity (*ilahiyah*) [2].

Education is the interaction between man and his environment, including the natural environment and the human environment. The human interaction is not only aiming at interaction with fellow humans, but with the natural environment so that it can develop human potential optimally, the emergence of the notion of character education programs in Indonesia, understandable. Because, as long as it felt, the perceived educational process has not succeeded in establishing the Indonesia human character. This condition requires an active response to empower Islamic education to respond. In line with the incessant campaign of character, education should return to being the spirit and motivation of the learners any personal good teachers and students in the educational environment. Any interactions enrichment even deepening educational characters can be started



from where teachers and students were making the local characteristics of learners who will personally set up undertook to determine the essential growing knowledge and insightful intelligence nationality. It will be presented as the solution to a deterioration in the nation's morality. The importance of building an authentic national character because it effected:

- i. The weakening of mutual culture among the public (the disappearance of selfless commitment *rameing gawe*).
- ii. The Community's personality Shifts local (indigenous) by modernization.
- iii. Change the norms and ethics of the association among the community accompanied by the weakening of the moral education for the younger generation, especially in the urban area.
- iv. The Tendency of the ways anarchist (uncivilized) by a group of communities in submit aspirations.
- v. The weakening of the advocacy and educational accommodations manners informal education, non-formal, and informal.
- vi. The Weakening of tolerance towards "promoting diversity" as a result of economic disparity and low equity for certain societies.
- vii. The Emergence of several events that indicate a weakening of the commitment to maintain the public interest by some businessmen, farmers Statute of shrimp and the Government or relevant parties for the sake of short-term profit/personal.

That is the background of character education into breakthroughs that need to take to establish an authentic national character. The changes and development of the social (social change and social development) in modern society inevitably bring impact on the need for interpretation and a new understanding of the education system, the implementation of character education in the educational world today, yet also contributed significantly to the moral improvement of the quality of the learners as the next generation of the nation. The research was attempting to bring the concepts of revitalization and re-orientation of education so that expected to translate and advocate the national problems that occur at this time. Schipani (1988) says that the education problem posing of education (such issues) is education alternatives offered Freire was born from conception about the man [3]. Man, himself who serves as the starting point in education face problems. Human beings are not separate from the world and reality, but it is in the world and the world of reality together. Reality must confront learners so that there is an awareness of the reality of it. The pedagogical concept based on the understanding that human beings have the potential to create in reality and to free themselves from the oppression of the culture, economy, and politics. This educational concept according will be able to deconstruct the paradigm of education that based on the "banking concept of education", the education is not like putting more investment or cramming several materials to the student's education is ultimately just a process of mechanization and dehumanization of humanity.

One of the prerequisites needed to reach "problem posing of education" is a democratic climate. Freire, in this case, agreed with the proposition of Karl Manheim, stating that the process of democratization in the massif spreads, it will be increasingly difficult to tell people living in ignorance. Then it is a logical consequence of this proposition. It required in building construction education dialogue is egalitarian, humble, affectionate, full of hope, confidence and critical attitude. In this case, educators (teachers) play an essential role in how to embody the ideal of learning. Imron (1995) indicates that the development of science and technology requires that person to learn, more educators who have the task of educating and teaching [4]. Therefore, the ability of educators must always increase to offset or follow the progress of the times. Besides, social problems, religious society grow and develop into a duty to translate an educator, giving appreciation based on the contextual analysis, understanding, interpretation and proportionate, balanced to the participants his protégé. The top management of the demands of the learners an integral and comprehensive, then an educator is required to have a normative depth and sharpness of vision. First, it takes the profile of educators who can describe the fundamental and profound about the man who wanted to produce. Acuity vision required an effort so that the educational process can be continuous with the changes that occurred in the era of the present and the future so that the learners that generated are individuals who have readiness in the face of future challenges.

Second, the process of education that does not orient in a vacuum, but are relevant to the problems and realities of social, cultural and religious thrive. Therefore an open learning system (open-minded) expected to overcome stuttering behaviour, Ryan's stance on any changes that occur in the community. The task of educators is how to build a process of empowerment and development (empowering) learners so that they can critically with making changes and improvements to the problems of life for the better. In the study of the theory of Progressivism philosophy of education, empowerment and

development process through education this is an attempt to "the liberal road to culture". That is how education to build a view of life that has characteristic properties such as: flexible (not stiff, not resisting change, is not bound by a specific doctrine), curious (wanted to know, would like to investigate), tolerant (egalitarian) and open-minded (having an open heart). Educators, according to Freire, not only instruct students, but they also have to portray itself as a cultural worker (cultural worker). They-educators-should is aware that the education it has two powers at once; as a social action for liberation who advocate the values of religion and education against the social inequality or as social action for domination, hegemony and justification of cultural problems; as a medium for producing the new social system, a progressive or as a medium for reproducing the status quo. If an educator understands education as a cultural, social action for liberation, then education is not limited by the function only as an area of learning in schools. It should expand its role in providing solutions to violence, a culture of poverty and a culture of corruption in order to create a polite public life-ethical, fair, democratic and upholding values of religiosity religion.

