

PROCEEDINGS

THE 1st INTERNATIONAL CONCERENCE ON SOCIAL, MORAL AND CHARACTER EDUCATION

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Preface

Thanks to The Almighty God upon the completion of this International Conference on Social Studies, Moral, and Character Education (ICSMC) guide book. This book was written as a mean to ease the attendee of ICSMC in order the attendee can get more detailed informations. The Conference on Social Studies, Moral, and Character will be an event where scholars, researchers and students on the fields of Social Sciences and of Social Science Education in general as well as on the specific fields of History, Geography, Economics, Civic Education, Sociology, Anthropology, and Education are welcomed to participate in this international conference as a media for discussing the issues of the sustainable development. The globalization has become a disruptive era as this leads to the fast development changes in one side, but has tremendous consequences on other side. Some impacts of globalization can be investigated on some issues related to either subject matters or education in general such as: curriculum, pedagogical innovation, professionalism of teachers, educational technology, literacy, multicultural education, etc. A comprehensive study which employs a multidisciplinary approach to the issues of development will be needed to respond these issues. For that purpose, Department of History Education of the Faculty of Social Sciences organizes the 1st International Conference on Social Studies, Moral, and Character Education (ICSMC) with big theme: "Social Studies, Moral, and Character for Sustainable Development." In general, this book gives a general guide related to the conference like venue guide, the rundown of the programs and abstracts of papers from non-keynote speakers. As the committee, wish that this book will be useful for the user. And finally, a special thank you to everyone who has helped the committee in process of making this book.

WELCOME FROM ICSMC BOARD

Alhamdulillah, Praise to God, our first International Conference on Social, Moral and Character Education (ICSMC) 2018 could be held properly. ICSMS is the first international conference organized by Departement of History Education and by full-funding supported from Universitas Negeri Yogyakarta trough grant for organizing international conference program. The Conference on Social Studies, Moral, and Character invites scholars, researchers and students on the fields of Social Sciences and of Social Science Education in general as well as on the specific fields of History, Geography, Economics, Civic Education, Sociology, Anthropology, and Education to participate in this international conference as a media for discussing the issues of the sustainable development.

There are six main speakers at ICSMC 2018 who will present ideas about the theme of Social, Moral and Character Education. The first speech will be opened by Prof. Dr. Sutrisna Wibawa as rector of Yogyakarta State University. Afterwards the second speaker was Mark Heyward, Ph.D, he was the director of the INNOVATION program for Indonesian children's schools. he is an international education consultant, specializes in management and governance in the field of education in Indonesia. Prof. Syed Farid Alatas is the third speaker at ICSMC 2018, is an Associate Professor of Sociology at the National University of Singapore (NUS). Study studies are Islamic sociology, social theory, religion and intra-religious dialogue. Prof. Peter Carey, who is currently an Adjunct professor at the University of Indonesia. His study studies include 18th and 19th century Javanese cultural history, political history and modern history.

Prof. Dr. S. Hamid Hasan became the next speaker. He is a professor from the University of Education in Indonesia with a field of history and curriculum education studies. Prof. Dr. Ajat Sudrajat, the only speaker from UNY. He is a professor of the Department of History Education with the scope of the study of historical thought, the history of Islamic culture and the philosophy of history.

We thank all the panelists who have participated in sending their articles to ICSMC. Furthermore it will give contribution to the development of social, moral and character education studies in Indonesia. Hopefully through ICSMC 2018 can be obtained suggestions on social, moral and character education problems in Indonesia that have not been resolved. Through ICSMC 2018 hopefully all participants can expand their academic network in an academic atmosphere that supports the development of knowledge circulation.

Have a good intellectual exchange.

Dr. Aman, M.Pd
Chief of ICSMC 2018

Effect of Using Multiple Intelligences Activities on Self-Perceptive and Learning Some Basic Judo Skills for Inexperienced Judo Players

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Abstract: This research aims to find the effect of using some multiple intelligences activities in teaching basic judo skills and its effect on developing self-perceptive which include (physical skill- physical condition- self physical value-physical power) on judo beginner Players. Researcher used the experimental method, the experimental design with a tribal measurement of two groups, one experimental and the other control.

The sample was(60) Students from the Second grade students, Faculty of Physical Education for Girls - Zagazig University divided equally into two groups (experimental- control).

After applying the research there are a statistically significant differences between later measurements of the experimental, control group for experimental group in self-perceived standard. , statistically significant differences between later, previous of the control group for later measurements self-perceptive standard.

Keywords: basic judo skills- experimental method- multiple intelligences activities- inexperienced judo players- self-perceptive.

A. Introduction

Many psychological theories are concerned with explaining the reasons behind the difference between students in learning methods such as learning-style theory and multi intelligences theory [1].

Judo is considered a competitive sport aims to develop the elements of comprehensive fitness for both men and women which is only achieved through educational programs, training durations and competitive activities.

Judo skills is done in a physical, muscular and mental manner which means that motivate skill is related to mental skill and it's hard to create boundaries between them [2].

Through the researcher job in teaching judo to second year university students she noticed that there are a difference in application of judo skills due to non-confidence in students' abilities which will effect on their performance.

So the researcher found that using multiple intelligence activities as teaching strategic will improve their teaching means.

Multiple intelligence activities is ideal in teaching order as provide brain with motivate way to judo beginner students and also compactable with judo requirements to improve self-perceptive.

The researcher found that there rareness in self-perceptive researches in general and especially in judo sport.

B. Research Problem

The researcher noticed, through teaching judo to students, decreasing of performance skill level The researcher thinks that this because using traditional method in teaching judo.so she suggested using multiple intelligences activities in teaching to improve the performance skill level.

C. Aim of the Study

1. To find the effect of using some multiple intelligences activities in teaching basic judo skills and its effect on developing self-perceptive which include (physical skill- physical condition- self physical value-physical power) on judo beginner Players.
2. Performance level of some basic skills (fall down (Ukemie)-upper playing (Nage.waza)-ground playing (Katame.waza) on judo beginner.

D. Method

Researcher used the experimental method, the experimental design with a tribal measurement of two groups, one experimental and the other control.

E. Population and Sample

The selection of the research community done by intentional way from the Second grade students, Faculty of Physical Education for Girls - Zagazig University for the academic year (2017/2018). (60) Students were divided equally into two groups (experimental- control. The researcher has a homogeneity them in variables (Age - Height - Weight - a measure of multiple intelligences - self-perceived standard) to determine the effect of experimental variables.

F. Data Collecting Tools

1. Multiple intelligences standard
2. Self-perceptive standard

G. Skill Tests

Performance skill level

A committee of three faculty members held a test at the end of the first semester of the Second grade, the test degree distributed on (fall down-upper playing skills-ground playing skills) . the total exam scores (15) degree is divided as follows (3) fall down- (9) upper playing skills- (3) ground playing skills .the average degrees of this Committee was taken with form to assess the performance skills level.

H. Validity

The researcher used distinction validity to verify the selected tests validity, and the calculated T value was at 0.05= 2.02.

I. Reliability

The reliability was calculated by applying “Test-Re test”. The correlation coefficient was 0.632.

The pre measurements:

The Anthropometric measurements and standards are measured from 4-8/3/2017.

Applying the program:

The researcher applied the suggested program for 12 weeks, one times a week and each lesson took 90 minutes, from 11/3/2017 to 31/5/2017, the researcher was teaches to the experimental group using multiple intelligences activities, and was teaches to the control group using the traditional method .

The post measurements:

The post measurements of all variables studied were conducted from 3/6/2017 to 5/6/2017.

J. Results

Table 1: Difference between later, previous measurements for experimental group in self-perceptive standard
No=30

Variables		Previous measurements		Later measurements		Difference	T value	Improving value
		average	torsion	average	Torsion			
self-perceptive	Physical skill	15.79	2.62	19.75	3.71	3.96	19.56	25.07%
	Physical condition	15.49	2,28	19.80	3.12	4.31	27.63	27.82%
	Physical gravity	17.34	3.15	20.90	4.19	3.56	18.42	20.52%
	Physical self-value	14.43	2.64	21.81	4.75	7.37	18.81	51.07%

	Physical skill	14.41	2.58	22.25	4.36	7.84	23.98	54.41%
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As shown from table there is significant difference between later, previous measurements for experimental group to later measurements in self-perceptive

Table 2: Difference between later, previous measurements for control group in self-perceptive standard

No=30

Variables		Previous measurements		Later measurements		difference	T value	Improving value
		average	Torsion	average	torsion			
self-perceptive	Physical skill	16.05	2.34	17.65	2.71	1.60	23.29	9.97%
	Physical condition	15.87	2,28	18.90	2.82	3.03	30.21	19.09%
	Physical gravity	17.03	3.14	18.67	3.43	1.64	30.45	9.63%
	Physical self-value	14.25	2.44	16.40	2.95	2.15	22.70	15.09%
	Physical skill	14.20	2.38	17.05	2.98	2.85	25.07	20.67%

As shown from table there are significant difference between later, previous measurements for control group to later measurements in self-perceptive standard

Table 3: Difference between later, previous measurements for control, experimental groups in self-perceptive standard

N1=N2=30

Variables		Previous measurements		Later measurements		difference	T value
		Average	torsion	average	torsion		
self-perceptive	Physical skill	19.75	3.71	17.65	2.71	2.10	11.31
	Physical condition	19.80	3.12	18.90	2.82	.90	8.85
	Physical gravity	20.90	4.19	18.67	3.43	2.23	13.78

	Physical self value	21.80	4.75	16.40	2.95	5.60	22.48
	Physical skill	22.25	4.36	17.05	2.98	5.20	22.84

As shown from table there are significant difference between later, previous measurements for experimental, control group to later measurements in self-perceptive standard

Table 4: Difference between controls, experimental group in later measurements for performance skill standard

N1=N2=30

Variables		Previous measurements		Later measurements		difference	T value
		Average	torsion	average	Torsion		
Performance skill	Fall down(Ukemie)	2.84	.57	1.61	.34	1.23	13.81
	upper playing (Nage.waza)	7.98	1.48	5.51	1.05	2.47	20.28
	ground playing (Katame.waza)	2.87	.72	1.53	.45	1.34	13.89

As shown from table there is significant difference between controls, Experimental group for later measurements in performance skill standard

From Table (1) there are statistically significant differences between later measurements of the experimental, control group for experimental group in self-perceived standard.

The researcher returns that to the varying ratios in the self- perceived standard due to the activities of multiple intelligences of thrill element , excitement, allow for exploration, integrate new ideas with old ideas, view pictures and video use which increases the ability of students to perform correct responses of the skills expected exercise and preventing the separation of ideology and thus focus better on their performance. The use of learning activity in groups and collective thinking to solve the problem and given the opportunity to make the decision and opinion monopoly in the peer-assessment and learning through exploration and individual learning also increases the ability of students to the full realization of the self-esteem.

This result is consistent with a study of (Manal Elgendy[3] that the use of teaching strategies on patterns of multiple intelligences help students to increase their motivation towards performance and sense of self-confidence as a result of working in small groups and the acquisition of collective experience.

Also the student realizing for the same affect in the level of performance both in the educational process or training, or competitive, making it the leading practical skills better and achieved the required performance of the learning process . Both of "Merkava, [4] , "Harvey. R..

Schifman [5]," and Johan Sabini [6] confirmed that the student with a self-high cognitive enable them to make the effort to achieve the level of required performance .

There is a close relationship between sport performance and self-perceptive.

"Mahmud Annan and others" [7] adds that when a person put in a exciting position, whether his view of it, it depends appreciation for the same position as well as the role played by the attribute of concern in the construction of his character happens if the pressure is balanced with the perceived one's awareness of its ability to respond.

From table (2) there are statistically significant differences between later, previous of the control group for later measurements self-perceptive standard..

The researcher referred that due to using of the traditional way for the control group, which did not follow variety in teaching methods and focuses on the scientific material only, did not follow individual differences among students, this technique was limited to explain the skill and give the form and frequency only, without exposure to any activity enriches ideas , works to attract attention and increases their motivation towards achievement.

This is in line with "Moore [8] that traditional education is the way for learning the skills but the learner will fell boring and it is slow to learn so the learner will get negative effect in self-confidence, tension and reduces the motivation toward achievement

From table (3) there are statistically significant differences between the two sets of control and experimental group in the later measurements of the self-perceived standard for later measurements.

In the opinion of the researcher the self-esteem related positively with multiple intelligences activities. The students who has high level towards the achievement of success is available to have a great deal of the case of self-perceived as increase their self-motivation to get achievement , goals , strong desire to improve, and try seriously to be able to excel and create a unique achievements which increases their ability to focus on tasks required and have increased self-confidence and seek to enjoy the feeling and the desire to continue to reach the highest levels.

both of "Zainab Omar, Ghada Jalal" [9]confirmed that the diversity of activities , ways and means during teaching increases the motivation of achievement , focus the learner attention and make(him feel self-confident).

The study "Hend Said, Hbaalla Esam [10] referred to teaching mental skills in advanced and training on it from the starting sports activities , consistent with their age .

This is consistent with the pointed out of "Mohammed Allawi" [11] that the psychological traits contribute significantly to influence f the players level."Welk G,Corbin [12] said that there is a clear , strong relation between the realization individual to the same sports and this is confirmed by "Osama Rateb" [13], Johan Sabini [6]

From table (4) there are statistically significant differences in later measurements of experimental and the control group for the latter group in the basic skills in question, and this means that the experimental group which studied the approach judo activities of multiple intelligences showed positively affected for the control group which studied the traditional way to learn the basic skills

This is consistent with the study of both the "Manal Elgendy" [3], "Melanie, Msheel, Michael Kernodle" [14], "Cove koffs, S" [15] that teaching the activities of multiple intelligences was more positive in the classroom, in addition to the increase in students' grades..

This consistent with "Jabir Abdul Hamid" [16] that using of multiple intelligences activities increases the level of performance during learning activities, activate the mind of the student. This consistent with "Sfaa Saleh) [17] that educational programs that rely on addressing the multiple intelligences of learners increase their own way of motivation for learning through the senses thus improve performance level. And also in accordance, " Armstrong. T [18] that multiple intelligences activities are more effective in delivery, installation information for learners.

Regarding the control group their grades was lower than the experimental group , researcher returns that to traditional method used, which is characterized by style lecture and explanation and the performance of the model and redundancy without the diversity of educational methods, which in turn provides the potential to provide appropriate educational opportunities for students, as it does not respect individual differences among students in natural smartness This is consistent with both the " Barker, K.l.et" [19], "Knez Fox [20]Koff,s-R[15] that using traditional way in training will lead to little progress in improving performance skills level.

K. Conclusions

1. The multiple intelligences activities which was used has a positive influence in the development of self-perceived standard with the students of the college.
2. The multiple intelligences activities proposed a positive influence on performance skills level in college students more than the traditional method.

