

# ICCE 2015

International Conference on Counseling and Education

"Counseling and Education With Technology :  
Real Life, Virtual Context"

# *Proceeding*

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# PROCEEDING ICCE 2015

INTERNATIONAL CONFERENCE ON COUNSELING AND EDUCATION

"Counseling & Education with Technology: Real Life, Virtual Context"

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To meet the main purpose of the conference, the committees invite keynote speakers, Governor of West Nusa Tenggara who addresses the topic on "The Urgency of Counseling to Increase Students' Sense of Competitiveness in Both National and Global Scale". The committees also invite Prof. Dr. Mohammad Azis Shah Mohammad Arif (Sultan Idris Education University-Malaysia); Prof. Dr. Louis Leroy Downs (Universiti Brunei Darussalam); R. Subramaniam, Ph. D. (National Institute of Education, Nanyang Technological University-Singapore); En. Syamsul Anuar Amat Kasi (The President of Association of Guides Counselor-Malaysia); Dr. Kaniaya Daraha (Songkia University-Thailand); Prof. Dr. H. Prayitno, M. Sc. Ed. (Padang State University-Indonesia); Prof. Dr. Mungin Edy Wibowo, M. Pd. Kons. (Indonesia-Semarang State University); IR. Hj. Of Sitti Rohmi Djalilah, M. Pd., (STKIP Hamzanwadi Selong-NTB-Indonesia). They all talk about topic that relates to counseling and technological education in perspective of Southeast-Asian countries. Dr. H. Rosyadi Suyuti, M. SC. (Head of the Department of Education, Youth and Sports of NTB), specifically talks about the condition and realization of counseling practice as an inclusive program for Primary and Secondary Education in NTB.

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***Wallahul Muwaffiqu Walhadi Ila Sabilirrasjad,  
Wassalamualaikum Wr. Wb.***

Selong, 18 Mei 2015

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## **Character Education: Participative and Thematic Responsibility**

**Khirjan Nahdi**

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### **Abstract**

Character education is the responsibility of school, family, and community. It cannot be comprehended not only from praxis and educational assumption at schools, but also through the process of education at family and community. Strategic praxis in this context is the development, integrative, and based on critical logic. It is assumed that schools are in the context of competence development dan family-community is in that of follow-up responsibility. Character education is participatory and thematically responsible of school, family, and community. The design of character education in this context includes types of character, bases of character, critical logic, transformation theme, and individual's responsibility. The whole design is based on the rationales: individual's character is the embryo of community and nation's character.; character education is the integration of character-based values dan the responsibility of critical mass of education.

**Key words:** character, participatory, thematic

### **Introduction**

The idea of this paper came from some theories which explain character educational assumption. In a whole education interrelates with character building became as if it occupied a space and school context only. The theories referred previously among others are : character education as a separated subject, character education is integrated in the curriculum and became the "special characteristics" in all subjects, character education became a part of a subject, and character education became informal curriculum at school. These theories emerged several assumptions such as: the content of character education must be found in certain subjects, instructional process one direction "teacher-student", and character education is a limited responsibility (it will be taught by the character education only) (Albertus, 2012). The possibility of several theories and assumptions stated previously are hypothesis derived from various of nation characters in the context of nation and country from the ten years ago up to now.

There are complains and dissatisfaction due to the character reality, education is supposed to play a vital role and responsibility to develop it. Government responded such a condition by issuing National Policy on National Character Education (Pemerintah RI, 2010).

The present writer agrees with some theories and assumptions above if the education responsibility is limited at school education only. In other term, development of education domain in educational aim taxonomy (Bloom, et al., 1964) lies on the school only. The problem is not that simple. Development of educational domain in educational aim taxonomy is a mutual responsible in which the responsible of external element (family and society) as a continuation of school responsibility. In quality paradigm (education), Arcaro (2005) stated that the quality of education is an attempt to create a chance for students, instructor/teacher, parents, society, and stakeholders to work mutually in order to fulfill social development challenges at the moment and in the future. Education and character education as well is a mutual

responsibility: school and all educational stakeholders, include family and society. Clearly, Seymour Sarason (1994) explained that mutual cooperation between schools and stakeholders plays an important role which affects positively to the school quality improvement.

