

ICCE**By: Khirjan Nahdi**As of: Apr 16, 2019 1:50:50 PM
5,598 words - 11 matches - 4 sources**Similarity Index****7%**Mode: ▼**paper text:**

International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2
 Character Education: Participative and Thematic Responsibility Khirjan Nahdi STKIP

Hamzanwadi Selong, Lombok Timur- NTB E-mail: **nahdi_nw@yahoo.co.id**

2

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 devleopment, 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 follo-up responsibility. Character education is participatorily and thematically responsible of school, family, and community. The design of character eduction 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.; charater education is the integration of character-based values danthe responsibility of critical mass of education. Key words: character, participatory, thematic

1

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 asumptions 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 stataed previously are hypothesis derived from various of nation characters in the context of nation and country from the ten years ago up to now. 343 There are complains and unsatisfaction 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 International Conference on Counseling & Education (ICCE) 2015 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)**

1

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 possesses internal consideration in performing certain actions. For the third theory especially , it was Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 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),

1

as it is stated in the matrix below. Table 1. Types of Character Education in Kebijakan Nasional Pendidikan Karakter Bangsa (2010-2025) International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 Responsibility Types of Character Critical Logic Life Theme _ Character Basic of Character Family and School ; Society 1 2 3 4 5 6 Ketuhanan Religiosity | Religion Teaching } Religion Religious Teaching divinity >> Develop divinity which is believed | teachings is good | Ritual concept concept through in norms deed sources from | Implementatio | Teaching about religious ritual (Religion Basic) God the almighty | n of religion concept of relation > Preparing the (God for Human) | teaching in the | among human- God | Instrument of ritual » Modern human is | real life -Universe religion the one who obey | (clean, honest, > Preparing the his religion rules sympathy, and implementation empathy) instrument of religious ritual (reward & funishment) » Being a model Individual Honesty b Every Religion » Honesty will not Ourselves Teaching concept of » Developing honesty teaches honesty harm ourselves | (Honest honesty of life both | concept in every life b (religious basic) the other people to ourselves: our | at school and out of | activity of family b Honest is a words match school » Preparing context of heritage from our with our Being the model of | honesty of honesty ancestors – Jujur attitude) honesty in every transformation by merupakan ajaran Environment educational and giving belief in leluhur/nenek (honest to learning activity at | every responsible moya ourselves and school “the student | context b (Indonesian other people are prohibited to character) in words and cheat during the b (Socio- attitude) exam) antropology basic) Being b Every Religious Responsibility Duty and Teaching and To maintain Responsible | teaches will make us self | activity Developing behavior and responsibility confidence and behaviour and responsible attitude (religious basic) other people’s responsible attitude | through the » Responsible is a belief in every availability of heritage from the educational and context for children ancestors (socio- learning activity to be responsible anthropology Preparing indicator basic) to develop responsible attitude ° Providing reward and funishment for responsible attitude Health life | Every religion Man sana, inkor My hobby Teaching and Preparing context to style teaches the poresana “inside | My food developing healthy | begin healthy life importance of a healthy soul lies | My life logic through style, by preparing health because healthy mindt” environment subject and extra facility for hobby, religious activity curricular activity healthy and regular can be done by diet, and healthy followers (religious basic) Socio- anthropologi will succeed if it is managed by healthy people (socio- antropology basic) environment to study which meet healthy standard 345 International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 Discipline All religion Discipline will Duty and Teaching and Preparing context to teaches cause consistency | activity developing develop discipline, discipline (religious Environment discipline logic in by providing facilities basic) subject and to do some tasks Discipline extracurricular and environment to becomes ancestor activities study which meet heritage of all disciplinary standard ethnics socio- Preparing indicators anthropology to improve basic) discipline ° Providing reward and punishment upon bentuk discipline deeds. Hard work All religion teach | Globalization and | Duty and Teaching and Preparing context to its followers to modernization activity improving hard develop hard work hard work “o will be followed work logic through | by providing facilities human,, spread by the hard subject and extra for doing duty and you on the surface | workers curricular activity activity to study of to search for A sluggard will be which meet hard livelihood from a victim of