L. Recommendations

1. Attention to diversity in teaching methods and choice of multiple intelligences according activities according to the capabilities and tendencies of the students.
2. Individual differences among students must be taken into account and treat each student according to his level.
3. To use the theory of multiple intelligences in curriculum planning, programs and proposed activities of the educational process.
4. Evaluation of physical education curricula in the light of the theory of multiple intelligences.
5. Do not rely on traditional education alone, but to go to the education of blow energy, and aims to activate the intellectual abilities of students and motivate them to continue to study and life through the forms of education appropriate to the requirements of practical life.

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Effectiveness of Rational Emotive Behavior Group Counseling on Assertive Behavior Students SMPN 1 Mlati, Sleman, Yogyakarta

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Abstract: This study aimed to determine the effectiveness of rational emotive group counseling against the assertive behavior of students SMPN 1 Mlati, Sleman, Yogyakarta.

This research was a quantitative research with quasi experimental research design and randomized control group pretest-posttest design. The research subjects were taken by purposive sampling technique. Subjects of the study were 12 students from grade VII, VIII, and class IX who had low assertive behavior and were willing to attend group counseling sessions. Methods of data collection used assertive behavior scale. The data were analyzed using different test of wilcoxon matched-pairs signed rank test to know the difference of assertive behavior score between the experimental group and the control group.

The result of the research showed that rational emotive group counseling was not effective to improve the assertive behavior of students of SMPN 1 Mlati, Sleman, Yogyakarta. This was indicated by the value of $p = 0.173$ greater than $\alpha = 0.05$, so there was no difference in assertive behavior between the experimental group and the control group, thus H_0 is accepted. There were several factors that were suspected to be the cause of rational emotive group counseling to be not effective against assertive behavior of students. These factors were relatively short time counseling and less conducive counseling sites, lack of interpersonal closeness between counselor and counselee, and other techniques that could also be used to improve student assertive behavior.

Keywords: *Rational emotive group counseling, assertive behavior*

A. Introduction

Students at the junior secondary level as individuals who are in transition from childhood to adulthood are at the stage of adolescent developmental tasks, according to Hurlock (1980: 206) adolescence or adolescence comes from the Latin word *adolescere* meaning "to grow" or "Grow into adulthood". The term Adolescence used today has a broader meaning, including mental, emotional, social, and physical maturity. Hurlock (1980: 206) states the beginning of adolescence lasts approximately from the age of 13-16 / 17 years, and the end of adolescence begins between the ages of 16-18 where the child is considered legally mature. Based on the opinion of Coal (2010: 21) explains that adolescence is a transition from children to adults. In this period various changes occur both hormonal, physical, psychological and social changes. This change happens very quickly and sometimes we do not realize it.

Early adolescence roughly lasts from the age of 13 years until the age of 16-17 years. In early adolescence usually lasts only in a relatively short time. At this time characterized by the negative traits in adolescents so often this period is called a negative period with symptoms such as calm, less like work, and pessimistic. Explained that in adolescence develops the attitude of conformity that is the tendency to surrender or follow opinions, opinions, values, habits, passions or desires of others primarily peers. The process of socialization with peers has an important role in the formation of teen personality.

Behavior that support the process of socialization with peers is one of them is assertive behavior. Based on the opinion of Lovihan & Kaunang (2010: 243) explains that the definition of assertive is interpersonal behavior in which every individual believes and is honest with himself,

able to express his thoughts and feelings, and able to exercise personal rights verbally and non verbally but not harm others . While based on Ames's (2009: 112) assertion is the characterization of how a person responds in situations where his or her position and interests may conflict with the position or interests of others.

Students of SMPN 1 Mlati Sleman Yogyakarta have low assertive behavior data obtained from interviews and observation with teacher bk in school and continued by conducting preliminary study and the result of low student assertive behavior is characterized by students less able to express opinions, less daring express personal desires or public opinion, tend to withdraw when asked to join his peers, feel less comfortable when with other friends who are considered not in accordance with himself.

The data is reinforced by the introduction of studies. In order to strengthen the observation and interview data, the researchers conducted advanced data collection by giving the assertive behavior scale to 234 students in SMPN 1 Mlati, Sleman, Yogyakarta. Students given this scale are students of grades VII and VIII as well as some of the grade IX students recommended by guidance and counseling teachers. Teacher guidance and counseling help researchers in delivering scale to students at school. The result of the scaling was 23 students had low assertive behavior, 73 students had moderate assertive behavior, 121 students had high assertive behavior and 17 students had very high assertive behavior. There are 23 students indicating that students have low assertive behavior. This student consists of male and female students who later from 23 students will be taken randomly to be subjected in the experimental group and control group. Researchers want to conduct research on experimental group with rational emotive group counseling approach. What is the result of rational emotive group counseling on students assertive behavior SMPN 1 Mlati, Sleman, Yogyakarta. Problem formulation in this research is counseling group of rational emotive behavior effective towards assertive behavior of student of SMPN 1 Mlati, Sleman, Yogyakarta.

Previous research has not yet employed counseling techniques of rational emotive behavior groups for student assertive behavior. Researchers are interested in testing the effectiveness of rational emotive behavior counseling for assertive behavior in order to dispute the counselee's beliefs and help counselees cultivate new feelings and be followed by new, more rational behaviors. Rational Emotive Group Counseling has been widely used in previous studies eg in cases of bully, low self-esteem, adaptation etc. The results of previous studies suggest that assertive behavior is effective for students' problems at school.

Ellis in Latipun (2006: 113) explains that a person's behavior, especially emotions, feelings of pleasure, sadness, frustration, all these things are not caused directly by the events experienced by individuals. There are many benefits with group counseling in which learners will be helped to have more positive thinking about themselves, to lower feelings of isolation, to improve interpersonal relationships and to increase the outlook or future orientation. In addition to these counseling rational emotive behavior has a positive impact on behavioral disorders, emotional disorders and other behaviors. Based on Komalasari's opinion (2011: 213) explained that the main purpose of counseling with this rational emotive approach is to help individuals realize that they can live more rationally and more productively. Rational emotive teaches individuals to correct thinking errors to reduce unexpected emotions.

B. Related Works / Literature Review

As described in the research journal Kumar (2009: 103) conducting research using experimental research design that aims to determine the benefits of the provision of REBT counseling in the realm of Cognitive, Emotive, and Behavioral. To find out how the REBT technique in solving their problems. The results show that when the intervention program was given to the experimental group for 7 sessions, in seven weeks. There are 10 groups, with 10 subjects in each group. The results revealed that REBT reduces symptoms of behavioral disorders. The results show that REBT has a positive impact on behavioral disorders and other emotional and behavioral disorders.

From the results of research conducted by adri research conducted by Suhendri, et al (2012: 1) to students XI majors TKR (light vehicle engineering) SMK Negeri 7 Semarang. It can be seen that the rational-emotive training that is used proves to overcome the anxiety of students who will take the practice exam. This can be seen from the significant value between before and

after treatment of 0.018 ($p < 0.05$), which proves that there are differences in anxiety experienced by students before and after treatment. This means that rational emotive training is effective to reduce the anxiety symptoms experienced, such as fear, anxiety, anxiety and fear of the future to be faced.

Ellis in Jones (2011: 515) argued that the purpose of counseling is to try to help the client to get some core attitude that can be used to free himself from the disruption of various situations, not emotional behavior problems. The counsel is supported to develop and implement an effective life philosophy. In line with the above opinion Jones (2011: 514-515) explains that the purpose of counseling with this rational emotive approach is to relieve symptoms with more specific problems of cognitive, emotional, and behavior such as anxiety, depression, avoidance of social situations and public speaking. The purpose of the group counseling process of rational emotive behavior is to eliminate irrational thoughts to be more rational.

Andriana (2012: 1) with the title of effectiveness rational emotive therapy (rebt) to reduce anxiety students acceleration SMA Negeri 1 Batu. This study used pre-experimental design with pre-test-post test group design. Data analysis using non parametric statistic with different test analysis technique wilcoxon. The results of the analysis show that the rational emotive therapy approach is effective to reduce the anxiety level of students accelerated by SMA Negeri 1 Batu

Research conducted by Zions and Zions (1997: 1), entitled rational emotive behavior therapy with troubled students in the journal reclaiming children and youth. Shows the discussion that rational emotive is a multifaceted tool with many application levels for students, teachers, and parents. There are several techniques that can be implemented in the class. When used properly, rational emotive can bring students to a more rational thinking process and encourage students to succeed in their daily activities.

Research conducted by Nahid (2013: 1), entitled The Impact Of Rational Emotive Behavior Therapy (REBT) On Conduct Disorder In Adolescent Students. This study used a Randomized experimental control group pretest-posttest design. The results show that REBT is very effective in the treatment of behavior disorders in adolescents. REBT is also effective on other emotional and behavioral problems, terrible behavioral disorders

The research by Warren (2016: 1) explains that rational emotive techniques succeed in helping school counselors in an effort to close achievement gaps and encourage students to enter universities and encourage career readiness among students, especially those from under-represented populations historical. This means that the rational emotive approach is able to provide benefits to school counselors to motivate their students in school.

Research conducted by Affandi (2016: 1), entitled The Use Of Group Counseling Rational Emotive Behavior Therapy (Home Work) Technique to Reduce Aggressive Behavior at Seventh Grade. The study used quasi experimental method with one group pretest-posttest design and using Wilcoxon test. The results of the study explained that rational emotive group counseling effectively decreased aggressive behavior of students with a score of 20.44%.

The success of the above research becomes one of the research backgrounds taken. Various studies above explain that the counseling technique of rational emotive behavior group is able to overcome or help various kinds of problems both from self esteem, anxiety, student problems in school and as a driver of student achievement.

C. Mateials & Methodology

1. Data

This research uses quantitative approach of experimental research type. The research design used was quasi experiment or quasi experiment. This research is said to be a quasi experiment because the researcher does not control all the external variables that influence the experimental implementation. The study design used randomized control group pretest-posttest design, which aims to see or compare the results of two different groups of experimental class and control class.

Sampling in the study using purposive sampling while the determination of the subject in this study using random assignment technique that is random sampling. The selection of randomized control group design pretest-posttest design is to determine the students in the experimental and control groups. The sampling process was conducted by randomly

selecting 6 male and 6 female students. The data were taken from the calculation result of the scale of assertive behavior, with the categories of students who have low assertive behavior.

Instrument of data collection using assertive behavior scale and counseling guides of rational emotive group. The assertive behavior scale developed by researchers based on four aspects mentioned by Alberti and Emmons (2012: 36) is to act in accordance with his own wishes, able to express feelings of honest and comfortable, able to defend himself, able to express opinions, and not neglect the rights of people other. Scale created by the researcher using the likert scale in accordance with the opinion of Saifuddin Azwar (2013: 44) with 4 choices of answers that are very appropriate (SS), appropriate (S), inappropriate (TS) and highly inappropriate (STS). The scale is presented in the form of favorable and unfavorable statements. The reliability value of this assertive behavior scale is 0.938.

2. Method

The data analysis technique in this study was Wilcoxon Mtached-pairs signed rank test, with the help of spss version 20.0 for windows. The purpose of this data analysis is to know the level of difference of post-test result between experiment group and control group.

Based on data analysis result using hypothesis test of Wilcoxon Mtached-pairs signed rank test on assertive behavior data between experimental group and control group showed no significant difference. The data is presented in the form of diagrams and tables as shown below:

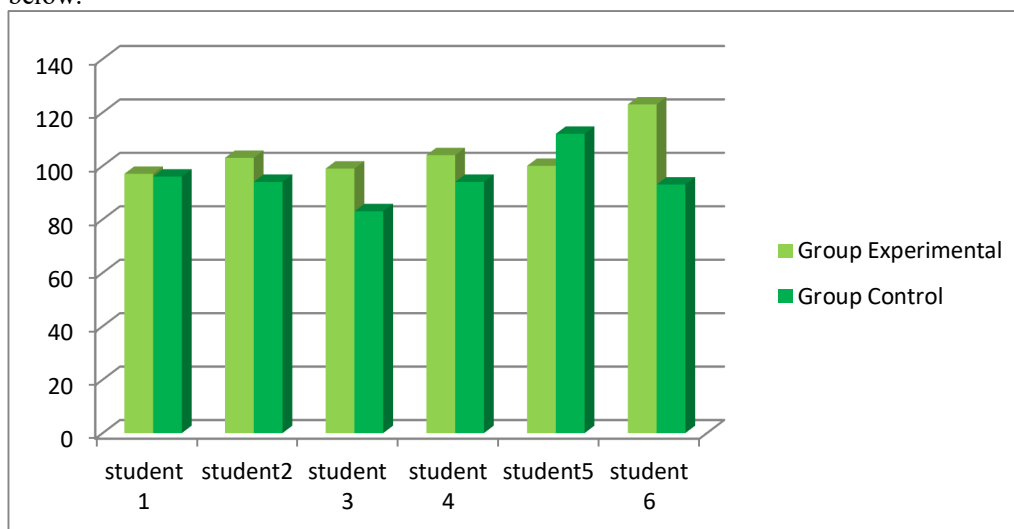


Diagram 1. Wilcoxon Test Results Post-test experimental group and control group

Table 1. Results of Data Analysis

Group Name	Z	p	Information
Post-test KE dan Post-test KK	-1.363	0.173	Not Significant
Pre-test – post-test KE	-2.207	0.27	Significant
Pre-test – post-test KK	-2.201	0.28	Significant

From the Wilcoxon Mtached-pairs signed rank test results between the experimental and control groups showed that there was no significant difference between the experimental group and the control group ($p = 0.173$). While Wilcoxon Mtached-pairs signed rank test test results. Test and post-test experimental group showed significant results which means there are differences in assertive behavior (0.27). While Wilcoxon Mtached-pairs signed rank test

test results. Test and post-test control group showed significant result which means there is difference of assertive behavior (0.28).

D. Results and Discussion

Based on Wilcoxon Matched-pairs signed rank test test results-test and post-test. It is known that post-test score between experimental group and control group obtained p value = 0.173 ($p > 0.05$). These results indicate that there is no significant difference in student assertive behavior in the experimental and control groups. Based on a theoretical study of counseling research the rational emotive behavior group can improve student assertive behavior. However, in this study showed that the results are not significant meaning that the counseling group rational emotive behavior is not suitable for the assessment of student assertive behavior for students SMPN 1 Mlati, Sleman, Yogyakarta. The results of this study are thought to be influenced by these factors, where counseling is less conducive, less time duration, lack of interpersonal closeness between counselors and students and the presence of other counseling approaches or techniques that can be used to help improve student assertive behavior.

Factors suspected to influence the results of this study are discussed theoretically with relevant research studies. Factors affecting the counseling process of the rational emotive behavior group will be discussed as follows: the first factor is where counseling is less conducive. Counseling conducted in this study was initially conducted in the BK room. However, the room is narrow and sometimes there are students who come to the BK room for consultation etc., thus disrupting the counseling process because there is no cover. Finally the teacher suggested to use a science laboratory. Ruangnya spacious but less conducive because the sound becomes less clear and the sounds from outside sounded into the room. Likewise, when there is practicum of room science can not be used for counseling process.