The improvement of character education at school could be done during the instructional process by identifying the character types, character basics, critical logic of a character, character improvement model for students, and transformation process (such as an modelling attitude). Family and society has a responsibility to prepare spare time for teaching basic character (inculcation), modelling, facilitation, improvement of characterized skill in life through life themes which is appropriate with the surrounding context (Kirschenbaum, 1995). Therefore, the improvement of character education in order to build character from personal virtues to character and national identity (Hayat, 2014; Nahdi, 2014) covers mutual and thematic responsible. Mutual and thematic mentioned previously is not intended to interfere rule and responsibility at school, family and society, but as a long term responsibility by preparing space and the context of building character education through family and society in real life themes. Thus, character educational theories in this responsible is : character education covered a value entity which is developed, not to teach; character education must be designed integratively with norms and other social culture devices as a development basic, character education should be based on logical critics too, so everybody posseses internal consideration in performing certain actions. For the third theory especially , it was

referred to realistic phenomenology concept (Lester, 1997), that human and society have to understand a problem by action, reasons behind the action, and value of an action. Critical logic in this case is partial which has to do with logic argumentation of someone to choose and perform an action). It is clear that assumption in the theory context refers to anything which is considered as certainty, so the important assumptions are: schools have responsibility to prepare character competency (types, basic, logic, critics, and modelling); society has a responsible to keep the responsibility by providing real life context where the character education is developed.

The next question is, how is the types of mutual and thematic responsibility which are needed to character building? To answer the question, discussion is arranged in organization as follows: character education design as a mutual and thematic responsibility sebagai (type accomodation, basic, critical logic and life theme); *rationale* on the development of character education as a mutual and thematic responsibility (individual character accomodation, value integration from basic character, and *critical mass* importance of education through character education building).

### **Design of Character Education as Mutual and Thematic Responsibility**

This design referred to types of character education in *Kebijakan Nasional Pendidikan Karakter Bangsa (2010-2025)* yang tertuang dalam *Desain Induk Pendidikan Karakter (2010)*, (Albertus, 2012), as it is stated in the matrix below.

Table 1. Types of Character Education in *Kebijakan Nasional Pendidikan Karakter Bangsa (2010-2025)*

Types of Character	Character Basic	Critical Logic of Character	Life Theme	Responsibility	
				School	Family and Society
1	2	3	4	5	6
<b>Ketuhanan</b>					
Religiosity	Religion Teaching which is believed in norms (Religion Basic)	<ul style="list-style-type: none"> <li>Religion teachings is good deed sources from God the almighty (God for Human)</li> <li>Modern human is the one who obey his religion rules</li> </ul>	Religious Ritual Implementation of religion teaching in the real life (clean, honest, sympathy, and empathy)	Teaching divinity concept Teaching about concept of relation among human- God -Universe	<ul style="list-style-type: none"> <li>Develop divinity concept through religious ritual</li> <li>Preparing the Instrument of ritual religion</li> <li>Preparing the implementation instrument of religious ritual (<i>reward &amp; funishment</i>)</li> <li>Being a model</li> </ul>
<b>Individual</b>					
Honesty	<ul style="list-style-type: none"> <li>Every Religion teaches honesty (religious basic)</li> <li>Honest is a heritage from our ancestors Jujur merupakan ajaran leluhur/nenek moyo</li> <li>( Indonesian character)</li> <li>(socio-anthropology basic)</li> </ul>	Honesty will not harm ourself and the other people	Ourself (Honest to ourself : our words match with our attitude) Environment (honest to ourself and other people in words and attitude)	Teaching concept of honesty of life both at school and outof school Being the model of honesty in every educational and learning activity at school "the studenst are prohibited to cheat during the exam)	<ul style="list-style-type: none"> <li>Developing honesty concept in every life activity of family</li> <li>Preparing context of honesty of honesty transformation by giving belief in every responsible context</li> </ul>
Being Responsible	<ul style="list-style-type: none"> <li>Every Religious teaches responsibility (religious basic)</li> <li>Responsible is a heritage from the ancestors ( sosco-anthropology basic)</li> </ul>	Responsibility will make us self confidence and other peopl's belief	Duty and activity	Teaching and Developing behaviour and responsible attitude in every educational and learning activity	<ul style="list-style-type: none"> <li>To maintain behavior and responsible attitude through the availability of context for children to be responsible</li> <li>Preparing indicator to develop responsible attitude</li> <li>Providing reward and funishment for responsible attitude</li> </ul>
Health life style	Every religion teaches the importance of health because religious activity can be done by healthy followers (religiuous basic) Socio-anthropologihy will succeed if it is managed by heakthy people ( socio-anthropology basic)	<i>Man sana, inkor poresana</i> "inside a heakthy soul lies healthy mindt"	My hobby My food My environment	Teaching and developing healthy life logic through subject and extra curricular activity	Preparing context to begin healthy life style, by preparing facility for hobby, healthy and regular diet, and environmant to sudy which meet healthy standard