work standard Allah (Islamic globalization and Preparing indicator teaching basic) modernization of hard work Hard work is the attitude ancestor' s improvement heritage of all Providing reward ethnics (socio- and punishment antropology toward hard work basic) attitude Self All religion teach > Global Duty and Teaching and Preparing context to confidence to be self complexity and activity improving self develop self confidence modernization Environment confidence logic confidence by "Those who could be faced by a through subject and | preparing facility to hesitate is the person with high extracurricular do tasks and friend of devils" (| self confidence activity environment to Islamic basics) If we stand , we study which meet Self confidence have teh same tall, self confident became the and if we sit down standard heritage of all we all are the Preparing indicator ethnic ancestors, same low (in to develop self it is proved that local, national, confident there are local regional, and Providing reward wisdom each global level) and punishment for ethnic (socio- self confident antropology basic) Enterprenue | Every religion Globalization and | Duty and Teaching and Providing context to rship teaches us to be modernization activity developing develop an entrepreneur, make the world Environment entrepreneurship entrepreneurship by "to give smaller and logic through providing facility contribution for natural subject and todo task-activity other people" (resourcesdistributi extracurricular and environment to Islamic basic) on will be activity study which meet Entrepreneurship | tighter,so every entrepreneurship is our ancestors' person must be criteria heriatge, there has | able to create life Preparing indicator been commerce resouces and to stmluate relationship with personal entrepreneurship the other country | livelihood Providing reward in the world and punishment (socio- entrepreneurship anthropology efforts basic) Thinking Every religion Thinking logical, | My Hobby p Teaching and Preparing context to logical, teaches to think critical, creative My Food developing logical develop the way of 346 International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 critical, logical, critical, and innovative My thinking, critical, thinking logical, creative and | creative, and will cause all environment creative and critical, creative and innovative | innovativeSemua activity effective Task and innovative through innovative by agama and efficient actiivity subjectand preparing facility mengajarkan extracurricular which has to do Berpikir logis, activity. with hobby kritis, kreatif, dan food,and inovatif (Islamic environment to t teaching) "QS study which meet Al Jaatsiyah, 13) entrepreneur criteria Thinking logical, Preparing indicator critical, and which can develop creative , and us to think innovative is the logical, critical, and heritage of our innovative. ancestors. The Providing reward best Indonesian and punishment for youths created thinking logical, sophisticated critical, creative and technological tool innovative for the sake of humanit (socio- antropology) Independent | Every religion Globalization and | Task and Teaching and Preparing context to teaches moodernity make | activity developing develop independence (the world Environment independent logic independent spirit Islam teaching becomes Hobby through subject and | by providing facility basic) "hand is up | smallerand natural | personal life extracurricular to do certain task- is better than a resources activity hobby, food for hand is down" distribution is her/himself and has become getting tighter, so surrounding heritage ofour every person must environment to ancestors. Since be able to fulfill study which meet the Sejak merdeka | his life needs independent criteria kita menjadi independently Preparing indicator

bangsa yang to **"berdiri sama** improveindependent **tinggi, duduk** attitude **sama rendah"** 1
 Providingreward **dengan bangsa** and punishment for **lain/tidak** independent attitude **tergantung**
(basis

socio- antropologis) Curiosity Every religion Curiosity relates | Task and Teaching and Preparing context to teaches curiosity to information. activity developing curiosity | develop curiosity by (Islamic teaching | This time and the | Environment logic through providing facility to basic) "no future are Hobby subject and do task-hobby, religions are knowledge and Personal Life | curricular activity food, for personal conveyed without | information life and knowledge "Knowledge is environment to elements" power" (Michael study which meet Curiosity Foucault), curiosity criteria becomes the "information is Preparing indicator heritage of our power", because to pursue curiosity ancestor. Since knowledge attitude the ancient time, it | could not be Providing reward is believed that gained without and punishment our ancestors are | information of the upon curiosity scholars (socio- | knowledge (Khirja attitude anthropology) n Nahdi) Love All religions » Every theory of Task and P Teaching and Preparing context Knowledge | teaches curiosity | life must be based | activity developing love to develop love (Islamic teaching | on knowledge Environment | knowledge through | knowledge attitude basic) "seek the Hobby subject and by providing facility knowledge from to do task- 347 International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 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 personal life and environment to study which meet loving knowledge criteria Preparing indicator to develop love knowledge attitude Providing reward and punishment for love knowledge attitude Fellow relationship Aware of All religions teach | Harmony in Tasks and » Teach and develop Prepare the context their rights Aware of rights modernity and | activities logic aware of their | for the development and and obligations globalitas can | Environment rights and of awareness of obligations (Islam based) only be admiration obligations through | rights and "ukuwah realized Our selves the subjects and obligations by Islamiyah" Basis through an extracurricular providing facilities of Christianity awareness of activities for the duty- activity "Love" the rights and 'craze, food, Be aware of the obligations yourself and the rights and environment for obligations of learning and others becoming a who meet the heritage. Since the criteria curious days of history Prepare behavioral that our ancestors development were aware of this indicators Aware of through the Book rights and Negarakertagama obligations and Soetasoma, Give reward and that inspired the punishment on birth of Pancasila forms of behavior (socio- Aware rights and anthropological obligations basis) Submissive | All religions teach » The identity Tasks and » Teach and develop Prepare the context social rules | Comply social of modernity | activities social rules through | for the development rules, because all | is marked by Environment a logic obedient of social true religion is the | the attitude of | admiration subjects and compliance rules by rule to live as a individuals Our selves extracurricular providing facilities person, a servant and citizens activities for the duty-activity of God, and being | who obey the 'craze, food, social (religious rules (laws) yourself and the basis) environment for Obey the rules learning and others social be heritage. who meet the Since the days of criteria obedient history that our social rules ancestors were Prepare indicators aware of this via of social the regulations, development laws, and submissive behavior legislation (socio- rules anthropological Give reward and basis punishment top shape submissive behavior of social rules Appreciate All religions teach | Appreciate the | Tasks and Teach and develop | prepare the context the work Appreciating the work of an activities logic Appreciating for the development and work and inspiration Environment the work and Appreciating the achievements of creations admiration achievements of work and 348 International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 achievement | others (religious work of Our selves others through the achievements of s of others basis) ourself subjects and others by providing