The alternative given is to use the school hall on the second floor, when in this hall the counseling process is more conducive because the sound from outside the room is not heard. However, students feel hot during the counseling process, because the fan was dead and no AC. Even so there is a positive side because there are projectors that can be used for the assertive training process, as a means of video singing. This counseling place becomes an obstacle beyond the ability of researchers, because researchers can not choose their own room that will be used for the counseling process. The selection of counseling counseling is in accordance with teacher guidance and counseling direction.

Counseling a quiet, conducive and comfortable place will support the success of counseling. As explained by Glading (1994: 1), although the counseling group varies, members need a clarity of time and a consistent place to meet. Most groups meet 90-120 minutes each week for 12 to 16 sessions. The meeting room should be quiet, making students interested in counseling and away from other activities. Groups will be effective when seats are arranged in a circle where everyone feels a sense of equality with each other and communication is well established.

Also explained by Fibkins (2014: 20) that the counseling process can take place in many places. The best is where the students feel comfortable. Thus, the counselor needs to pay attention to the counseling environment. How convenient or not for students, not just an office designed for business and workplace constants. However, it is best to use an attractive and comfortable space for students at school. This shows that the counseling process is influenced by kedaan around the counselee, one of which is the room during counseling.

Next is the duration of time in counseling. In the process of counseling the rational emotive behavior group is done as much as eleven times. In the counseling process that has been going on, counselors feel the counseling process has a less than ideal time, because the process of assertive training in the group only done twice. According Latipun (2006: 187) short-term group counseling requires 8-20 meetings with the frequency of meetings between one to three times a week with a duration of 60-90 minutes.

The third factor that causes less effective rational emotive behavior toward student assertive behavior is the lack of interpersonal closeness between counselor and student. Counselors and students meet only during the counseling process. Beyond counseling sessions, counselors and students do not interact much. Couple only a few times had SMS and WhatsApp to the researcher just greeted. The closeness of the relationship in the counseling process affects

the success of counseling. A warm, acceptable, and positive counseling relationship can help the counseling process succeed. Described by Tirtawati (2017: 1) that warm, acceptable and effective counseling in counseling requires the quality of good interpersonal relationships between counselors and counselees. Berg (2018: 136) explains that a group leader should not need to so overstate group expectations that he forgets important things like feelings, acceptance and intimacy that are in the group. pandapat by explaining that intimacy with the counselee to mean, whereas in this study intimacy is only limited and not yet reached the appropriate limits.

The fourth factor is the counseling approach or techniques other than rational emotive, which can be used to help increase student assertive behavior. Based on previous research assertive behavior can be increased by assertive training, sociodrama and using group guidance. In the control group with a person centered approach the assertive behavior of students may increase. Person centered typical with unconditional positive regard, the counselee is a subject not an object. unconditional acceptance and empathy from this counselor make students feel more comfortable during counseling.

E. Conclude And Advice

Conclusion

Based on the analysis of research data and discussion, it can be concluded that rational emotive group counseling is not effective against assertive behavior of students SMPN 1 Mlati, Sleman, Yogyakarta. From the result of prerequisite statistical analysis showed that the difference test of post-test result of experimental group and control group showed no significant difference.

The result is supported from data analysis show that the probability value (p) is more than α is $0.173 > 0.05$ then the null hypothesis (H_0) is accepted, meaning there is no significant difference of post-test result between assertive behavior of experimental group students and control group. So the conclusion in this research is that rational emotive group counseling is not effective against assertive behavior of students SMPN 1 Mlati, Sleman, Yogyakarta.

Suggestion

Based on the conclusions in this study suggestions include: First, for counseling and counseling teachers and counselors, As one alternative choice counseling approach when doing counseling practice in school. Need to prepare the counseling process carefully, pay attention to the counselee as the subject, pay attention to counseling steps, implementation process, attitude and behavior that must be created during counseling process in order to create intimate relationship in counseling process.

Second, for educators, as knowledge that assertive behavior of students that need to be guided in order to develop in a positive direction. In order for the learning process is also going well because teachers receive feedback learning process honestly and directly.

Third, for the development of scientific guidance and counseling, as the development of study of rational emotive group counseling approach. Need for further research development related to effectiveness of counseling approach of rational emotive group.

Fourth, for the reader of this research group counseling rational emotive is not appropriate when used for assertive behavior variable. There should be further development of research by taking into account the rules of experimental research and the factors of research variables to be studied.

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Cultural Studies Approach in Analysing Ethnic Violence in Two Indonesian News Media

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Abstract: Cultural Studies is an approach that identifies text within the relation of its contextual background. This approach is based on an understanding that the construction of text cannot be separated from the interconnectedness between media institution and social and cultural environment. Principally, the objective of media text analysis is to enhance our understanding of the role of media representation in a wider meaning construction. Media text analysis always begin from text to a wider culture or from text to audience.

Keywords: Cultural Studies; meaning making; text and context; construction of text; media sociology

1. Introduction

Ethnic violence which took place in West Kalimantan in 1999 between indigenous people, the Dayak, and migrants from Madura Island has brought the issue of ethnicity to the surface. For about 32 years, during the New Order regime, pluralism and ethnic heterogeneity were dissolved through various policies and programs on behalf of national integrity and unity. As a result, views on ethnic superiority were suppressed.

The reconceptualization of ethnicity came to its peak when the government introduces the policy of ‘suku’ (ethnic), ‘agama’ (religion), ‘ras’ (racial) or ‘antar golongan’ (inter-group). The policy, known as SARA, is meant to limit and control public interpretation over all socio-political conflicts that may endanger national stability and to restrict languages used in the news media. The policy then became the main foundation of all government policies related to society. Conflicts should be avoided and difference within society is intolerable.

The Indonesian press then faced a dilemma when it came to reporting issues of ethnicity. On one side, they have an obligation to report the news to public; on the other side, the concept of SARA had become an unwritten law to restrict the press from reporting the issue. Furthermore, the government could revoke the publishing permits without any warning it thought that the press had broken the law.

The objective of the study was to define and analyze the national press coverage policies regarding the ethnicity issues, the content of news coverage, the orientation of news sources, and the tendency of news reporting of the issue. In particular, the analysis was focused on the 1999 ethnic violence in West Kalimantan. Further, the changes of press policies from the New Order era through to the reformation era will be analyzed.

News media coverage of an issue is principally a journalistic practice that cannot be separated from various influences such as the state, culture, ideology, editorial policy and the mission of media institutions. The interplay of these various factors is clearly implicated in the ways in which journalists and editors conduct their work—it clearly contributes to the selection of news issues and the ways in which the news is presented. While issues of ‘intentionality’ (what meanings are intended by a news practitioner) lie outside the scope of the current research, it is evident that texts are generated through the professional practices, priorities and cultural grounding of a news organization and its practicing professional staff. These priorities and

practices are particularly pertinent for a study of terrorism (a highly problematic act of political violence) within an equally volatile social and political context—Indonesia in a state of transition. While seeking to contribute to the formation of a specifically Indonesian civil society, the news media under study are also subject to their own cultural-ideological priorities and predispositions. In this sense, these priorities problematize broader issues of news balance and objective reporting—critical elements of the news publications' fourth estate role. Media institutions need to consider all of these factors if their reporting is to represent the events accurately. However, the interplay between various factors may result in imbalanced reporting of an issue. Thus, when media institutions report an issue with a particular orientation, how do we explain it?

The news media institutions and the news, information and entertainment they generate is strongly influenced by factors from inside and outside an organization's own institutional framework [1], [2]. To understand the meaning presented in the text, one can use a Cultural Studies approach.

2. Literature Review

2.1. Understanding the Meaning behind Meaning

In principle what the media does is mediate meaning. So, this mediamaking process can actually be seen as a process of interaction between producers of text, text and text readers. Text producers may consist of people, institutions, rules and processes that contribute to the formation of texts. The text covers all forms of mediation in language, sound, image and taste. Text media includes, books, newspapers, television and so on. Text readers include all forms of text consumers at all stages of production or acceptance. The relationship between these three elements takes place simultaneously and in a dynamic cultural context. In other words, this mediamaking process can be understood as culture. Culture is the context of the existing meaning and dynamics that stimulate the production and dissemination of new meanings [3]. In other words, all production activities of this meaning - regardless of the medium or process applied - are in a conceptual framework, ie, significance or meaning-making. In semiotic research, for example, the analysis of significance is done by eliminating all communication practices into their most basic unit: sign. In a signifying system, a sign is selected and combined with other signs in an analogical or similar way to the selection of words and combinations in sentences and paragraphs in written language [4].

According to Wartella et al. [5] there are two domains of meaning: world and language. In fact, the world and language are so closely linked, that they become inseparable. The meaning of organizing the human world. Humans live in a world of meaning. If connected with the media, the meaning that emerges from the media text will shape the reader's understanding of the real world. But the understanding itself will not appear if there is no interaction between the reader and the meaning that is in the text.

The most common way to understand meaning is that meaning is a representation. To describe the meaning of representation is to say that all languages (or every sign system) always refer to the real world. Usually the meaning always includes the naming process. The second way is to look at the meaning conceptually. This means language that refers to the mind in our mind. Interpretation of meaning becomes meaningful when people understand the same code that gives a general map of the meaning of the world.

Media representation of an event is generated through complex cultural and institutional processes. The media, in fact, is best understood as a set of relationships through which meanings are generated and shared through a given social formation. Thus, meanings are generated through producers and institutions and their interactions with audiences and their cultural and governmental contexts. As Jeff Lewis notes—

... The media is not just a conduit for the transfer of meanings from the central corporation to audiences; the media are part of a generalized context and interplay of meaning-making. The media do not exist 'out there' but are immersed in the everyday practices and meaning-making of individuals and communities across the globe: they are a significant resource in the formation and construction of contemporary culture(s) [6].

The news media, more specifically, produces its meanings in terms of a pre-existing corpus of knowledge, knowledge that is always positioned and bound to particular contexts and modes of cultural politics. While aspiring to present a version of 'the truth' and valuable information, the news media is nevertheless captive to the same cultural, intuitional and political process that affect all mediation.

In order for understanding of meaning to be clear and not misdirected, we need to understand the process of constructing the meaning represented by the text of the news. The relevance of texts and contexts can be learned in various ways, just as learning the emergence of various texts.

Through this understanding, the concept of 'context' can be understood to contain a deep emphasis on public activity. Context refers to the fact that meanings in the news text are created not only in activities traditionally thought to produce meaning - oral, written, audiovisual - but also in accepting texts. So, there is the principle of interaction with the text. Context includes all situations and things that are outside the text and affect the use of the language, such as participants in the language, the situation in which the text is produced, the intended function of text representation, and so on.

2.2. Cultural Studies of Text

The development of Cultural Studies as an interdisciplinary science has brought significant impact to a better understanding of the text. Many events, news or advertisements in the media can be interpreted in various ways. The need for analytical tools in Cultural Studies media has attracted experts to explore ways to understand the meaning of diverse texts. Cultural Studies has three distinct advantages—first, it allows researchers to apply a range of methodologies; secondly, it provides an expansive framework to an understanding of 'representation'; thirdly, it is sensitive to the processes of meaning making and mediation, particularly in relation to the ways in which cultural politics contribute to the formation of social knowledge. As a theoretical and methodological framework, therefore, Cultural Studies provides the most effective conceptual framework to identify and analyze the ways in which specific media producers and texts have generated meaning. Cultural Studies allows researchers to focus on—'language' and text; the production and organizational processes that form around journalism and the media industry; and the cultural-political context in which these texts are generated.

This approach emphasizes the understanding of media content in relation to media institutions and the environmental context. For instance, the possibilities that governments are able to exert a political influence on the way the media reports an issue. A cultural approach also provides various analytical tools for understanding text and its contextual background. The cultural approach or what Curran et al. [7] and Newbold et al. [8] call *Cultural Studies* principally tries to explain the manufacturing of media content through the understanding of the interplay of various levels of influence from within media organizations and also those from outside the media such as political economy factors. It is possible that in some cases the internal influences are greater than the political economy factors and vice versa in the production of media content. In Cultural Studies, a great deal of power and influence is attributed to meanings, signs, ideas and language as among primary determinants of the human world [9]. These studies focus not on who owns the media, but on how those media are positioned relative to the power elites within society. Thus, content is not simply a function of ownership, or of journalistic practices and rituals, but of the interaction between news organizations, the sources of their output and other social institutions [10]. This argument is also supported by Curran et al. [11] who state that media organizations exist in a symbiotic relationship with their environment. Meanwhile Molotch, Lester and Tuchman state that the fact that news is 'constructed' suggests

that it is socially constructed and elaborated in the interaction of the news making players with one another [12].

In its early development, Cultural Studies has emphasized the interaction between media professionals and their information sources or what Schlesinger [13] calls *source-centred* approach. This approach shifts attention away from the journalists towards the various categories of source professional. In particular, questions concerning the interaction between media professionals and their sources in political and state institutions appear to be crucial for understanding the production process in the media. Recently, Wartella et al., [14] state that media must also be understood in relation to their context – institutional, economic, politic, social, cultural and historical. Within this new approach, an effort to understand why the media portray an event in particular way can be explained in relation to issues such as, government control over the media, market competition, ideological influence, need to gain revenue, pressure from interest groups, media routines, media professional background, historical context and many other influential factors. Thus, the way media institutions produce their media content is actually a result of complicated processes involving multiple factors.

The organizational approach to the study of journalism, professional cultures and organizational structures underpinning the process of media production includes issues such as the objectivity ethic, limitations imposed by the news form, deadline pressures, and other elements of routine journalistic practice. For instance, the strong domination of the state during the New Order regime in Indonesia was the principal influence on the journalistic practice of Indonesian press. Government sources dominated the coverage. Media institutions were required to set strict self-controls to avoid criticism directed toward the state. Also, large and influential media institutions only employed journalists if they became members of journalist associations organised by the government.

In addition to the above factors, Paul Rock has emphasized the importance of space, layout and time as constraints for media organizations which force them to create a system of priorities that will be allocated to the description of events, to decide the proportion of the total presentation occupied by these reports, and to limit the entire volume of events which can evoke a journalistic reaction [15].

Journalists play important role in writing news about an event, as they have to consider and integrate various factors from within the media organization. To be objective, Tuchman argues, the journalist must present both sides of a story (or, in the case of a more complex debate, all credible sides); supporting evidence for any assertions made in the story must be provided; authoritative sources, such as politicians must be quoted (in this way the journalist is seen to distance him or herself from the views reported, by establishing that they are someone else's opinions); 'fact' must be structured pyramidically, with the most important issues coming first, at the 'top' of the story [16]. In relation to the practice of the press in Indonesia, especially under the New Order regime, what was considered as fact tended to follow what was issued by the state. It was strengthened with the introduction of 'development journalism' where the press was required to report on the process of development instead of criticizing the state. Journalists were required to incorporate state and public interests along with their press idealism. Thus, there were conflicting interests which explain how these issues were presented in the media. The condition of Indonesian press, however, has been different in the reformation era.