Discipline	All religion teaches discipline (religions basic) Discipline becomes ancestor heritage of all ethnics (socio-anthropology basic)	Discipline will cause consistency	Duty and activity Environment	Teaching and developing discipline logic in subject and extracurricular activities	Preparing context to develop discipline, by providing facility to do some tasks and environment to study which meet disciplinary standard Preparing indicators to improve discipline <ul style="list-style-type: none"> <li>• Providing reward and punishment upon bentuk discipline deeds.</li> </ul>
Hard work	All religion teaches its followers to hard work “o human,, spread you on the surface of to search for livelihood from Allah ( Islamic teaching basic) Hard work is the ancestor’ s heritage of all ethnics (socio-anthropology basic)	Globalization and modernization will be followed by the hard workers A sluggard will be a victim of globalization and modernization	Duty and activity	Teaching and improving hard work logic through subject and extra curricular activity	Preparing context to develop hard work by providing facility for doing duty and activity to study which meet hard work standard Preparing indicator of hard work attitude improvement Providing <i>reward and punishment</i> toward hard work attitude
Self confidence	All religion teach to be self confidence “Those who hesitate is the friend of devils“ ( Islamic basics) Self confidence became the heritage of all ethnic ancestors, it is proved that there are local wisdom each ethnic (socio-anthropology basic)	Global complexity and modernization could be faced by a person with high self confidence If we stand , we have the same tall, and if we sit down we all are the same low ( in local, national, regional, and global level)	Duty and activity Environment	Teaching and improving self confidence logic through subject and extracurricular activity	Preparing context to develop self confidence by preparing facility to do tasks and environment to study which meet self confident standard Preparing indicator to develop self confident Providing reward and punishment for self confident
Entrepreneurship	Every religion teaches us to be an entrepreneur, “to give contribution for other people” ( Islamic basic) Entrepreneurship is our ancestors’ heritage, there has been commerce relationship with the other country in the world (socio-anthropology basic)	Globalization and modernization make the world smaller and natural resources distribution will be tighter, so every person must be able to create life resources and personal livelihood	Duty and activity Environment	Teaching and developing entrepreneurship logic through subject and extracurricular activity	Providing context to develop entrepreneurship by providing facility to do task-activity and environment to study which meet entrepreneurship criteria Preparing indicator to stimulate entrepreneurship Providing <i>reward and punishment</i> entrepreneurship efforts
Thinking logical,	Every religion teaches to think	Thinking logical, critical, creative	My Hobby My Food	Teaching and developing logical	Preparing context to develop the way of