Appreciate the Respect other extracurricular facilities for the work and people's work activities duty-activity 'craze, achievements of are reciprocal food, yourself and others becomes (we would the environment for heritage. Since the | have learning and others days of history appreciated who meet the polite that our ancestors | the work of criteria have been aware others) prepare a of this through development writing and indicator polite naming each behavior works through a Give reward and variety of artifacts funishment on that we inherited forms of behavior now (socio- Appreciating the anthropological work and basis) achievements of others Polite All religions Bragging is Tasks and » Teach and develop Prepare the context teach good not activities logic politeness for the development manners (the basis | productive, it | Environment through subjects of manners by of religion) will only admiration and extracurricular providing facilities "arrogant will not | bring hatred Our selves activities for the duty-activity bring benefits in of others (not 'craze, food, this world and the | harmony) yourself and the hereafter" environment for Courtesy become learning and others heritage. Since the who meet the days of history criteria polite that our ancestors Prepare a have been development communicating indicator polite and relating in the behavior interests of being Give reward and accepted as a funishment top well-mannered shape polite nation (socio- behavior anthropological basic) Democratic | All religions teach | Democracy is | Tasks and » Teach and develop Prepare the context religious-based the forerunner | activities the logic of for the development democracy) "all of justice and | Environment democracy through | of the democratic teach togetherness | welfare admiration the subjects and process by and equality" Modernity Our selves extracurricular providing facilities Democracy and progress activities for the duty- activity becomes heritage. | of human 'craze, food, Since the days of | civilization is yourself and the history that our evidenced by environment for ancestors have the upholding learning and others been of democratic who meet the communicating values criteria polite and relating in the Prepare behavioral interests of being indicators of accepted as a democratic nation that development respects equality Give a reward and and equity (socio- funishment top anthropological shape democratic basic) behavior Environment love All religions teach | Natural Tasks and » Teach and develop a | Prepare the context environment | love the resources activities love of the for the development environment (the from time to Environment environment of the love of the basic of religion) time is not admiration through the logic of | environment by 349 International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 "The Lord teaches | growing, itis | Our selves subjects and providing facilities us not to do on the wane, extracurricular for the duty-activity mischief on earth" | because it is activities 'craze, food, Love the not fair if yourself and the environment undermined environment for becomes heritage. | by the current learning and others Since the days of generation, it who meet the history that our must be criteria love the ancestors have preserved and environment taught to love the | promoted for Prepare behavioral environment future development through a variety generations indicators of lovi g of local environment knowledge (socio- Give reward and anthropological funishment on based) forms of behavior of loving environment Nationality Nationalist | All religions teach > Appreciation Tasks and » Teach and develop a | Prepare the context nationalism and respect for activities nationalist logic for the development (religious based) other nations Environment through subjects of the nationalist "everything against another admiration and extracurricular process by created by Himis | nation if that Our selves activities providing facilities for all creatures" nation has a for the duty-activity Nationalists nationalist 'craze, food, become heritage. | attitude yourself and the Since the days of environment for history that our learning and others ancestors have who meet the taught patriotism criteria nationalist through a variety Prepare behavioral of local development knowledge (socio- indicators anthropological nasionalis based) Give reward and