While the organizational approach focuses on how news is socially constructed among news-making players within news organization, the cultural approach focuses on the cultural givens within which everyday interaction happens in the first place. Marshall Sahlins has written in a different context that 'an event is not just happening in the world; it is a relation between a certain happening and a given symbolic' [17]. These cultural givens, while they may be

uncovered by detailed historical analysis, cannot be extrapolated from features of social organization at the moment of study. They are a part of culture – a given symbolic system, within which and in relation to which reporters and officials go about their duties. Journalism can and does produce noteworthy events – in press conferences, interviews and so forth [18]. Thus, while journalists do not create events, they shape them through their discourses; and there are economic, political, social and cultural factors that help explain why journalists report events in such a way. A cultural account of news, therefore, helps explain generalized images and stereotypes in the news media that transcend structures of ownership or patterns of work relations. It means that the news media organizations operate within a particular culture that affects the way the media construct news. A cultural account of news is also relevant to understanding journalists' vague renderings of how they know 'news' when they see it.

In general, Cultural Studies is concerned with the process of manufacturing media content than in the political economy and organizational approaches. Through Cultural Studies, we can analyse the struggle that takes place within media organizations and the cultural context of the production process. Cultural Studies is informed by political economy and organizational approaches and it is acknowledged that all three approaches complement one another to provide a comprehensive framework for understanding the media.

2.3. Text and Context

The classical understanding that the text is only synonymous with writing or word has shifted to a broader understanding. The text is basically and absolutely inextricably linked with social practice, institutional processes, political and economic activity. The meaning of the text can not be viewed by itself from the influence and performance of the culture in which the text appears.

The text may be in the form of writing, speech, drawing, music or any other form of symbol [19]. The point is that these symbols are organized and there are clearly defined symbolic combinations. Messages, information or news (text) submitted by a media will not be out of context. This means that the process of message reconstruction will be influenced by various aspects, such as socio-political situation. According to Thwaites et al. [20], the text is always socially constructed to have a certain meaning and to achieve certain goals (such as the formation of identity or the creation of an impression).

In Indonesia for instance, during the New Order era, the media would be cautious in reporting on political issues relating to the government. Criticism should be conveyed through closed, polite reporting methods and through compliments. So, the public was required to read the implied meaning or what was not written by the media to understand the context of the news reported by the news media. In the era of reform, the news media sometimes have to deal with the masses of political parties or certain political figures if they felt the news written by the news media was considered not in accordance with their wishes. This inevitably made the news media was not free of value. There are other interests that ultimately affect the process of reporting the news to the public. It could be the news of a presidential candidate from a particular party by a television station is quite dominant because the presidential candidate has a dominant share in the television station. Thus, to understand the text of the message conveyed by the news media, the reader must be critical by looking at the context of various aspects.

The relevance of texts and contexts can be learned in various ways, just as learning the emergence of various texts. Through this understanding, the concept of 'context' can be understood to contain a deep emphasis on public activity. Context refers to the fact that meanings in the news text are created not only in activities traditionally thought to produce meaning - oral, written, audiovisual - but also in accepting texts. So there is the principle of interaction with the text. Context includes all situations and things that are outside the text and affect the use of the

language, such as participants in the language, the situation in which the text is produced, the intended function of text representation, and so on.

In relation to the context of the linguist the former analyzes sentences outside the text. The meaning or meaning of the sentence (text) can actually be said to be true if we know who the speaker and the listener. Therefore the linguists analyze the sentence by analyzing the context first. Along with the development of Cultural Studies of media thought, the context was understood in a broader sense. It could be social, political or background conditions of journalists who write news and vision of news media institution's mission to guide journalists in writing a news. A more detailed understanding of the factors that influence the writing of a text, can be seen in Shoemaker and Reese [21] (Shoemaker & Reese, 2013).

3. Material and Methodology

The objective of this research is to investigate national newspaper coverage of issues of ethnic violence during the New Order and transition eras. Archival research was conducted to provide the contextual background for the research including a historical understanding of the New Order era, the Indonesian press and interethnic relationships. An in-depth analysis of the political context which influenced national newspaper coverage of ethnic violence in Indonesia was conducted. Data was gathered from two national newspapers and analysed using content analysis and textual analysis. Interviews were undertaken in Jakarta with editors and journalists of national press institutions. The range of values, politics and regulation strategies was examined and the findings have been synthesised to provide an in-depth picture of the politics and practices of the press during the New Order and transition eras.

3.1. Sample Selection

For the purposes of the analysis of newspaper coverage, the term 'population' refers to the total number of units of analysis which contain the characteristic of interest. Meanwhile 'sample' refers to the small portion of the total population which is selected and used for the purpose of generalizing about the entire population [22]. The population includes all newspapers in Indonesia, and the newspapers which have been selected for detailed analysis are the two main national newspapers, *Kompas* and *Republika*. The sample which has been analysed in this research includes all news items and headlines collected from *Kompas* and *Republika* which covered ethnic violence in West Kalimantan that occurred in 1999

3.2. Data Collection

The following fieldwork was undertaken:

1. Archival research

Archival research was undertaken at the National Archival Centre in Jakarta to obtain information about the history and development of the press. The research also collected articles of news media coverage of ethnic violence in West Kalimantan from *Kompas* and *Republika* news media institutions.

2. Interviews

Interviews were undertaken in Jakarta with editors and journalists of national press institutions (*Kompas* and *Republika* newspapers) as these were the sources of the articles about ethnic violence. The interviews were conducted to obtain information which would strengthen the analysis of the news coverage and provide a more in-depth understanding of the political and organisational contexts. Information was collected about the following issues:

- Factors or interests considered by the press in determining its editorial policies.
- Press perspectives on the discourse of ethnicity (SARA) during and post New Order.

- Press opinions on strict limitations on the concept of SARA that had enabled the New Order government to ban the press at its own discretion.
- Press policy regarding news reporting on the issue of ethnic violence during the New Order era, including issues of prohibition and the obligation of the press to fulfil public's right to know.
- Type of journalism developed by the press to avoid direct reporting on issues of SARA that may be seen to be critical of the state.

Press attempts to investigate government or military involvement in ethnic violence and the way the press represented it in their reporting.

3.3. Data Analysis

An in-depth analysis of the political situation was conducted to describe the political context that influenced national newspaper coverage of ethnic violence in Indonesia. Issues examined included concepts of power in Javanese culture adopted by Suharto's New Order regime, the politics of ethnicity under the New Order regime that had contributed to ethnic violence, and the politics of control toward the Indonesian press that strongly affected the way the press reported issues of ethnic violence.

Textual analysis has also been used in this research to complement and strengthen the findings from the content analysis. Textual analysis enables us to discuss the texts within their contextual background. This approach is based on the notion that the text produced cannot be separated from the news media institutions and social and cultural environments within which news is produced and interpreted. Text is always socially constructed to have certain meanings and to achieve certain outcomes (such as creating an identity or impression) [23]. Loizeaux and Fraistat [24] say, "To talk about texts and textuality, then, is ultimately to talk about culture, the ground on which we and our texts inhabit the textual condition". Principally, media text analysis is aimed at enhancing our understanding of the part media representations play within the wider construction of meanings within the culture. Media text analysis is always moving from the text to the wider culture, or from the text to the audience [25].

In understanding news (text), it is possible what the news does not say is as important as what the news does say. Knowing what a text says is not straightforward. We need to look carefully at what texts actually say and what they do not say, to identify the points where there is vagueness, ambiguity, lack of obvious coherence [26]. Thus, to understand the news, we need to see why the media report the event through a particular perspective and what social, political, and other factors affect news media policy in reporting the event. In relation to my research, the politics of representation is used to analyse why the media represented the issue of ethnic violence in Indonesia with a particular orientation. The analysis emphasizes the political context of the representation. According to Bernstein [27], representation refers to the process by which signs and symbols are created to convey certain meanings.

Through textual analysis of news items, I analysed how the Indonesian press portrayed the issue of ethnic violence and to what extent it had willingness to portray the complicity of the government in the event as part of 'fourth estate' role of the press. Emphasis is given to headlines and text of news items that were considered important. Though only some part of the news items analysed was presented, principally the analysis covered the whole texts of the news items to extract stronger evidence.

4. Result and Discussion

Big national press institutions like *Kompas* and *Republika* still showed quality and accountability as national newspapers that were professional in their coverage of an event. The freedom of the press had enabled the press to present the news to society in a more open and democratic way. The implementation of self-censorship and self-regulation by the press in order to avoid reporting news in ways which could be considered to exacerbate the event was not due to fears about government suppression, rather this was an attempt to present news that was congruent with the press mission, vision, law and code of ethics.

Through textual analysis, it is possible to examine the coverage of ethnic violence in the Indonesian Press after the press gained its freedom and how well the press had reported the event as part of its role as the 'fourth estate'. Although the press gained its freedom after the fall of the New Order regime, the rise of civil society had also become a strong consideration for the press to carefully report the issue. One phenomenon during the reformation era was the action taken by a specific group when it disagreed with the ways the press reported the issue. The group would come to the press institutions and demand the press apologise for reporting the issue in ways which they considered may lead to misunderstandings, and if demands were not met, the group would occupy the press office. This was obviously against the freedom of the press. Thus, although the press was free to report sensitive issues, it still had to carefully consider the impact of their reportage.

How had the press represented the 1999 ethnic violence in Kalimantan? *Kompas* portrayed the 1999 ethnic violence as a human tragedy. This is represented through news items discussing the impact of the violence, the current situation and the conditions of victims. This representation can be analysed in some of *Kompas* news items entitled *Refugee Moved to Sambas* (25/02/1999), *500 Families of Pemangkat Evacuated* (17/03/1999), *Unrest in Sambas: 15,000 People Evacuated* (20/03/1999), *Baby Savitri Had to be the Victim* (22/03/1999), *Unrest in Sambas: 51 People Dead, 1,000 Houses Burnt* (19/03/1999), *Hundreds of Houses Burnt* (22/03/1999), and *Tens of Corpses Found in Sambas* (25/03/1999).

The emphasis on a humanitarian perspective signifies that *Kompas* was still concerned about this issue. It also implies that the transition government should have acted more quickly to stop the violence that resulted in the loss of lives and properties. The 1999 ethnic violence was the most prolonged violence that had ever occurred in West Kalimantan and the most extensive in terms of refugees that had to evacuate and properties lost. News items exhibiting a humanitarian perspective, for instance, appeared as follows:

Baby Savitri Had to be the Victim

Mas'un (20), didn't understand why his daughter, Savitri (2), his beloved wife, Musrifah (17), and his brother, Farid (40), had to be the victims of mass brutality. Early on Friday (19/3) his village, Sungaipalai, Pemangkat Sub District, Sambas District, West Kalimantan Province, was surrounded by hundreds of mass. Tens of houses were burnt and people were murdered.

"Why isn't the guilty person brought to justice if he breaks the law? Why must my daughter, wife and brother that have nothing to do with it have to also responsible for it?" said Mas'un with weak voice.... (Kompas 22/03/1999)

Hundreds of Houses Burnt

...Violence that erupted since early last week had caused death of 110 people. This is unofficial amount considering some dead bodies that were abandoned in the forest or directly buried by local people. While the sum of houses burnt from seven districts reached up to 1,800 units....

Health conditions of thousands of victim of Sambas violence who evacuate to Pontianak were in apprehensive condition. Hundreds of refugees were attacked by diarrhoea, fever, and pneumonia. Most of those who got sick were children. According to a doctor, the attacks of these diseases were caused by their weak condition, less nutritious food and unclean environment in the settlement. This condition was worsened by stress. From Friday to Sunday, the sum of refugees that required medical treatment reached to 299 patients.... (Kompas 22/03/1999)

These two news items presented a broad perspective to *Kompas* readers based on their social values about the impact of the violence and how the government managed the violence. The first news item above, for instance, implies the police unreadiness in anticipating the possibility of the attack toward the Madurese by mass brutality though they were in the police headquarters. Whereas the second news item represents the description of the misery that one of the victims of the violence had to bear. This representation of human tragedy is then strengthened with the coverage of the victims of the violence that had to live in poor and unhealthy condition. It is noteworthy that to achieve this humanitarian perspective, *Kompas* interviewed all possible news sources that might relate to the issue. The goal is to obtain complete and as objective as possible the description of the event.

The change of reportage style as the result of political changes can be seen from the mention of the numbers of people murdered in the violence in the headlines, which in some cases were based on journalist's observations. Under the New Order regime, it would have been unlikely to find these sorts of headlines or the amount of people murdered unless from the government sources, as it would be considered to be exacerbating SARA issues.

In the case of *Republika*, unlike the 1997 ethnic violence coverage in which it portrayed ethnic violence as politicised by the New Order government through the politics of development, *Republika* represented the 1999 ethnic violence as a human tragedy. This is signified by the coverage of the current situation and the condition of refugees. Where *Republika* still portrayed the issue as politicised ethnic violence, it put the issue within the context of an attempt by particular political interest groups to interrupt the recovery process of the state led by Habibie's transition government. By doing this, *Republika* tried to create an impression that Habibie was not involved in the New Order's politics of development.

The representation of the human tragedy aspects of the ethnic violence could be analysed in some news items like *55 People Dead and 1,030 Houses Burnt: Refugee Leaves Sambas* (20/03/1999), *400 Refugee Cast Ashore to Sarawak, Silent in Ambon, Clash in Sambas* (24/03/1999), *Sambas Refugee: Don't know Where to Go* (24/03/1999), *Sambas Opinion Leaders Agree Stop the Violence* (26/03/1999). News items describing ethnic violence read as follows:

55 People Murdered and 1,030 Houses Burnt: Refugee Leaves Sambas

Ambon not yet restored, violence with SARA atmosphere now occurred in Sambas District, West Kalimantan Province. Until yesterday, 55 people were murdered, 1,030 houses were burnt and 1,225 refugees were evacuated to Pontianak. Police Commander of West Kalimantan Province said that the amount of victims killed in the violence – which occurred since 15 March – may increase. Government officers had not received the data of violence victims from hinterland.

...Head of Police Information Service stated that the violence started from the death of a man in a fight. The victim was suspected to have violated inter-ethnic agreement not to carry sharp weapon. This event that first occurred in

Pemangkat Subdistrict had spread to other six subdistricts. (Republika 20/03/1999)

Sambas Refugee: Don't know Where to Go (24/03/1999)

"Don't know. Confused about where else to go," said Gamar 23), a refugee from Selakau, in a refuge. Gamar was not alone. Some of the violence victims also faced the same problem. They did not know what to do after staying in the refuge...

Ali Daud (43), another refugee, entrusted his future to the local government. He wished the decision made was the best. Daud and his wife had five children. He lived as farmer with a 0.5 ha rice field and coconut plantation. He had not had a chance to harvest his ricefield when ethnic violence erupted. Daud claimed that he had lost his parent while run from mass blocking...Gamar and Daud admitted that they had no relatives in Madura Island.... (Republika 24/03/1999)

From the two news items above, *Republika* portrayed the event as a human tragedy by describing the loss of lives and properties and the sorrow and uncertain future the refugees had to experience. It also implies that principally *Republika* represented the event as ethnic violence. Though not explicitly written, the mention of 'violation of inter-ethnic agreement' and 'Madura island' in the two news items signify *Republika's* attempt to relate this violence to previous ethnic violence in Sambas District, West Kalimantan which involved the same ethnic groups. Thus, it implies that the root of the problem was not really solved in the past. Also, the coverage suggests that police and the military should have been able to identify the symptoms of ethnic violence and therefore prevented it from becoming more widespread. The portrayal of ethnic violence as a human tragedy signifies that *Republika* had dared to vary its perspective though still dominated by news items derived from the state news agency.