critical, creative and innovative	logical, critical, creative, and innovative Semua agama mengajarkan Berpikir logis, kritis, kreatif, dan inovatif ( Islamic t teaching) “QS Al Jaatsiyah, 13) Thinking logical, critical, and creative , and innovative is the heritage of our ancestors. The best Indonesian youths created sophisticated technological tool for the sake of humanit ( socio- antropology)	and innovative will cause all activity effective and efficient	My environment Task and actiivity	thinking, critical, creative and innovative through subjectand extracurricular activity.	thinking logical, critical, creative and innovative by preparing facility which has to do with hobby food,and environment to study which meet enterpreneur criteria Preparing indicator which can develop us to think logical,critical, and innovative. Providing reward and punishment for thinking logical, critical, creative and innovative
Independent	Every religion teaches independence ( Islam teaching basic) “hand is up is better than a hand is down” has become heritage of our ancestors. Since the Sejak merdeka kita menjadi bangsa yang “berdiri sama tinggi, duduk sama rendah” dengan bangsa lain/tidak tergantung (basis sosio- antropologis)	Globalization and moodernity make the world becomes smallerand natural resources distribution is getting tighter, so every person must be able to fulfill his life needs independently	Task and activity Environment Hobby Personal life	Teaching and developing independent logic through subject and extracurricular activity	Preparing context to develop independent spirit by providing facility to do certain task-hobby, food for her/himself and surrounding environment to study which meet independent criteria Preparing indicator to improveindependent attitude Providingreward and punishment for independent attitude
Curiosity	Every religion teaches curiosity ( Islamic teaching basic) “no religions are conveyed without knowledge elements” Curiosity becomes the heritage of our ancestor. Since the ancient time, it is believed that our ancestors are scholars (socio- antropology)	Curiosity relates to information. This time and the future are knowledge and information “ <i>Knowledge is power</i> ” (Michael Foucoult), “ <i>information is power</i> ”, because knowledge couldnot be gained without information of the knowledge(Khirjan Nahdi)	Task and activity Environmen Hobby Personal Life	Teaching and developing curiosity logic through subject and curricular activity	Preparing context to develop curiosity by providing facility to do task-hobby, food, for personal life nad environment to study which meet curiosity criteria Preparing indicator to pursue curiosity attitude Providing <i>reward and punishment</i> upon curiosity attitude
Love Knowledge	All religions teaches curiosity (Islamic teaching basic) “seek the knowledge from	Every theory of life must be basen on knowledge	Task and activity Environment Hobby	Teaching and developing love knowledge through subject and	Preparing context to develop love knowledge attitude by providing facility to do task-

	childhood to the grave” Curiosity becomes the heritage of our ancestor. Since the ancient time, it is believed that our ancestors are scholars (socio-anthropology)		Personal life	extracurricular activity	hobby, food for personallife and environment to study which meet loving knowledge criteria Preparing indicator to develop love knowledge attitude Providing <i>reward and punishment</i> for love knowledge attitude
<b>Fellow relationship</b>					
Aware of their rights and obligations	All religions teach Aware of rights and obligations (Islam based) "ukuwah Islamiyah" Basis of Christianity "Love" Be aware of the rights and obligations of becoming a heritage. Since the days of history that our ancestors were aware of this through the Book Negarakertagama and Soetasoma, that inspired the birth of Pancasila (socio-anthropological basis)	Harmony in modernity and glocalitas can only be realized through an awareness of the rights and obligations	Tasks and activities Environment admiration Our selves	Teach and develop logic aware of their rights and obligations through the subjects and extracurricular activities	Prepare the context for the development of awareness of rights and obligations by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria curious Prepare behavioral development indicators Aware of rights and obligations Give reward and funishment on forms of behavior Aware rights and obligations
Submissive social rules	All religions teach Comply social rules, because all true religion is the rule to live as a person, a servant of God, and being social (religious basis) Obey the rules social be heritage. Since the days of history that our ancestors were aware of this via the regulations, laws, and legislation (socio-anthropological basis)	The identity of modernity is marked by the attitude of individuals and citizens who obey the rules (laws)	Tasks and activities Environment admiration Our selves	Teach and develop social rules through a logic obedient subjects and extracurricular activities	Prepare the context for the development of social compliance rules by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria obedient social rules Prepare indicators of social development submissive behavior rules Give reward and funishment top shape submissive behavior of social rules
Appreciate the work and	All religions teach Appreciating the work and achievements of	Appreciate the work of an inspiration creations	Tasks and activities Environment admiration	Teach and develop logic Appreciating the work and achievements of	prepare the context for the development Appreciating the work and