punishment top shape nationalist behavior Respect for | All religions teach » We are known Tasks and » Teach and develop Prepare the context diversity respect for by others activities the logic of respect | for the development diversity because we are Environment for diversity process Appreciate (religious basis) different admiration through the subjects | diversity by "there is no Our selves and extracurricular | providing facilities difference activities for the duty-activity between you, 'craze, food, except for your yourself and the piety" environment for Respect for learning and others diversity becomes who meet the heritage. criteria nationalist Indonesia had Prepare a always been development bhineka country indicator Rewarding (socio- diversity behavior anthropological Give reward and based) finishment 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 350 International Conference on Counseling & Education (ICCE) 2015 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

1

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 aol Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 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 International Conference on Counseling & Education (ICCE) 2015 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 352, Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 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: International Conference on Counseling & Education (ICCE) 2015 demokratis santun Hargai karya org lain Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 Religiusita Menghargai keragaman Bertanggung jawab hidup sehat demokratis Oo Oo [aisiotin | eae nN" J aturan Cinta teres Sadan haledan oP kewaiiban nasionalis Ingin tahu mandiri

lingkungan Percaya diri Jiwa wirausaha Logis, kritis, kreatif, inovatif

4

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 353 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: "Tf 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 International Conference on Counseling & Education (ICCE) 2015 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. 354 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 References:

Albertus, Doni Kusuma. = (2012). Pendidikan Karakter Utuh dan Menyeluruh. Yogyakarta. Kanisius.

Jerome S. (2005). Pendidikan Berbasis Mutu: Prinsip-Prinsip Perumusan dan Tata Langkah Penerapan (terjemahan oleh Yosali Irianto, dari judul sli: Quality in Education: An Implementation Handbook). Yogyakarta. Pustaka Pelajar.

Benjamin S. dkk. (1964). Taxonomy of Educational Objectives (Book 2: Affective Domain). USA. David Mc Kay Company, INC.

Hardiman, Budi F., 2003. Melampaui Positivisme dan

1

Modernitas: Diskursus tentang Metode Ilmiah dan Problem Modernitas. Yogyakarta. Kanisius. Hayat, Bahrul. 2014. **Peran Kurikulum dalam Pembangunan Karakter** Arcaro, Bloom, **Bangsa (Makalah Seminar Nasional dan Temu Alumni, "Peran Pendidikan dalam pembangunan Karakter Bangsa", di Yogyakarta 17-18 Mei 2014).** Yogyakarta. UNY. Kirschenbaum, H. (1995). **100 Ways To Enhance Values and Morality in Schools and Youth Settings.** Boston. Allyn and Bacon. Lester, Embree. (1997). **Encyclopedia of Phenomenology.** New York. **Centre for Advanced Research in Phenomenology.** Lickona, Thomas. (1991). **Educating for Character.** Bantam Books. Nahdi, Khirjan. 2014. **Pragmatisme Semu Demokrasi dan Kendala Acuan Pendidikan Karakter: – Studi Fenomena Politik Transaksional Pemilu Legislatif 2014 di Lombok Timur (Makalah Seminar Nasional dan Temu Alumni,**

International Conference on Counseling & Education (ICCE) 2015 Lombok, 3 - 4 June, 2015. ISBN: 978-602-98097-3-2 "Peran Pendidikan dalam

Pemerintah RI, (2010). Desain Induk pembangunan Karakter Bangsa", Pendidikan Karakter. **Jakarta.** 3

di Yogyakarta 17-18 Mei 2014).

Kementerian Pendidikan Nasional. Yogyakarta. UNY. **Sarason, Seymour B. (1994). Parental** 1

Pemerintah RI. (2003). Undang-Undang

Involvement and the Political Sistem Pendidikan Nasional. **Principle. San Francisco: Jossey-** 1
Jakarta. Kementerian Pendidikan **Bass Inc.**

Nasional. 355

sources:

1 378 words / 7% - Internet from 05-Feb-2019 12:00AM
docplayer.info

2 9 words / < 1% match - Internet from 02-Jun-2017 12:00AM
jurnalpolitik.uinsby.ac.id

3

9 words / < 1% match - Internet from 12-Sep-2017 12:00AM
repository.upi.edu

4

8 words / < 1% match - Internet from 05-Sep-2018 12:00AM
docobook.com