Political changes also affected the way *Republika* represented the issue in which it did not only orient its perspective toward the state, but also toward society. The changing of editorial policy regarding the 1999 coverage was congruent with *Republika* idealism in which *Republika* claimed to be the aspiration vehicle of the low economic class. Since they were economically weak, this group had little access to information sources and centres of political, economic, social and cultural decision making. *Republika* then tended to side with these class interests and this was transformed into the editorial policies. *Republika* gave considerable space for the articulation of these interests, either in the form of news, editorial, and opinion.

Further evidence to support the argument that political factors affected the way the Indonesian press reported ethnic violence is signified by the coverage of ethnic violence as a social dispute. This is represented by the coverage of the clash between ethnic groups and the attack of one ethnic group toward another over an extended, three-month period, and included big and small clashes between conflicted ethnic groups during this period.

The representation of social dispute appears in some *Kompas* news items like *Clash in Sambas and Bolaang Mongondow (22/01/1999)*, *Unrest Occurred in West Kalimantan ((23/02/1999)*, and *Mass Attacked Police Headquarter of Tebas Sector (24/02/1999)* News item representing this issue, for instance, appears as follow:

Unrest Occurred in West Kalimantan

Three people were murdered due to social dispute in Tebas Subdistrict, Sambas District on Monday (22/2). Meanwhile, 20 houses and 2 trucks were burnt down by mass. The situation was still anxious. Police and military were sent to restore and maintain the situation of coastal cities under control...

...At 2 am on Monday, mass burnt 17 houses in a housing complex. At the same time, another mass also burnt three houses in Tebas Kuala Village.

At 5 am, unknown mass attacked a hired house in Sungai Kelambu Village. One person was killed in that attack; another one, Sukri, dead while on the way to the hospital. The other tenants successfully run. (Kompas 23/02/1999)

The *Kompas* news item above gave the reader the description of what really happened and how it happened. Though it was obvious that the violence involved some ethnics, *Kompas* preferred to report the violence as social dispute. This decision strongly related to *Kompas*' policy not to get involved in the violence by supporting one particular ethnic group. Another reason for *Kompas* not to represent the event as ethnic violence is the fact that *Kompas* as a reputable newspaper tried to stand for the plurality of Indonesian society as explicitly mentioned in its vision. The representation of the issue as social dispute also signifies military and police weakness in handling the violence. The violence that occurred in several subdistricts but still within the same district where previous violence had occurred indicates the military and police incapability of preventing the violence.

In relation to the freedom of the press, *Kompas* would certainly have avoided portrayal of the violence as social dispute under the New Order authoritarian regime. In 1999, the appearance of two meanings in one news item (human tragedy and social dispute) was possible through longer articles applied by *Kompas*. Although the press was free to report SARA issues in the reformation era, the selection of these two meanings by *Kompas* signifies that *Kompas* still carefully chose its perspectives toward the issue. *Kompas* editor in chief argued that political changes affected the relations of power between society and the state in which the social and political force within society became stronger. This condition led to increased social awareness which increased social sensitivity toward particular issues and therefore should be considered. While the *Republika* editor stated that the press must put the issue within the right context, there was no absolutely objective reportage.

In summary, both analysed newspapers indicate the changes in reportage style and the orientation of the press between 1997 and 1999. The dynamic change within Indonesian politics, mainly the changes of national leadership and the rise of civil society, and the impact of the openness era post-cold war had provided an opportunity for the press to report SARA issues such as ethnic violence without the worry of being banned. However, freedom of the press did not automatically make the press forget its responsibility toward the public. Therefore in the coverage of ethnic violence, the press still carefully reported the issue. In relation to this issue Jakob Oetama, general manager of *Kompas*, commented, "...In order that a newspaper may properly conduct its call of duty, it needs freedom and independence. Press freedom is one of the pillars and instruments of democracy. Press freedom is needed so that the people, holders of the sovereignty of the state, may obtain actual and adequate information. It will also subject power to control and accountability. Press freedom will have its full significance if it provides room for continuous improvement to and enhancement of the professional competence of journalists and press employees. This freedom is also coupled with responsibility with its origin in conscience, public interest and a code of conduct that is voluntarily drawn up and which is binding to journalists as their own volition. Ethics is an obligation to oneself and to other people."

One significant change that occurred in the life of the Indonesian press after the fall of the authoritarian regime and the strengthening of civil society was that it became more critical toward the government. Government news sources were no longer considered the only legitimate sources. A larger proportion of coverage included other sources and the content could contradict the discourse the government tried to develop. In relation to the coverage of ethnic violence, it is important to examine the extent to which *Kompas* and *Republika* portrayed the violence as not merely conflict between villagers or between a passenger and inspector, but as the impact of the New Order government policy of SARA after the fall of Suharto.

5. Conclusion

In general, press coverage of ethnic violence in Indonesia during the New Order era had gone through two phases. At the beginning, the press also tended to orient its coverage toward the state. Whereas in the later phase, political changes that occurred in some Asian countries at the

end of Cold War had led to an era of openness and the weakened structure of the New Order regime at the beginning of 1990s affected political policies of the state toward the press. These conditions affected the way the press reported SARA issues such as ethnic violence. During this later phase, the press was able to report ethnic violence issues, although when it related to military involvement in the violence, the press still covered it carefully. The press developed and maintained its editorial policies in order to accommodate the political situation occurring outside the press institutions.

In its coverage of the 1999 violence, the press was more open and critical toward government-related issues and, as the result of the rise of civil society, the press was more strongly oriented toward society rather than the state. In the reformation era, as various social and political groups within society became stronger, the press adopted a role which was more oriented toward social responsibility.

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Cultural Semiotic in Dayak's Babalai Ceremonial at Paramasan as an Form of Maintaining Dayak Language

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Abstract: This research is entitled "Cultural Semiotic in Dayak's Babalai ceremonial at Paramasan as a form of maintaining traditional language". This research has long-term goal of introducing *Dayak* Language in general and *Dayak* language culture, in particular, to attract tourists to visit Paramasan, Banjar District of South Kalimantan. This research identifies, analyzes, and interprets cultural symbol which sourced from *Dayak* tribe mantra during *Babalai* ceremony. The cultural symbols to be identified are the symbols based on Pierce's trilogy of indexes, icons, and symbols. This study aims to describe the *Dayak* tribe mantra used in *Babalai* ceremonial and to analyze symbols in the Meratus *Dayak*'s tribe mantra used during *Babalai* event in *Paramasan*, Banjar district of South Kalimantan. Each symbol and icon used in each culture contains its own cultural values that are considered significant in its community. The study of *Dayak*'s Meratus mantra text would enrich the treasury of language and culture in local-global communities and could strengthen solidarity among nations and countries. The language used as a medium in expressing or expression is a media to know historical evidence as the context of an understanding of the identity of a culture. Cultural identity emerges within a community not only as a color of locality but also as a cultural expression that offers an alternative image in society.

Keywords: Cultural semiotic; *Dayak* tribe; *Babalai*; Language.

1. INTRODUCTION

Global developments result in the melting of geographical boundaries between regions and caused the flow of human movement from one region to another to be easier. This condition causes the presence of multicultural in a State. Multiculturalism is an ideology that emphasizes the importance of recognition and tolerance of diversity.

Parekh (in Piliang, 2007: 2) argues that multiculturalism must be understood not as a doctrine but as a perspective or a way of life. In multiculturalism, there is a principle that states that every culture is internally plural with the flow of thought changing and still presenting its identity. A cultural phenomenon from a semiotic perspective is a system of signs relating to each other that are conventional to obtain the meaning contained in it. Semiotics is a science that examines the signs in human life, which the signs should be taken into consideration (Hoed: 2007: 3). While cultural semiotics is a study of semiotics that specifically examines the system of signs that apply in a particular society culture.

Dayak Meratus is a group of Dayak people settling in the village of Paramasan, Banjar district of South Kalimantan. The Dayak tribe holds a thanksgiving ceremony which is Babalai. This ceremony is held between July-August which is believed to keep them away from crop failure. Through this ritual, they are begging to the God to help them in the next planting season to keep away pests and to obtain abundant crops.

Babalai ritual begins with a musical drum, and then Sang Damang begins to recite the mantra followed by other custom processions. The rhythm is mystically harmony. In Paramasan, 90% of the people are a descendant of pure Dayak Meratus. In this case, a number of population and surrounding environment greatly affect the perseverance of Dayak language by Dayak speakers in Paramasan, Banjar district. Jendra (2010: 144 -146) also says that the factors that preserve the

language are the number of speakers, residence, identity, and cultural pride, and good economic conditions. Although Dayak tribes only minority communities in Banjar district does not mean they do not maintain their local language.

Language preservation depends on which language they choose to use in communicating, and also depends on language attitudes possessed by the speakers of the language in maintaining their local language. Dayak language event in Banjar District is a sign of multilingual society. A multilingual community is a society that has the ability to speak more than two languages when communicating or interacting with other members of the community (Holmes, 2001: 19). Multi-language basis has potential to cause phenomena for individuals or groups of individuals, especially for minority language speaker. The cause of the phenomenon is they are not able to preserve and maintain their local language; as a result, their local language will shift and will be extinct. However, if they can overcome challenges or threats by choosing their regional language as their identity, their local language will survive. Based on that background, the researchers conducted a research entitled "Cultural Semiotics in Dayak Meratus's Babalai ceremony event in Paramasan, South Kalimantan as a form of language preservation"

2. DISCUSSION

History of Semiotics

The development of semiotics (the science of signs) has begun from the days of Konu, medieval times, renaissance (reborn), and entered modern times. Semiotic science begins with linguistic science with its character Ferdinand de Saussure (1857-1913). Saussure is not only known as the Father of Linguistics but also widely referred as a semiotic figure in his *Course in General Linguistics* (1916). In addition, there are important figures in semiotics namely Charles Sanders Peirce (1839-1914) an American philosopher and Charles William Morris (1901-1979) who developed behaviorism semiotics. Semiotic figures who developed modern semiotic theories were Roland Barthes (1915-1980), Algirdas Greimas (1917-1992), Yuri Lotman (1922-1993), Christian Metz (1993), Umberto Eco (1932), and Julia Kristeva (1941). Linguists other than Saussure who worked with semiotics framework were Louis Hjelmslev (1899-1966) and Roman Jakobson (1896-1982). Semiotics is a science or method of analysis to examine signs. Signs are the tools we use to try to find a way in this world, in the midst of humans and with humans. Basically, these semiotics learn about how humanity and how to mean things.

The beginning of this approach was developed by Ferdinand de Saussure in the early 20th century. Saussure was a French linguist who laid a foundation for structuralize approach to language and culture. In semiotics, the symbol is understood as a symbol determined by its dynamic object, which means that it must be thoroughly interpreted. In this case, interpretation in an effort to examine the meaning of symbol reflects elements of the learning process and the growth or development of experiences and agreements in society. To date, there are at least nine kinds of semiotics that existed; these semiotic types are semiotic analytic, descriptive, faunal zoo semiotic, cultural, narrative, natural, normative, social, and structural. Based on the various semiotics above, this research goes to semiotic cultural research, specifically to examine the sign system in the social culture. (Rokhmansyah, 2014: 103) "Semiotics according to Berger has two figures, namely Ferdinand De Saussure and Charles Sanders Peirce. Both figures develop semiotics science separately and do not know each other" (Tinarbuko, 2008: 11). Saussure in Europe and Peirce in the United States, Saussure's scientific background is linguistic, while Peirce philosophy. Saussure called the science he developed semiology.

Charles Sanders Peirce proposed semiotics as an approach placed within the tradition of Charles Sanders Peirce's thought in order not to fall into a conceptual ambiguity. The classification efforts done by Peirce toward the signs seemed simple but very complicated. However, the distinction of the simplest and most basic types is icons, indices, and symbols. While in the theory of Ferdinand de Saussure along the development of Charles Sanders Peirce's thought until much influenced to Ferdinand de Saussure. According to his conceptual traces in the Saussurean linguistic tradition was known for his distinctive dichotomous concept of dichotomy as a scientific discipline. Peirce proposed a theory of meaning triangle consisting of three main elements, namely signs, objects, and interpretations. Signs are something that is physically shaped that can be captured by the five human senses and is something that refers to something other than the mark itself. The sign by Peirce consists of symbols (marks arising out of

agreement), icons (marks emerging from physical representation), and indexes (signs arising from causal relationships). Interpretation or user sign is the concept of thinking of the person who uses the sign and lowers it to a certain meaning or meaning that is in someone's mind about the object referenced by a sign. While semiotic proposed by Ferdinand De Saussure is divided into two parts (dichotomy) that is signifier (signifier) and signified (signified). According to Saussure the sign consists of sounds and images called signifier or marker. The concepts of sounds and images are called signified

Various Kinds of Semiotics

1. Semiotic analytics
Semiotic analytics is a semiotic that analyzes the sign system. Pierce says that semiotics mocks signs and analyzes them into ideas, objects, and meanings. Ideas can be said to be symbols, whereas meaning is a burden contained in a symbol that refers to a particular object.
2. Semiotic descriptive
Semiotic descriptive is semiotic that notices the sign system that can be experienced now even though there is a mark that has always been fixed.
3. Semiotic Fauna
Semiotic faunal is a special semiotic attention to the sign system produced by animals
4. Cultural Semiotics
Semiotic culture is a semiotic that specifically examines the sign system that exists in the culture of society.
5. Semiotic narrative
Semiotic narratives are semiotic that discusses the sign system in narratives that are tangible to myths and oral stories.
6. Natural Semiotics
Semiotic natural is a semiotic that specifically examines the sign system generated by nature.
7. Semiotics normative
Semiotic normative is a semiotic that specifically discusses the sign system created by the norms.
8. Semiotic moral
Semiotic moral is a semiotic that specifically discusses the sign system made by human beings embodies symbols, both symbols and words in the form of a sentence.
9. Structural Semiotics
Structural semiotics are semiotics that specifically examine sign systems manifested through language structures.

Roland Barthes Semiology Model

According to Roland Barthes, semiotics is a science or method of analysis to examine signs. Barthes distinguishes two meanings (signification) of the semiotics of denotation and connotation. Denotation is the descriptive and literal level or meaning agreed upon by all members of the culture, and the connotation of meaning is generated by the relationship between the signifier and the broad culture that includes the beliefs, attitudes, frameworks, and ideologies of a social formation. Semiology, in Barthes terms basically is to study how humanity (humanity) to use things (things), meaning (to signify) in this case cannot be mixed with communicating (to communicate). Meaning means that the object is about to communicate, but also constitute a structured system of signs.