achievements of others	others (religious basis) Appreciate the work and achievements of others becomes heritage. Since the days of history that our ancestors have been aware of this through writing and naming each works through a variety of artifacts that we inherited now (socio-anthropological basis)	work of ourself Respect other people's work are reciprocal (we would have appreciated the work of others)	Our selves	others through the subjects and extracurricular activities	achievements of others by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the polite criteria prepare a development indicator polite behavior Give reward and funishment on forms of behavior Appreciating the work and achievements of others
Polite	All religions teach good manners (the basis of religion) "arrogant will not bring benefits in this world and the hereafter" Courtesy become heritage. Since the days of history that our ancestors have been communicating and relating in the interests of being accepted as a well-mannered nation (socio-anthropological basic)	Bragging is not productive, it will only bring hatred of others (not harmony)	Tasks and activities Environment admiration Our selves	Teach and develop logic politeness through subjects and extracurricular activities	Prepare the context for the development of manners by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria polite Prepare a development indicator polite behavior Give reward and funishment top shape polite behavior
Democratic	All religions teach religious-based democracy) "all teach togetherness and equality" Democracy becomes heritage. Since the days of history that our ancestors have been communicating and relating in the interests of being accepted as a nation that respects equality and equity (socio-anthropological basic)	Democracy is the forerunner of justice and welfare Modernity and progress of human civilization is evidenced by the upholding of democratic values	Tasks and activities Environment admiration Our selves	Teach and develop the logic of democracy through the subjects and extracurricular activities	Prepare the context for the development of the democratic process by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria polite Prepare behavioral indicators of democratic development Give a reward and funishment top shape democratic behavior
<b>Environment</b>					
love environment	All religions teach love the environment (the basic of religion)	Natural resources from time to time is not	Tasks and activities Environment admiration	Teach and develop a love of the environment through the logic of	Prepare the context for the development of the love of the environment by

	"The Lord teaches us not to do mischief on earth" Love the environment becomes heritage. Since the days of history that our ancestors have taught to love the environment through a variety of local knowledge (socio-anthropological based)	growing, it is on the wane, because it is not fair if undermined by the current generation, it must be preserved and promoted for future generations	Our selves	subjects and extracurricular activities	providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria love the environment Prepare behavioral development indicators of love g environment Give reward and funishment on forms of behavior of loving environment
<b>Nationality</b>					
Nationalist	All religions teach nationalism (religious based) "everything created by Him is for all creatures" Nationalists become heritage. Since the days of history that our ancestors have taught patriotism through a variety of local knowledge (socio-anthropological based)	Appreciation and respect for other nations against another nation if that nation has a nationalist attitude	Tasks and activities Environment admiration Our selves	Teach and develop a nationalist logic through subjects and extracurricular activities	Prepare the context for the development of the nationalist process by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria nationalist Prepare behavioral development indicators nasionalis Give reward and funishment top shape nationalist behavior
Respect for diversity	All religions teach respect for diversity (religious basis) "there is no difference between you, except for your piety" Respect for diversity becomes heritage. Indonesia had always been bhineka country (socio-anthropological based)	We are known by others because we are different	Tasks and activities Environment admiration Our selves	Teach and develop the logic of respect for diversity through the subjects and extracurricular activities	Prepare the context for the development process Appreciate diversity by providing facilities for the duty-activity 'craze, food, yourself and the environment for learning and others who meet the criteria nationalist Prepare a development indicator Rewarding diversity behavior Give reward and funishment on forms of behavior Respecting diversity

**Rationale Development of Character Education as a Responsibility Participatory and Thematic**

Three strategic rationale that is considered to be a reference design work character education above: 1) the character of the individual is the embryonic nature of the people and the nation and should be an

integration between understanding, action, and love for virtuality that build character; 2) the development of character education should be an integration value of the base character; and 3) development of character education should be part of a critical mass of education.

**a. Character embryos and Accumulation understanding, action, and love**

The last goal of the development of character education are virtues (virtues) that belongs to all citizens of the nation as a national identity. Residents of the nation at the start of the individual-family-community of nations. In terms of process, character education must start from the smallest unit, ie individual. Overall individual of good character means the whole nation of citizens of good character. Thus, character education must be established (air-embryo) from individuals. Context is important in the process of character education is the school and the family-community. It is impossible to charge the responsibility of shaping the character of (positive) through the school alone without involving the family-community in a participatory relationship. Schools are responsible for planting the concept of a positive character with various types and bases, including transformation and exemplary entire school community, while family-community responsible for the creation of space-thematic context in which many positive traits transformed.