Freire revealed that "reading a word cannot be separated from the world of reading and speaking a word must be related to transforming reality". Thus there should be learning contextual processed. Text processed taught should be attributed to advocate for the problems in real life. In other words, there must be a dialectic between text and context, text and reality. Text and context of the dialectic are the efforts of learning with hooking anything has taught educators with events, thoughts or feelings that retrieved from the home, social life, athletics, music, art, recreation or academic learners. The concept of "learning take their world into our world, and drive our world into their world" is known-also-as quantum learning is the development of the theory of Constructivism. Cornerstone theory will use to analyze the phenomena that occur in the reality of the world of education. Course history of education is developing more dwelling on "ideology" that has been there, and hereditary kept from generation to generation. The next generation has yet dared to give it new colors with various innovations and creations in order dynamics of education in Indonesia if anything impressed half-hearted. Modern touches are often considered one eye-even-be considered the harm that could threaten and eliminate the "ideology" and the identity of the nation. The results of the readings and reference literature over the expected useful in

- i. Theoretical uses in the form of donations for the reading thought and the development of the education system.
- ii. practical usefulness in terms of input for the Manager to maintain local wisdom (old tradition relevant) and to do revisions as well as taking new policies against components (entities) in the management of education so that the expected generation of education superior, an intelligent character in the transformation of society and civilization.

Methods

This research is library research, which studies the data obtained from the literature or the relevant literature. The study included in the category of descriptive-analytic because the study is about the strategy of character education in Indonesia. Following the meaning Jane Richie, the research seeks to present the social world and its perspectives in terms of concept, and perception fund behaviour is characteristic of qualitative research (Moeloeng, 2005) [5]. This study uses qualitative methods focused on discourse analysis. Thus the process used is the induction so do not rely on the existence of a theory or hypothesis because in qualitative research are working to understand or interpret the data that has been uncategorized (Mahfudz, 2005) [6]. Selection of the approach made because there is a belief that the nature of social reality and the text of the document is double, which is objective as well as subjective or two shades express (phenomena) and implicit (noumenon). Of course, to understand social phenomena or human behaviour that are unique to the interpretation required methods that umbrella paradigm interpretive epistemology (Muhajir, 1984) [7]. The data to be collected includes;

- i. Overview of education in Indonesia.
- ii. The problems of education in Indonesia.
- iii. Discourse character education strategy based local wisdom.

The technique used to analyze the research data is to shape content analysis (content analysis), using any method that use to conclude an attempt to find message characteristics and objectively and systematically. Efforts that this research can be focused and systematic, the research was conducted through methodological steps as follows:

- I. Track and collect data relevant to the problems of education in Indonesia. Therefore the reference books used as the source of the writing is not just limited to books on education, particularly the education of character references.



- II. Processing the collected data to be classified based on the similarity of themes and issues, then given a distinctive mark to facilitate the editing process. Then the data are linked and compared to each other and placing it in an abstract pattern that exists logically. Next stage is to identify and classify the data in variables so that between each other there is a tangle of logical and systematic.
- III. To analyze the data, by using a descriptive-analytic approach for reviewing of the implementation of education in Indonesia, especially the character education, is to provide a complete picture, and systematic and conduct analytical studies in uncovering problems in the world of education. Therefore, the method used is a qualitative method with descriptive writing techniques.