Denotation

Denotation is what the sign represents of an object. In a general sense, denotation is usually understood as literal meaning, its "true" meaning (Wibowo 2011: 22). This signification process, traditionally referred to as denotation, usually refers to the use of language with the meaning that corresponds to what is spoken. But in Semiology Roland Barthes and his followers, denotation is the first level of signification system, while connotation is the second level.

Connotation

Connotation is a term used by Barthes to indicate the second stage of significance. This illustrates the interactions that occur when a sign meets the feelings or emotions of the reader and the values of his culture. Connotation has subjective or least inter-subjective meanings. The connotation works in a subjective level so that its presence is not realized. Readers easily read the meaning of connotative into a denotative meaning. In the Barthes Framework, the connotation is identical to the operation of ideology which he calls the "myth" and serves to express and justify the prevailing dominant values in a given period.

Myth

In the mythical mythology of Barthes, there are cultural references (sourced from existing cultures) used to describe the symptom or reality designated by symbols, which is not the connotative meaning of the symbols that exist with art history (in addition to culture). In other words, the myth of work as a deformation of the symbol that then strings certain meanings with the basis of the historical and cultural values of society. For Barthes mythological not only in the form of words alone, inseparable, photography, film, scientific reports, sports, performances, even advertisements and paintings. In the hands of Barthes semiotic is widely used as a tool for critical thinking.

Culture

Culture is a comprehensive lifestyle. Culture is complex, abstract and broad. In Sanskrit the word culture comes from the word buddhayah which means reason. In Hindu philosophy, reason involves all elements of the five senses, both in the cognitive, sensory (affective), as well as behavioral (psychomotor). While other words that also have the same meaning with culture is 'culture' originating from the Romans, cultura, usually used to call human activities cultivate the soil or farming. Culture is the result of human creation, feeling and initiation in the form of physical and non-physical works.

1) Cultural Semiotics

For structuralists, the task of scientists is to uncover the conceptual structure based on the structure that various cultures organize their perceptions and understanding of the world. The attempt of structuralism is to find the way people understand the world, not what the world is like. Semiotics as one of the mass media studies has become an important approach in media theory since the late 1960s, as a result of Roland Barthes's development. According to Roland Barthes, semiotics is a science or method of analysis to examine signs. Signs are a set used in the framework of attempting to reach the path of this world, in the midst of humanity and with humanity.

He also distinguishes two meanings (signification) of semiotics that is denotation and connotation. Denotation is the descriptive level and literal meaning that all members of the culture agree upon. At the level of connotation, the meaning is generated by the relationship between the signifier and the broad culture that includes beliefs, attitudes, frameworks, and ideologies of a social formation. Semiology, or in Barthes's terms, semiology, essentially wants to study how humanity (humanity) use things, interpret (to signify) in this case cannot be mixed by communicating (to communicate). Meaning means that the objects are about to communicate, but also constitute a structured system of signs. (Sobur, 2003: 15). Preminger, et al. In Pradopo (1995: 119), says semiotics is the science of signs. It considers that the social/cultural phenomenon and culture are signs. It studies the systems, the rules, and the conventions that allow them to have meaning. In the field of literary criticism, semiotic research involves literary analysis as a language use that relies on (prescribed) additional conventions and examines the traits (properties) that cause various modes of discourse to have meaning.

Analysis of different cultural identities is a channel to inheritance a nationality in which one of the national heritages is language. The language used as a medium of expression or expression tool to find historical evidence as the context of an understanding of the identity of a culture. Cultural identity emerging in a community is

not only a localized color but also as a cultural expression that offers an alternative image in society. Literary works use language as a medium of delivery. Language is a communication tool capable of mediating the conveying of ideas from the author through a sign. Starting from the language as a system of signs, the literary work of language is the semiotic system or the system of signs. Hoed (2014: 05) explains that semiotics is the study of signs in human life. That is, all that is present in human life is seen as a sign that is something to be given meaning. The cultural phenomenon from a semiotic perspective is a system of signals relating to each other that are conventional to obtain the meaning contained in it. Semiotics is the study of signs in human life, in which the signs must be, interpreted (Hoed, 2007: 3). While cultural semiotics is a semiotic study that specifically examines the system of signs that apply in a particular society culture. The concept of the sign used as a reference in this paper is the Peirce sign trilogy of icons, indices, and symbols. Icons are a sign that can describe the main features of something, which resembles what it represents (the concept of an equation). An index is a sign that is present associatively due to the presence of a fixed reference characteristic (causal relationship). The symbol is something that is used to designate something else by agreement (convention).

Literary work is a sign system that has a meaning that uses language as its medium. Language as a medium of literary work is a system of semiotics, which is a system of meaningless semiotics. Language is a system of semiotics based on or determined by the convention (agreement) in society. Literature is a system that has its own conventions. In literature there are literary types (genres), namely the type of prose and poetry literature. Prose has a variety: short stories, novels, and romance and poetry have variations: lyric poems, poems, classic Malay poem (pantuns), sonnets, ballads, and so on. Poetry (rhyme) in semiotics is a structured and meaningful sign structures determined by the convention. Understanding the poem is none other than understanding the meaning in the poem.

Analyzing the poem is an attempt to grasp the meaning of the poem. So, the semiotic approach is the attempt to analyze the literary works. The rhyme in particular is a system of signs and determining what conventions allow literary works to have meaning. Literary research with semiotic approach is actually a continuation of structuralism approach. Structuralism cannot be separated with semiotics, because literature is a meaningful structure of signs. Without paying attention to sign system, its sign and its meaning, and sign convention, the structure of literary works cannot be understood optimally.

Endraswara (2008: 64) says that semiotics research is the study of signs. Literary works will discuss about signs. Of course, signs have been established by the authors that there are no specific systems, conventions, and rules that need to be understood by researchers. Regardless of the signs, the full meaning of literary works is made. The meaning of literary works will not be very optimal if not discarded with a sign of discourse. Semiotics is the study of signs. Eco (2016: 22) explains "signs are defined as anything that conforms to existing social conventions, can be used as something that reflects something else". Semiotics becomes a term for an approach.

A semiotic approach is an approach that departs from the view that everything contained in a literary work is symbols or codes that have a certain meaning or meaning. Meaning or meaning it relates to the system adopted. So it can be concluded that semiotic is the study of the signs, the functioning of sign and the production of meaning. Signs are something for someone to mean something else. Semiotics as a model of social science understands the world as a relationship system that has a basic unit called a 'sign'. Thus semiotics is the study of the signs and is often interpreted as the science of signification.

This discipline not only deals with language cues, but also relates to non-linguistic cues in human communication. To understand verbal and nonverbal language then it takes science of signs. The term semiotics is often used in conjunction with the term semiology because it is a branch of research or a scientific approach that studies the relationship between signs. Semiotic own goal is to know the meaning contained in a sign so it is known how communicators convey the message. Speaking the concept of a sign, it will not be released with the concept of meaning.

A sign signifies something other than itself, whereas meaning is the relationship between an object or an idea in a sign. The meaning of the word is the field of study discussed in semantics. Different types of meaning of the word are examined therein. The meaning of denotative and connotative is the kind of meaning that exists in this study. The meaning of denotative is the true meaning, while connotative meaning is a meaning that is not the real meaning. In addition, semantics also examines the symbols or signs that express the meaning, the relationship between the meaning of one with another and its influence on humans and society.

Semantic understanding is related to semiotic sense because both include meaning in human communication. The study of the meaning in linguistics is called semantics, whereas the study of signs is semiotic, but they are closely related to each other because they cannot escape with meaning. The meaning studied is the meaning of the elements of language, whether in the form of morphemes, words, or sentences. A language element called a word that is often heard or read commonly called symbol (symbol). Symbols in semiotics are called signs (sign). Therefore, the symbol has a load called meaning and meaning is a semantic object, while the symbol is a semiotic object. Then it is very clear the relationship between semantics and semiotics. From point of view of Indonesia, the culture of the Sansakerta language "buddayah", the plural form of buddhi which means mind or reason. The word *budaya* is the development of the compound word *budidaya*, which means power and reason. Therefore they distinguish between culture and culture. Culture is a way of life of a society and develops in a community group passed down from generation to generation. While Anthropolinguistic culture (Sibarani, 2004: 5) its use as a whole group of people who are aware in the knowledge, actions, and results of his work as a social form used to understand the environment and be a book of his behavior to achieve peace.

This study uses a cultural semiotic approach as a discipline that specifically examines the prevailing sign system in society to dissect the uniqueness and meaning embodied in every culture. Sulistyowati and Tarsyad (2017: 24) "put forward his opinion as follows because semiotics study the relationship between markers and omens, then the science of language also includes semiotics". The relationship between the sign and its reference can be divided into three types.

1. Icons

There is a similarity between the reference and the sign. The sign is indeed similar to the reference or is a picture or direct meaning of the omen. For example, a photo is directly from the person being photographed. This icon can still be divided into two kinds, namely:

- a. Typical icons, the resemblances seen here are relational resemblances. Thus, including signs and relationships between which no one is referenced, for example the wording in the sentence.
- b. The metaphoric icon, this icon has no resemblance between the sign with its reference, which is similar to a sign between two peaks by the same word.
- c. Sample Icons; All sorts of drawings, charts, diagrams, and photos

2. Index

These terms are meaningful between the sign and its reference there is an existential closeness. The marker is the result of a sign (causality). In literary works, the depth of the grim atmosphere is usually an index that people are grieving. Danesi (2012: 37) "in a word, ordinary index used in and with precisely on the practices and reference. For example, an index at the end of a book is an alphabetical list that contains the name, place, and subject used for printing, and lists the pages or pages where the goods are free"

There are three basic colors, namely:

- a. Information about special objects (space). Hand-made marks such as pointing fingers, explanatory words such as or, adverbs such as or, and figures like arrows, are all examples of space indices.

b. This index interconnects objects in terms of time. An explanation such as, or, lines representing time points originating from left and right, and dates on the calendar are all examples of temporal indices.

c. This index interconnects parties who take part in a video. A person's pronoun like, or an indefinite pronoun like, is an example of an index of people "

3. Symbols

The marker is not a cause and a direct result of omens, but the relation between conventionally established sign and reference. Thus, there is already agreement between the user of the mark with its reference.

A. The basic concepts of semiotics

There are four basic concepts of semiotic:

1. Charles Sanders Peirce

In order not to fall into the conceptual confusion, semiotics note in the writings of Charles Sanders Pierce. Armed with these detailed concepts, we can start from other semiotic theories.

a. semiotic and Triadic Structure

"A sign or representation has direct track relationships with interpretations and objects". The so-called semiotic process is a process that combines the entity called the representative with another entity called the object "(Budiman, 2011: 17). In the process of semiotic will produce an endless relationship, then in turn an interpretation will become a representation, be interpreted again, and so on. This endless movement by Umberto Eco and Jacques Derrida was then formulated as infinite semiotic. Examples of semiotic are potentially ongoing, e.g., a telephone on traffic signs is a representation then it may potentially be associated with other signs as its interpretation, for example, an object in Indonesian, telephone. The phone will in turn refer to the object in the form of for example a communication device in the form of a real phone.

b. Double Typology

The distinction of the simplest and most basic signs is the icon, index, and symbol based on the relation between representation and its object.

2. Le Groupe u and I.A. Richards

According to this theory, there are two types of relationships commonly used to construct retired figures, namely: (1) a whole is divided into parts or (2) a class is divided into its members the most basic rhetorical figure.

3. Roman Jakobson

Roman Osipovich Jacobson born October 11, 1896 is a nobleman and literary theorist. As a structuralist, he was quite influential in the first half of the 20th century. His vast interest in fields other than linguistics led to influences in semantics, semiotics, poetry, music, visual arts and cinema. Reading his theories would inevitably intersect with big names like Saussure (structuralism in linguistics), Peirce (semiotic), Buhler, Levi-Strauss, Barthes, Hymn, Boaz, Whorf, and Bloomfield. Jakobson's theory is not solely concerned with poetic language or poetic language, but poetic function is also found in almost every kind of discourse. Hence, it could be called with aesthetic function.

4. Towards Metaphor Ology

Metaphor has become one of the most interesting topics of discussion throughout the history of semiotics and thus forms a specialized field of semiotics that can be called metaphorology.

2) **Meratus Dayak Culture**

One of the elements of culture is art, which has the struggle and power if it has a function or role in the life of the community. A form of performing arts will survive and

thrive in the life of the supporting community as long as it is needed and has a socio-cultural function in people's lives (Haryono, 2008: 11). The implementation of Babalai ceremony always presents the performing arts one of which is a mantra or singing. This ritual is a means or completeness of a ceremony, so the dish of singing and mantra becomes a unity in ceremony Babalai. Hence, case with mantra and singing which is a unity that is interconnected in Babalai ceremony and has an important influence in the socio-cultural environment of the Meratus Dayak community. In this case, it seems clear that the relationship between the Babalai ceremony and the mantra happens to be interconnected and give each other the power of each other's functions. Mantra in Babalai comes in the form of ritual performing arts and is one of the local wealth that has a sacred function for its supporting community. Given that the function of performing arts can be classified into two, namely the primary function and the secondary function (RM Soedarsono, 2002: 126). Performing arts include as a means of ritual, personal entertainment, and aesthetic presentation. The secondary function indicates a passion in togetherness and as a medium of communication between and among Babalai ceremonial buffers.

Dayak Meratus usually held *cerasi syukur adat* which is Babalai. Tradition was held every mid-year after the rice harvest season arrived. For Meratus Dayak tribe, the implementation of this tradition has significance. So strong their belief in the meaning of this tradition, long before the tradition carried out all the needs traditions have been prepared. The gahanal tradition is usually held for 5 to 12 days. This determination is based on the number of crops gained during one year.

3) Language Perseverance

Trask (1997: 126) reveals language preservation is a use a language continuously by the speaker, especially in the state of the language being in the pressures of other languages. This happens because the community collectively decides to continue using the language (or languages) they have traditionally used. With the Bloomfield language concept (1933: 326), saying that language is a sign system for expressing, shaping and symbolizing cultural reality. Among all forms of symbols, language is the most complex, subtle, and evolving symbol. Now humans have agreed together, in their interdependence over the centuries, to make the sounds they create with the air blowing lungs, throat, tongue, teeth, and lips, systematically representing events in their nervous systems, language is called a system of agreement.

Referring to the above expression, *Dayak* language in its concrete form, which is a speech (release) in the narrative associated with social strata of society that can be used for social and can be used to realize various forms of ideas by *Dayak* people. Introduction in everyday language as a tribal society, or a society that directly has a tangible identity of *Dayak* language.