This rationale is formulated by trying to "reconcile" Lickona views on three important things in character education: understanding, action, and love of goodness (Lickona, 1991) with a realistic concept of phenomenology (Lester, 1997), about a motive, form, and meaning of individual actions and society. "Meeting" two propositions in building this rationale departs from the reality of society that level of consistency act of kindness (which form the character) is strongly influenced by the

level of appreciation of the meaning of individual acts of kindness and goodness from which source it originated or was first built. An individual will be very consistent in the act of kindness when he understood that goodness it for what and whom, then how? At the same time, an individual would be very inconsistent in the act of kindness when he does not understand that goodness it for what and whom, then how? So, they take action putridity without a comprehensive understanding of goodness and bad, including the source of both. The second condition is further aggravated by the ignorance of society about the importance of character building through actions both in terms of process. Character for most of society is the responsibility of institutional schooling. Personally, the main question is the role of the teacher in the school.

Interesting examples of this:

There is a child or group of children come home from school (after school hours). Because there are still children, there are disturbing other friends, and there was a fight, or fuss. At the same time there is someone members of the public to see, at the same time wants to intervene. Question upset: "you know who, where the schools, this is a teacher who taught in school, and a number of other questions that are all cornered the school.

The above example is a picture that, as if the characters (good action) a child who is being followed by institutional schooling education is the responsibility of the school ansih. This view is proof there is no continuity between school and family responsibilities-public in character development (good action). There is no other solution except participation between school and family-community. How to? Communication via the various moments between the school and the family-community, or through existing structures, such as school committees or representatives of the parents / guardians of



students (covered separately in the same theme).

Another example to reinforce this rationale: Call it a boy named Arman (pseudonym), a class V student elementary school in the village of Baru So the (imaginary). By Ibu Wati (teacher-class pseudonym) was given a job to do at home (PR). At school, the Arman is child discipline (time, tasks, etc.). What happened? At home Arman can not work (homework) because there are no classrooms, no desks and chairs, the lights in the house to taste, because of learning for parents Arman is in school and not at home. Etc ....

Once again, the example above shows how important school-communities and families in need of communication and participation in shaping the character of an individual (student). Arman how the child will be disciplined, lover of science, and has a curiosity to a knowledge will be transformed (developed) if the parent (family) do not provide the means necessary for it. True that deals with an understanding of the goodness of goodness, then try it in action, and if the action was carried out repeatedly will show love for the acts of

kindness that. Where does understanding goodness it was built? From school (one of them) through the planting of conceptions of the good (good character). Where a try? At school and at home-environment, as a space of transformation within the themes of real life. If an act of kindness (good character) has been carried out repeatedly, will form a beloved cultural value (will be kept, maintained, and a source of pride).

#### **b. Characters and Character Database Integration**

Ascertained that the discourse on development of character education always leads to a comprehensive character in each individual. Referring to the 20 sub-units of characters in Character Education Design (GOI, 2010), is not intended in itself a form of individual religious character, but do not love science, disciplines but do not love the environment, has a curiosity but do not appreciate the work of others, recognizing diversity but did not practice her faith well, and so on. To become a complete individual in character, the 20th unit of the character in question must have or be part of an individual, and this is what is meant by the character completely. It can be illustrated in the following chart:

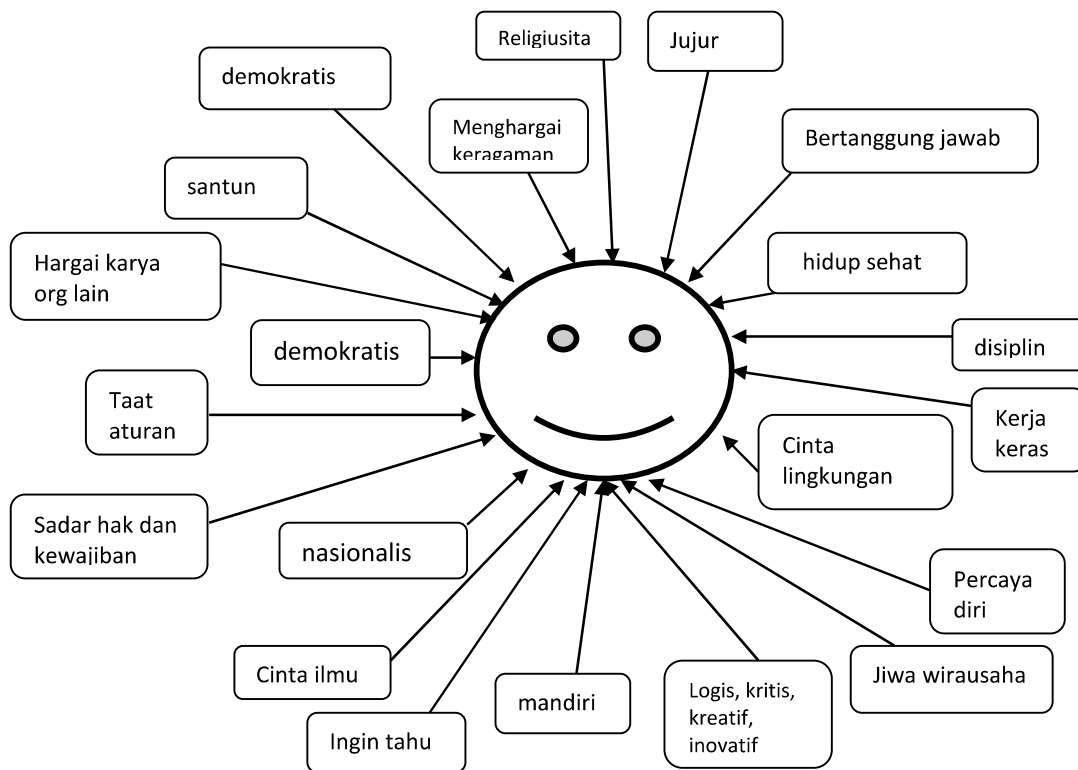


Figure 1. Character Database Integration

Of the above discourse is not simple and easy to achieve. The formation of the individual with the whole character is formed in the plenary private humanitarian measure, and that Indonesia fully human, as well as the function and purpose of our national education (GOI, 2003). But as difficult as any efforts to establish a complete character, all parties having an interest in the formation of national character through education must make this effort as a shared responsibility in a participatory manner through the understanding of concepts, ideals, and transformation through real-life themes. The core of this is the integration antarbasis rationale character: religiosity, personality, love and respect for others, love the environment, and love of the homeland. In other words, the formation of character intact, with the integration of antarbasis character, and efforts to achieve the functions and objectives of national education, not the other is to create a

modern man is characterized by obedience to the religious belief of choice (religiosity), obey the law (norms), respect differences and patriotism (Hardiman, 2003).

### c. Character Education and Education Mass Critical

The process of character education today is an attempt as wise words:

“If you think about life a month, plant grass,  
If you think about a year of life, land has the rice,  
If you think about life a hundred years, plant a tree,  
But if thinking about the extremely long life, plant education (science).”

What do we stand for today is the process of preparing generations of development in 25 to 30 years to come. That is, we just think about the results of the educational process in order to form the character. And since then also we had to think about how long-term outcomes of the process of the

formation of character since this time. We must realize that today's actors and the person in charge of education in various capacities are enjoying its future aspired 30 to 40 years ago. At the same time, we are responsible for facilitating the generation that will fill the space and the responsibility of the construction of 30 to 40 years into the ideals and their future. This responsibility of choice "black and white". If the 'Ready', it means that we are carrying out the responsibility of preparing the future generation for development in particular (30-40 years = critical mass development). If 'no', it means we are to proceed to the grim fate of future generations to thwart them through neglect of their character formation.

### Conclusion

From the introductory remarks and discussion, concluded the following:

1. Character education is not practical and assumptions that are built in the context of schooling, which implies the formulation of character education and learning in the school system (inside and outside the classroom), but it is a series of systems and processes across the boundaries between school and family-community participatory, as a continuation of each other, and transformative in the reality of the lives of individuals;
2. Character education entirely in the context of education in Indonesia is the effort to achieve the goal of national education, integration antarbasis character, and the creation of the modern individual in charge of the construction of the future. Indicators of the success of this effort when making a character as an entity conceived, performed, and loved (appreciated);
3. Character education today is a responsibility of the future of the current generation. If not, then we have negates the next generation from now.

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