Results and Discussion

Education is not a preparation for life, but it is life itself ". So the opinion of John Dewey when he tried to explain about the realm of education. Education is the process of life. Nevertheless, in the process of education is often disconnected from the world of learners when learning to talk. Attempts to question the term "chalkboard educators that regardless of the question of life" has always been a compulsory question posed when about to start building the educational world idealism. Due to the present educational process at school still prefer the cognitive aspects from the affective and psychomotor. Even the national exam ever more concerned with intellectual property aspects. Even the national exam ever more concerned with intellectual property aspects rather than aspects of their honesty. We know the level of honesty that is simply the National Exam 20% because there are still many students who cheat in various ways in doing the national exam (even once found a few dishonest person efforts of educators seeking National examinations results from participants his protégé). Character education necessary to build a more civilized life, not the life that fills with barbaric behaviour known as character education. Education as the process of the formation of the character of learners at least involving the aspect of knowledge (cognitive), feeling and action. Three aspects are one unit which synergizes as a whole. If one does not exist, then the character education will not run effectively. From the process of consciousness a person knowing about ethical values (knowing the good), and then feeling and loving-kindness (feeling and loving the good) it is so hardwired in his soul that finally becomes a reliable breaker to do good. Feeling and loving the good, i.e. how to feel and love of virtue into power that can make people always want to do something good.

Trace on its history, its leaders, leaders, and experts agree that world-historical education character education is as old as the history of education itself. Since 2500 years ago, Socrates has said that the most fundamental goal of education is to make someone into a good and smart. In the history of Islam, the Prophet Muhammad confirmed that its primary mission is to educate in perfecting the morals and seeking the establishment of a good character (good character). Nevertheless, along with its development, the formation of characters as the essential purpose of education is starting to lose by provoking positivism and relativism which consider that there is no moral truth and no target of right and wrong, all values are relative. Each individual is free to determine its value without being able to be forced by anyone. Character education more immersed in the presence of familiar pluralism which considers all values, whatever that is, is good. According to Howard, the 18th, and 19th-century character education began to see as the primary purpose of education, but the sinking occurred related to political issues and historical events. Similarly, in Indonesia, the pattern of character education under the ruling political era. For example, in the era of guided democracy, character education, known by the term public and character building, in the new order era character education rolled out in learning P_4 and education reform in the era of the characters included in the competency-based curriculum.

On the draft National long-term development in 2005-2025, character education place as the first vision of 8 national development vision. On many occasions, the President of RI also reveals the importance of character development (character building), Indonesia, because the State wants to build a human character, ethical and well behaved. National Policy Development the national character develop as the implementation of the mandate of the national long-term Development Plan 2005-2025 and the implementation of directives the President Republic of Indonesia. After learning that character education at this point become crucial needs for national education, emerges a fundamental question about the sense of character education itself. Character education is an education that emphasizes the formation of character values on a protege. There are four essential traits of character education formulated by the FW Forester at the end of the 18th century. First, the character education stressed any action against the normative value of the holding. Student respect for existing norms and based on such norms. Second, the presence of coherence or build confidence and courage so that students will become the firm establishment and not easily swayed and not afraid of the risks facing new situations each time. Third, the existence of autonomy, i.e. student living and practicing the rule from the outside until it becomes personal for values. In doing so, the student can take independent

decisions without being influenced by pressure from outside parties. Fourth, constancy and fidelity. Constancy is the durability of protégés in realizing what see well. And loyalty is a necessary reverence for the selected commitments.

According to Gaffar (2010), character education is a process of transformation of the values of life to someone's personality in grew up so that it becomes one in the conduct of that person's life [8]. Within this definition, there are three critical thoughts idea, namely:

- i. The process of the transformation of values.
- ii. Growing up in personality.
- iii. Into one in the behaviour.

While according to Majid (2011), character education is an effort to guide human behaviour towards standard-standard form [9]. The focus is on character education goals of ethics, but the practice includes the strengthening of skills that are essential for social development that include students. Based on the exposure above, it can be concluded that character education is not only to educate to understand but internalize these values inside so formed a character or a distinctive personality. True, in the end, the success of the character education as not just stop at the cognitive assessment, but how it could be character-forming human personality and civilized, following the opinion of the Martiatmaja which States that the education character is the spirit of education in the humanizing of man (humanist human). It should not be a mere formality or stop at developing values and norms in the implementation of character education in environmental education, due to his very complex and comprehensive. Do not get stuck in a routine and obligations of abortion while the spirit character education itself thus ignored. Only be wasted due to character education that is applied can never produce a human-human character. Therefore, character education should support all elements of the nation, whether from family, community, and Government. The character form from modelling and conditioning (habituation), so how could the character education play a role optimally if there has not been a synergy between the environment of family, community, and Government policymakers and implementers as. In creating quality human resources can be implemented several steps as follows:

- i. Maximize talent human resources owned early on with implementing the process of filtering the interest and aptitude.
- ii. The granting of appropriate educational talent HR owned.
- iii. The control and means of granting and contracting talent.
- iv. Give direction and optimization skill.
- v. Give business opportunities, and facilitate human resources capability if that minimum implements, human resources Capacity optimization Indonesia not impossible is impossible. At least reduce the rate of unemployment in Indonesia. Surely by revamping the education system, this weak that impressed.