Starting from the above description, the *Dayak* language defense in this paper is conceptualized as an effort made by the community so that *Dayak* language is still used. Related to that, loyalty supporters is one important factor in the *Dayak* language defense. Loyalty is rooted in the source - a person. Implementation is seen in such behavior as not embarrassing to use *Dayak* language in the association; participating in official *Dayak* battles; participate in correcting *Dayak* mistakes used by others. Thus, language preservation is closely related to culture, society, and globalization. The defense of the language depends on the speakers themselves as the language users and the efforts made by the community itself. Holmes (2001: 60-64) says that efforts to maintain language use are positive attitudes, local language habits, language worship of the mother tongue (local language) and customs of visiting family. Furthermore, Jendra (2010: 159-160) says that efforts to maintain the use of regional languages can be done by governments, non-governmental organizations (non-governmental) such as radio broadcasters, influential publishers and Jains etc. and the latter can be done by individuals

3. RESEARCH MODEL

This research is used qualitative approach due to semiotic analysis, and then the type of research used is the type of qualitative and interpretative research at the same time. In this study,

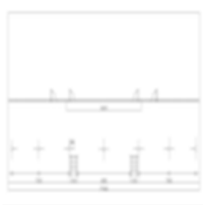
the author used several ways to collect the necessary data. Researchers use data list techniques that fit the topic of this research, documentation, and literature research.

This research uses filling system technique and using semiotic analysis method. The steps of charging techniques as follows: After the researchers collect sufficient data, then researchers perform data analysis. Further data generated by making certain categories. This stage is called the filling system. After that, categorized data is interpreted by combining two dimensions or different theories that researchers selected. What could then be done include: Identifying the available signs in the *Babalai* event, Configuring the existed signs in the *Babalai* event, Interpreting one by one sign using the triangle of meaning Pierce and explaining it in its entirety, Describing the message of environmental concerns that exist in the event The constructed chapters use the signs in the spell of the *Babalai* event

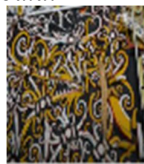
4. RESULTS

As has been done before, the results of research conducted doing cultural semiotics analysis in the event of *Babalai* tribe *Dayak Paramasan* as a form of language defense is as follows

A sketch of *lamin*. A. Dinding, B. Pilar, C. Tangga

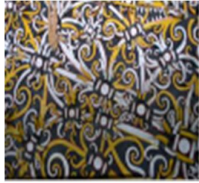


On this part of the wall narrates the *Dayak* genealogy in the form of carvings, where a king leads and guards every head of the *Dayak* sub-tribe which is depicted in the form of a human statue in the center. There is a jar located just below the feet of a human statue that gathers all the tribal chiefs and gongs on its top as a cover so as not to get scattered. While each head of this tribe is described in the form of a white sphere connected to the curved lines that connect and tied together. Crocodiles represent and bear a resemblance to an object. It can be deduced that Crocodile ornaments can be classified into an icon. *Dayak* Kenyah people assume that crocodiles are one of the reptiles that symbolize the underworld. The crocodile motif has a magical value and is believed to be the incarnation of the god or spirit of the ancestor, so it can be classified in the index. The existence of crocodile ornaments in Kenyah *Dayak* society becomes a symbol of the underworld, water, fertility, and supernatural powers. This crocodile ornament teaches both hunting and war skills in the past. The denotation is power, shrewdness and supernatural powers. Crocodile itself is one of many animals found in tropical rainforests that have many rivers such as Borneo. The connotation is to reflect strength, magic, supernatural, water, and fertility. Crocodiles are one of the most important animals in their culture. While the social aspect is used as a symbol of strength and supernatural powers, the reminder that even in difficult situations must remain strong as the increasing number of migrant tribes and their influences takes an attitude that they must also be able to maintain their traditions and traditions in the community *Babalai* event.



Curve and circle lines are the basic formations that are often found in the carving of the *Dayak* tribe. Curved or circular ornaments do not represent and have a resemblance to an object, so they cannot be classified as icons. The curved and circular lines take the base motif of the distilled plant in such a way that it does not resemble its original form. Curved lines and circles are representations of plant shape. The shape is similar to that of ferns whose leaves are young and curved in the shape of a spiral. Curved or circular ornaments can be categorized into indices. The embodied index is that the existence of curved lines and inner circle of ornaments is a representation of its environment. In the *Dayak* Kenyah community is a symbol of the unfailing

descent of the *Dayak* community that can unite the *Dayak* community and symbolize every tribe and sub-tribe *Dayak* in Kalimantan. This curved and circular ornament teaches about brotherhood. Its denotation is the symbol of unity of all *Dayak* communities in Kalimantan that must be maintained. Curved lines are shaped like tendrils and ferns are grown in Kalimantan.



The depiction of the human figure is symbolized as the figure of the ancestor and the symbol of the supernatural forces of repellent. The human ornament represents and bears a resemblance to an object. So it can be classified into icons.

This human motive as a reminder of the ancestors and considered to keep them from misfortune or connotation is as a symbol of all the heads of *Dayak* tribes are intertwined, intertwined one with another with a line of interlocking. The social aspect is as a symbol of the descendants and every *Dayak* chiefs in Kalimantan. The shape of the arch and the inner circle of ornaments are used as a symbol of unity among *Dayak* people.



5. CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Based on the result of the research, it could be concluded that the signs existed in *Babalai Dayak* tribe ceremony in terms of language preservation could be preserved by the speaker. As a result, the possibility of shifting is relatively minor due to in *Dayak* tribe there are many more icons, indices and also symbols included in semiotic cultural

Suggestion

Based on the results of this study has some conclusions, the following authors convey some suggestions to be a common concern.

1. *Dayak* language is one of the regional languages that exist and grow in Indonesia should be kept nurtured and preserved in order to survive.
2. There is a need for further research on cultural semiotics *Dayak* language that exist in the *Paramasan* community, so the more illustrated vocabulary owned by *Dayak* language.

Researchers also hope if this research could be used as an inspiration for further research

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INTERNALIZATION STRATEGY OF TRAFFIC DISCIPLINE IN SCHOOL

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Abstract: This study aims to describe internalization strategy of traffic discipline in school. This research is descriptive phenomenology research. The study was conducted at State Junior High School 9 Yogyakarta, with subject teacher of civic education and principal. Data were collected through observation, interview and documentation. Technique examination of data validity used is triangulation technique. The results showed that internalization strategy of traffic discipline in State Junior High School 9 Yogyakarta is done through strategy of Citizenship Education learning and strategy of applying discipline culture of driving in school. Learning strategy of Citizenship Education is done by Citizenship Education teacher by integrating education of traffic discipline on learning norm of law. Meanwhile, the strategy of applying the discipline culture of driving in the school is done by school principal enforcing the rules of driving in the school that is in the discipline of learners.

Keywords: *internalization, traffic discipline, school*

INTRODUCTION

Traffic problems in the world is still a serious problem, considering the number of accidents and traffic violations that occur is still quite high. Referring to World Health Organization data, the high number of deaths due to accidents is increasingly critical. By 2015, about 1.25 million people die one year, with one person dies every 25 seconds worldwide, claiming to be increasing every day. The number of victims of traffic accidents is also rated higher than the number of victims of Human Immunodeficiency Virus or murder (Ravel, Kompas, March 9, 2017).

Traffic accidents in Indonesia are increasing every year. In 2014 there were 95,906 cases, 98,970 cases in the following year, and the last of 2016 increased to 105,374 cases with 25,859 deaths, 22,939 people seriously injured, minor injuries 120,913 (Rostanti, Republika, May 2, 2017). Victims of traffic accidents in Indonesia more than the number of victims of terrorism, tsunami, and floods. In fact, traffic accidents in Indonesia are high, ranking two to three below at the Association of South East Asia Nations (Dewi, Antara, November 15, 2017).

The phenomenon of traffic accidents in Indonesia is particularly considered very worrying. Deputy Chief of Traffic Corps, Makmast Brigadier General Police Indrajit said that the main factor of traffic accidents stems from traffic violations (Ravel, Kompas, January 10, 2017). Many traffic accidents involving students, especially Junior High School level. In addition, traffic violations are also often done by students of Junior High School (Purnama, Tribun Jogja, February 22, 2017). Furthermore, Deputy Chief of Police of the Republic of Indonesia, Police Commissioner General Syarifudin said that the cause of high traffic accident rate due to lack of public awareness for traffic discipline (Movanita, Kompas, July 30, 2017).

The awareness of traffic discipline is also related to the legal awareness of the community. Ali (2007: 66-68) states that the problem of public legal consciousness actually concerns the factors whether a certain legal provisions are known, understood, obeyed and respected. Public legal awareness is high if the society obeys the law because the law should be in accordance with the values adopted in the life of society. If you look at the number of traffic violation phenomenon conducted by students, it can be concluded that discipline awareness of traffic is still low.

Furthermore, Kuncorowati (2009: 65) explains that the lack of legal awareness can be increased effectively and efficiently through education, both formal and non-formal education. Formal

education (schooling) has an important role in improving students' legal awareness of traffic, as Durkin (1999: 1) argues that discipline education in schools is effective in preventing accidents and traffic violations by students.

In Indonesia, traffic discipline is integrated into the subjects of Citizenship Education. Citizenship Education includes mission in shaping the law-conscious students as Maftuh, et al (2005: 321) explains that Citizenship Education as legal education has one mission that is to foster students become citizens who have high legal awareness, aware of their rights and obligations, and has a high adherence to the law. Therefore, it can be concluded that in order to instill legal awareness one of the awareness of the law of traffic can be pursued through the learning of Citizenship Education.

Citizenship Education as legal education has same mission with the discipline education of traffic that is to develop students to become citizens who have legal awareness in traffic. But in reality, Civic Education learning often does not lead to mission as it should be, so one of the missions of Citizenship Education in shaping law-aware students has not yet been fully realized. Sunarso et al (2008: 2) explains that one of the reasons why Civic Education learning has not been able to realize the mission as it should be is because of a lack of balance between knowledge, skill and practice of behavior habituation in conscious living law. Based on the above opinion, it can be concluded that in instilling awareness of traffic discipline in the students can be overcome by balancing between aspects of knowledge, skills and behavior habituation practices so that the mission or goal of Citizenship Education one of them to form a law conscious student in this case traffic law can be realized.

Furthermore, knowledge and skills can be cultivated by teachers through learning strategies, while behavioral habits can be cultivated principals through school culture. Mellaville, et al (2006: 31) states that learning strategies increase the intensity of learning and allow students to transfer knowledge and skills to new situations. Therefore, it is the duty of Civic Education teachers to carry out appropriate learning strategies so that students gain good knowledge and skills in law-conscious lives. Then, to balance knowledge and skills with behavioral habituation practices can be done through the school culture. Zamroni (2011: 111) explains that the school culture is able to encourage the emergence of the behavior of school residents. Furthermore, Daryanto (2015: 9) says that school culture depends a lot on the leadership of the principal because the principal has the power in shaping his own school culture. It is therefore the duty of the principal to establish a school culture that is capable of balancing the practice of behavior habituation with knowledge and skills in a law-conscious living in this case the law of traffic.

METHOD

This research is a descriptive research using qualitative approach. Qualitative research according to Moleong (2007: 6) is a study that intends to understand the phenomenon of what is experienced by the subject of research. Meanwhile, descriptive research according to Sukmadinata (2007: 72) is a study intended to describe a state or phenomena-what is. The research is intended to describe the strategies used in order to internalize traffic discipline in State Junior High School 9 Yogyakarta.

The type of qualitative research used in this research is descriptive type of phenomenology. Johnson & Christensen (2014: 447) says that the phenomenological focus is on the unique characteristics of one's experiences about something such as learning strategies at school. This research is descriptive phenomenology because this research is intended to describe the unique phenomenon of learning strategy of Citizenship Education and strategy of applying discipline culture of driving in State Junior High School 9 Yogyakarta. The subjects of this research are teacher of Civics Education and principal. Data collection techniques used in this study are interviews, observation, and documentation. Technique examination of data validity used is triangulation technique.

RESULT AND DISCUSSION

Internalization of traffic discipline at State Junior High School 9 Yogyakarta is done by Civic Education teacher by developing learning strategy of Citizenship Education. In addition, the internalization of traffic discipline on students is done principal by applying a culture of driving discipline in school.

1. Learning Strategy of Citizenship Education

Education is done through several stages of learning planning phase, learning implementation phase, and learning assessment phase.

a. Learning Planning

Traffic discipline education at State Junior High School 9 Yogyakarta is integrated into the subjects of Citizenship Class 7. The education of traffic discipline is integrated into the basic competencies of understanding the norms prevailing in social life that is the legal norm. Kawuryan (2007: 52) explains that legal education should be directed to two main things namely learning legal materials and law enforcement. The first major lesson aims to equip students with some knowledge of the legal norms that affect their lives so that the legal awareness grows on them, is consciousness which in turn enables them to demonstrate voluntary compliance and respect for applicable legal norms. The second major lesson, which can not be separated from the first point, aims to equip students with mechanisms, institutions and the judicial system in enforcing legal norms. In relation to this, the Citizenship Education teacher directs the discipline education of passing (legal education) on the first major learning of learning material of law. The integration of discipline education in traffic to the learning of legal norms can be used to foster an awareness of the law of traffic in them which in turn will enable them to demonstrate legal compliance in traffic.

The goal of integrating discipline education in traffic on learning legal norms conducted by teacher of Citizenship Education is to foster students in order to have awareness and compliance with the law of traffic. This is in line with the opinion of Maftuh, et al (2005: 321) which states that Citizenship Education as legal education has a mission of fostering students to become citizens with high legal awareness, aware of their rights and obligations, and having high law compliance. The integration of discipline education in traffic on the study of legal norms is done on the concerns of teacher of Citizenship Education on the many traffic violations that are still occurring to date, both by children and parents. This is in line with the opinion of Maftuh (2008: 143) which states that Citizenship Education as a subject that plays an important role in political education, values education, nationalism education, democratic education, multicultural education, conflict resolution education, and legal education should not be merely carrying out the tradition of transmitting citizenship values, but also should be able to educate students to critically examine and solve community problems. In connection with this, the mission of Citizenship Education as a legal education has been attempted by Citizenship Education teacher by educating students to critically examine the problems of society that is studying the problem of traffic violations that are still occurring to this day.

Fajar et al (2015: 7-8) explains that the steps of integrating discipline education in traffic on the subjects of Civic Education consists of: (1) reviewing core competencies and basic competencies of Civic Education subjects which can be integrated in the discipline education in traffic, (2) integrate cross-discipline education into Civic Education learning materials; (3) integrate cross-discipline education into the Citizenship Education syllabus; (4) integrate the discipline education into the implementation plan of Civic Education course subjects; (5) implements discipline education on the subjects of Civic Education. In this connection, the integration of discipline education in traffic by the Civic Education teacher consists of several steps. The first step is to examine the core competencies and basic competencies of Civic Education subjects which allows for the insertion of aspects and materials of discipline education in traffic for both grades 7, 8 and 9. The civic education teacher chooses to integrate the discipline education in traffic on the basic competence of understanding the norms that apply in the life of society that is the norm of law. The next step is the preparation of the syllabus of Citizenship Education course which is characterized by the education of traffic discipline. The final step is the preparation of the implementation plan of Civic Education course that integrates the education of traffic discipline which then becomes the reference for implementing the implementation of learning.

b. Implementation of Learning

Cross-discipline education integrated into Civics Education subjects in State Junior High School 9 Yogyakarta, implemented to achieve legal norms competence. Cross-discipline education that is integrated into the learning of legal norms is implemented through learning

activities in the classroom and outside the classroom. Classroom learning activities are carried out by creating posters containing a moral message of an orderly appeal of traffic that will later be brought to the learning outside the classroom. Lessons outside the classroom are carried out by observing traffic violations while appealing to the public to order traffic.