Furthermore, addressing the issue of culture. Indonesia is a heaven of cultures in the world. With a wealth of diverse cultures and have a characteristic between each tribe or race that existed in Indonesia. By maximizing the potential of cultures in Indonesia, This is not impossible that Indonesia would become a haven for international tourist destinations. A variety of efforts that may implement in maximizes the potential of culture in Indonesia. One of them is by establishing the studio culture that can spread in the region in Indonesia. With it, are expected to give an open door for the development of the culture of Indonesia. Also with ratified and signed the original cultural assets Indonesia to UNESCO, and continued to escort the sustainability of culture in Indonesia, became a valuable asset for an infinite wealth of the price and became the country's wealth-producing opportunities and indeed becoming the national identity that boasts of its people. Character crisis that occurred in the life of this now is not yet the development of characters due to good behaviour patterns that are less good. As a result, group or individual creating a reference for each. This condition is vulnerable to problematic, there is a collision, even horizontal conflict, for all groups claiming themselves as the actual community. In conditions like these characters often remembered the discourse, and in subsequent developments tend to occur, the longer the increasingly alarming crisis. At this time, people realized that any good economic crisis, fuel, food, environment, or health crisis thus departs from the spiritual crisis and the introduction of ourselves towards the absolute, i.e. God. Plato, said that: "if you ask what the good of education, general is, the answer is easy, that education makes good men, and that good men act nobly". Prayitno and Manulang in Siregar (2015) says that "The end of education is the character". The entire educational activities must gear towards the formation of character. Intra and extracurricular activities as the core unit of education should do in the context of the development of the characters. Indonesia has qualified citizens of character size means a quality of Pancasila (educated) for all citizens, so is whether he has the values of Pancasila



and human values. Dryness values of Pancasila of personality would constitute a threat to the SO. Philosophy ideology makes the room so that every intelligent citizen as well as mastered knowledge widely. Therefore, the citizen has quality characters of Pancasila, human values and the ability of the individual in the mastery of science and technology.

A character cannot be in the interpretation as the number of properties, but the character is personality. Satya (2002) "the essence of education is to recognize the truth [10]. All branches of learning are like rivers. Spiritual learning is like the ocean. All rivers of go and merge into the ocean. When they merge in the ocean, the rivers lose they are individually entirely ". The character should see as a comprehensive property of a personality, colouring throughout the person's behaviour-the essence of a character concept. If someone is a good character at home, then it is also a good character in the middle of the community, the place of work and others. In a case of multiple personalities, which is two characters in a person, the more likely the character was said to be a clone, i.e. when the speech does not comply with the Act [11,12]. The golden generation of characters expected figure personality intact, and original, where the speech by the Act. Character education consists of the development of positive attitudes, the mindset of the normative commitment, essential, and that should base on the competence of ability IESQ. A positive attitude includes the understanding of (thought), the Act (action), and habits (habit). Understanding of the main runway is IQ, and deeds were the unconventional IEQ Foundation is IESQ mainly SQ. Mindset essential consists of practical approaches, theoretical approach, and the approach are essential. A practical approach to the main runway is a theoretical approach; IQ is the essential approach, and grounding IEQ is IESQ mainly SQ consists of commitment. Continuous, affective, and normative. Competence consists of understanding (knowledge), skill (skill), and abilities [13-15]. The main runway is the concept of IQ, comprehension skills apply IEQ and grounding ability is IESQ, especially SQ. In creating the golden generation of character can be built in intact and original, i.e. with IESQ (intellectual intelligence-IQ-EQ, emotional, and spiritual-SQ). IQ refers to the speed and accuracy of the cognitive activity in understanding, solve various problems, challenges, and tasks [16,17].

Smart intellectual means quick and precise do the mental activity, thought, reasoning, and problem-solving. Dimensions of intellectual abilities include numeric, verbal comprehension, perceptual speed, inductive reasoning, deductive reasoning, visualization, memory space. IQ can be measured using a test of intelligence. EQ refers to potential issues and interpersonal abilities. SQ refers to the noble traits and values of humanity, is intelligence related to the problem of meaning and value. Intelligence is more positioning behaviour and life in the context of a broader meaning and rich. SQ is the foundation needed to enable the IQ and EQ effectively. Development strategies of educational in IESQ can do by controlling the entire program and the activities of infra and extra-curricular, and institutional development. Principal leadership, the teacher in learning, a clerk in the Ministry of Administration, controlled everything to build IESQ. IESQ development comprehensively is a prerequisite to building a positive attitude, mindset, the essential normative commitment and competence of ability. So it can be inferred to form characteristic golden generation with based IESQ which includes:

- i. Positive attitude towards the value of Pancasila and human values into everyday living habits. This attitude effectively developed in the intro and extracurricular activities as well as the development of the educational units.
- ii. Essential mindset using the approach of the essence in resolving problems and tasks of life. This mindset capable developed primarily in the intro and extracurricular activities.
- iii. Loyalty and willingness to sacrifice for an institution or to the nation. Commitment effectively developed on the development of education, the central units of the meaningfulness of each individual for the sake of institutes.
- iv. The competence of abilities performs tasks professionally as art.

As the cover of this study, the author presents the story of the play Pygmalion creation of George Bernard Shaw who deals with the efforts of a Professor helped a woman "cheapo" named Eliza Doolittle in being a respectable woman. This story deals with the efforts made the Professor treats Eliza Doolittle really like treating a respectable woman. At the end of the story, the woman meets the expectations that place against the Professor. The drama Pygmalion inspired the movie "Pretty Woman" starring Julia Robert and Richard Gere, with setting the storyline between the interwoven stories of love romance between a prostitutes with a flamboyant saw. Goethe stated principles above with the sentence as follows: "Even with someone as him look then he will surely be even uglier. Nevertheless, even with someone as made possible by its potential, then for sure it will be so. "From the statement above, Goethe meant when someone in the optimize capacity based on potential and talent, and then it would be the maximum potential power can be in use either for him or for the benefit of the community. Because of the potential of a person cannot be measured from the everyday appearance physically. The potential and

the talent is a unique thing which becomes hidden skills from someone, because at the fact that man creates with the potential and talent. Statement of Goethe was also actually if we correlated with the golden generation of character formation efforts, we can make the contemplation, that reference materials in print quality as offset generation also with the potential comprehensive and talent that student. Not just discussion with scientific theories, but the development of skill possessed by students. When the education process systematically contains elements of character education, maximize IESQ and also compensate both with the potential comprehensive and talents of students, this country can create a generation – a generation of quality gold which has a lofty moral and also the ability to think and act intelligently [18,19].

Conclusion

Character education is an integral part of the nation wrote a parcel of national education as a whole. National character education should be developed comprehensively as a process culture. Therefore, education and culture in the institutional need are intact. National character education is a shared responsibility between government, communities, schools and parents. Therefore the implementation of the culture and character of the nation must involve the four elements. Efforts to revitalize the character education the nation needed a national movement to an evocative spirit of togetherness in the implementation in the field. Islamic education, as a system of education, do not have enough contributions denied established to support the establishment of a national character with a wide range of strategies and methods that are quite deep. In order to be an authentic national character, education can succeed with both, an-Nahlawi has tried to formulate the various planting strategy knowledge and value. Among the strategies are:

1. Educating through dialogue Quranic and Nabawi.
2. Educates through the story of Quranic and Nabawi.
3. Educate through models.
4. Educate through example.
5. Educate through practice and deeds.
6. Educate through ibrah and mauidzah.
7. Education through targheeb and tarhib.

The cultivation of the values of the characters includes faith, Islam, ihsan, keishlahan and jihad have reduced in the values which are praxis and supportive learning atmosphere that is passion, discipline, kindness, benefit and invites to the truth. These values can transform through the role of the school principal as a leader Manager, the role of the environment consisting of: the environment of the school, family, and society that can create an atmosphere of learning and the role of the teacher in the learning process, thereby implementing planting value of ongoing are accommodating, humanist and give spiritual reinforcement in the form of religious conditioning at the beginning and the end of the study. The impact of the cultivation of the character values in shaping the personality of the students associated with the growing development of the moral capacity is unique and distinctive that is the growing pride in self-learners as citizens of the Union. The quality of this character as being distinct that distinguish ego learners from other people, which makes it capable of achieving progress or achievements that are both academic and non-academic. Given the importance of character education, then this program should be implemented, expected in directional, programmatic and integrated into the educational world and able to be adequately understood by teachers, parents, and the related Government Department synchronously implemented based on a shared commitment. Every teacher should understand the concept of characters both theoretically as well as practically and can implement the values of the characters contained in the learning material to form the character of learners. Educators this character should be carried out on formal education, non-formal and informal [20,21].

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