The discipline education is conducted by the teacher of Citizenship Education according to the learning style of the students. This is because the Civic Education teacher uses different instruction when learning. This is shown by the assignment of different tasks to students. There are students in charge of reporting data on traffic violations that occur on the highway and there are students who are tasked with calling on people to order traffic through the poster brought. Levy (2008: 161) says that students enter classes with different abilities, learning styles and personalities, therefore, through the use of different instructional strategies, teachers can meet the needs of all students. In addition, Stewart (1990: 373) explains that to understand every student who has differences with other students, teachers need to determine learning strategies that will be used in accordance with student learning styles. Based on some of the expert opinions above, it can be concluded that the Citizenship Education teacher has tried to meet the needs of all students by understanding that each student has different learning styles so that teachers use different instruction strategies by assigning different tasks when learning.

Furthermore, Lumpkin (2012: 158) explains that learning is effective if the teacher cares about the learning of each student. If you look at what the Civic Education teacher has done, where the teacher has tried to meet the needs of all students by understanding that each student has different learning styles, it can be said that the learning done is effective. Saltmarsh (2005: 55) says that in order to obtain effective learning, students need education in which the overall aspect of knowledge, psychomotor and affective is included. In relation to this, the Citizenship Education teacher also incorporates the overall knowledge, psychomotor and affective aspects of his learning. This can be evidenced by the existence of learning activities undertaken by Civic Education teachers. *First*, learning that emphasizes the knowledge aspect can be seen from student learning activities to observe traffic violations. *Second*, learning that emphasizes the psychomotor aspect can be seen from the student's learning activities to create a poster containing the moral message of traffic order appeal. *Third*, learning that emphasizes affective aspects can be seen from the learning activities of students in appealing to the public to order traffic.

The discipline education that has been implemented by teacher of Citizenship Education has encouraged student activities. This is shown by the existence of learning activities outside the classroom is to urge people to order traffic with a poster containing a moral message. Baessa, et al (2002: 205) says that to encourage student activity, teachers can carry out experimental programs (experiences) that involve behavior. Children involved in the experimental program (experience) will be more democratic than their colleagues who are not involved in the experimental program. Therefore, students who have been involved in an experimental program (experience) outside the classroom with active participation activities appealed to the public for orderly traffic is expected to have more orderly behavior compared with students who do not follow the program.

Learning activities that have been done by teacher of Citizenship Education as a whole has reached its maximum point. Kerr (1999: 14) explains that Civic Education learning activities that have reached the maximum point not only inform, but also use that information to help learners to understand and to increase their capacity to participate actively. Appropriate approaches are transforming didactic learning to interactive, both inside and outside the classroom that can be done through project work, independent learning and participatory experience. Based on David Kerr's theoretical framework, the learning activities undertaken by the Civic Education teacher can be summarized as having reached the point. This is because the Citizenship Education teacher not only informs the material about legal norms (traffic law), but also helps the students to understand the existence of legal problems (traffic violations) that are still often happening in the community and trying to increase the capacity of students to participate actively in a way appealed to the public to order traffic. From the implementation of the lesson, it can be seen that the Citizenship Education teacher uses the initiative through a combination of participative experience, project work and independent learning which

according to David Kerr is included in the Maximum Civics Education category. Participatory experience can be seen from learning activities outside the classroom is the activity of teachers and students invite the community to order traffic. Project work can be seen from the learning activities in the classroom is the student's activities to create a poster that contains a moral message appealed orderly traffic. Independent learning can be seen from learning activities outside the classroom is the activity of students observing traffic violations that occur on the highway.

c. Assessment of Learning

Assessment of learning by teacher of Citizenship Education uses authentic assessment. Assessment is done by assessing the competency aspects of knowledge, skills, and attitudes in the learning process. Assessment of knowledge aspect is done by Civic Education teacher in learning outside of class that is by assessing report of result of observation of traffic violation happened on road. The technique used in assessing this aspect of knowledge is by project appraisal. According to Uno and Koni (2014: 24), project appraisal can be used, among other things, to know the understanding and knowledge in a particular field, the students' ability to apply that knowledge in a particular investigation. . In relation to that matter, project appraisal by Civic Education teacher can be used to determine students' ability to apply knowledge of legal norms in the investigation of traffic violations.

Assessment of skills aspect is done by the Civic Education teacher on the learning in the classroom by assessing the student's activity in making the poster. The technique used in assessing this skill aspect is by product assessment. Uno and Koni (2014: 23) explains that product development includes 3 stages and in every stage an assessment needs to be conducted. *First*, the preparation phase is done by assessing students' ability to plan, dig, develop ideas, and design the product. *Second*, the stage of making is done by assessing the student's ability in selecting, and using materials, tools, and techniques. *Third*, the assessment stage is done by assessing the ability of students in making products according to their usefulness and meet the criteria of beauty. . In relation to that matter, the assessment of learning is done by the Citizenship Education teacher by assessing all the stages. *First*, the preparation phase is done by assessing the students' ability in choosing the moral message of the orderly appeal of traffic. *Second*, the stage of making is done by assessing the students' ability in using materials, tools and techniques for making posters. *Third*, the assessment stage is done by assessing the ability of students in making posters according to the usefulness that is to be read by people who see it and meet the criteria of beauty such as cleanliness and neatness.

Assessment of attitude aspect done by Civic Education teacher in learning outside of class that is by assessing awareness of student in participation activity to appealed to society of orderly traffic. The technique used in assessing this attitude aspect is by observation. Based on the attachment of Regulation of The Minister of Education and Culture Number 104 Year 2014 Chapter III, observations on attitudes and behaviors related to the subjects are conducted by the teachers concerned during the learning process takes place. In relation to that matter, the evaluation of the attitude aspect is done by the teacher by observing the students' attitude during the learning process that is observing the students' attitude when they urge the community to order traffic.

2. Strategy for Implementing Discipline Culture of Driving in School

Strategy of applying the discipline culture of driving in school is done through several stages: the stages of orderly arrangement, the stage of order socialization, and the stages of law enforcement.

a. Preparation of rules

The discipline of driving in State Junior High School 9 Yogyakarta is entered on the discipline of the learners as set forth in Head Decision State Junior High School 9 Yogyakarta Number: 188/003. The existence of the discipline of driving in the school, indicating that school have clear rules about the application of the culture of driving discipline in school. Gottfredson, et al (2005: 412) said that the existence of clear rules in school can affect student behavior becomes more positive that students become less naughty. Guided by the expert opinion above, the discipline of driving in school would be effective in achieving student discipline behavior in driving in school.

The arrangement of the driving order in State Junior High School 9 Yogyakarta consists of several important steps. First, the rules are formulated by the team from the school and then disseminated to the school committee, the board of the Intra School Student Organization and the class representatives to obtain input and / or correction. After getting the correction, the order is consulted with the head of Yogyakarta education office. And after obtaining approval from the education office of Yogyakarta City, the order is determined by the principal. Based on the steps of arranging the rules, it can be concluded that the order that has been compiled is the result of compromise from all parties (students, parents, teachers, mentors, and principals). This is in line with Thompson & Webber's (2010: 74) suggestion that rules should include all parts of the school (teachers, all schoolchildren and students).

The discipline of the learners is made in written form and included in the State Junior High School 9 Yogyakarta education manual. In order for all students to know and understand every point of the applicable rules, the school then took the initiative to give the book to each student. This is consistent with the opinion of Gottfredson, et al (2001: 328) which says that the existence of clear rules about student behavior is very important to be communicated to all parties concerned.

The school driving rules contain the things that are allowed and the things that are prohibited. The things that are allowed in driving in the school are regulated in Head Decision State Junior High School 9 Yogyakarta Number: 188/003 Article 23, among which:

- 1) Students are not allowed to drive their own motor vehicle (motorcycle or car) to school
- 2) In a certain period, the school in cooperation with the police, will conduct raids or checks on students allegedly driving motor vehicles to schools, at motorized day-care or houses around the school.
- 3) Violation of Article 23 Paragraph 1 shall be subject to separate sanctions by presenting a parent / guardian and the police of the
- 4) Participant students are only allowed to ride a bicycle to school
- 5) Students must get off their bikes when entering the school gates
- 6) Students are not allowed to ride bicycles in the school grounds
- 7) Bicycles must meet their equipment (brakes, keys and others as needed)
- 8) Bicycles placed in designated places and must be locked, if it is not locked and there is a loss, entirely the responsibility of the owner

Further, things that are forbidden in driving school regulated in Decree of the Head State Junior High School 9 Yogyakarta Number: 188/003 Article 26 Paragraph 9. In Article 26, Paragraph 9, students are prohibited from:

- 1) Driving own motor vehicle (motorbike, car) to school
- 2) Put all kinds of vehicles in school environment
- 3) Upgrade any type of vehicle in schoolyard
- 4) Park bike outside designated area
- 5) Unlimited bicycle
- 6) Park leaving bicycle at school car park outside school hours or public holidays

Skiba & Sprague (2008: 38) says that the best way to build school discipline is to build positive behaviors. In relation to this, it can be concluded that the school driving discipline that includes the things allowed and things that are prohibited above can be used to build a culture of driving discipline in school.

Furthermore, if there are students who violate the school driving discipline, students will be sanctioned according to the weight of the offense. The guidance for applying sanctions for violations of school driving rules is regulated in Head Decision State Junior High School 9 Yogyakarta Number: 188/003 Article 28 Paragraph 9, such as:

- 1) Own motor vehicle (motorcycle, car) to school will be given a score of 10
- 2) All kinds of vehicles in the school environment will be given a score of 5
- 3) Ride all types of vehicles in the school yard will be given a score of 5
- 4) Parked bicycles outside the predetermined area will be given a score 5
- 5) Unlocked bicycle will be given a score of 5
- 6) Leave the bike in the school parking outside school hours or holidays will be given a score of 5

Based on the above assessment guidelines, it can be seen that the application of sanctions for violations of the rules of driving in State Junior High School 9 Yogyakarta using the model of addition of scores. Rahayu (2017: 74) explains that the model of addition score and scoring reduction aims to foster students to be more cultured so as to reduce behavior irregularities. Therefore, it can be concluded that the imposition of sanctions for violations of the discipline of driving in State Junior High School 9 Yogyakarta can be used to foster students to drive more discipline in schools which in turn will reduce traffic violations.

b. Socialization of discipline

At State Junior High School 9 Yogyakarta, the school driving discipline is regularly and continuously socialized to all school residents, especially students and parents. Schools socialize the order by providing guidebooks that contain order. Daryanto (2015: 84-90) says that socialization for parents of students can be done by sending the order that has been made in written form to them. In this connection, it can be seen that the school driving discipline is socialized to the parents of the students by providing a guidebook that contains the rules and records of order violations through their children. With the guidebooks, parents can monitor child development during school through the record of the offense in it. This is in line with the opinion of Taylor, et al (2004: 163) who said that academic socialization to parents can affect the development of school children, therefore socialization should be done regularly and sustainably. Furthermore, the socialization of the discipline of driving in State Junior High School 9 Yogyakarta addressed to the parents of students is done through "Review of Sunday Morning" held every semester. On the "Sunday Study", the school always urges parents / guardians to consistently monitor their children to always obey the rules that apply at school one of the discipline of driving in school. The school always appealed to the parents / guardians of students to keep watch over their children so as not to bring their own motor vehicle to school.

The rules of driving in State Junior High School 9 Yogyakarta are also socialized to students. The socialization of school driving order has been socialized since the students follow the Student Orientation activity. When the Student Orientation Period, the school always conducts Traffic Ethics Education activities which are usually source by Subdit Education and Engineering of Yogyakarta City Police. In addition, Traffic Ethics Education activities are also held during flag ceremonies. At a certain time, the school invites an outsider in his / her position to become a Trustee of the Ceremony. For the development of traffic ethics, Sector Military Police Chief and Military Rayon Command Kotagede is the most frequently invited source to the school. At least 2 times a year, State Junior High School 9 Yogyakarta also received an honorary guest from the Yogyakarta City Police Department of Education and Engineering to foster a ceremony in order to convey messages about order in traffic.

c. Enforcement of order

In State Junior High School 9 Yogyakarta, the enforcement of the school driving order is done gradually. This can be seen from the imposition of sanctions for students who violate the discipline of driving in school. The imposition of sanctions is done gradually, starting from warning, reprimand, suspension until issued. This is in line with the opinion of Hernawati (2008: 15) who said that there is influence between the implementation of sanctions are done in stages to student discipline. Based on the above opinion, it can be concluded that the imposition of sanctions against violations of the discipline of driving done gradually able to affect student discipline that is discipline students in driving in school.

Furthermore, if there are students who ride their own motorcycle to school, the school will confiscate the motor. Motorbike retrieval should be done by the parent / guardian of the student concerned. This is done by the school to provide a parent-backed understanding of school policies to uphold the culture of driving discipline. This is consistent with the opinion of Osher, et al (2010: 53) who says that parents (family) play a key role in improving disciplinary behavior in school. In addition to parental calling, students who are found to be in violation of the Code will also be given the task of writing a written statement confessing that they have committed a violation and promising not to repeat it again. With the statement, students are expected to be able to realize their mistake by not repeating the violation again. This is in line with the opinion of Primary & Suwanda (2013: 94) which says that punishment to students who

commit offenses or mistakes needs to be carried out with an educational approach in order to encourage students to realize mistakes and commit themselves to self-improvement so that offenses or errors will not happen again.

CONCLUSION

The internalization strategy of traffic discipline in State Junior High School 9 Yogyakarta is done through the Civic Education learning strategy and the strategy of applying the discipline culture of driving in school. Learning strategy of Citizenship Education is done through several stages of learning planning phase, learning implementation phase, and learning assessment phase. The learning of discipline education in traffic is integrated into the study of legal norms. The learning activities undertaken are making a poster containing the moral message of the orderly passage of traffic, observing traffic violations while appealing to the public to order traffic through the poster brought. In the learning process, teachers also conduct an assessment. The assessment of the legal norm study uses authentic assessment.

Meanwhile, the strategy of applying the discipline culture of driving in the school is done through several stages: the stages of orderly arrangement, the stage of order socialization, and the stages of law enforcement. The discipline of school driving included in the discipline of learners is regulated in Head Decision State Junior High School 9 Yogyakarta Number: 188/003. The school driving discipline is socialized to students and parents on an ongoing basis. In a certain time, the school also conducts socialization of school driving discipline with the help of local police. If there are students who violate the discipline of driving in school, students are then given a sanction. Sanctions are gradually granted.

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Classical Paired T Test and Bayesian Paired T Test in Comparing Student Mental Emotion

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Abstract: This study was conducted to compare the consistency of result between Classical Paired T Test and Bayesian Paired T Test. A total of 177 students who are attending statistics class were taken as a samples. The students were asked several question regarding to their emotion before and after statistics class. The results show the classical Paired T test and Bayesian Paired T Test consistently conclude that there is a difference between emotion of students before and after attending Statistics class. As a conclusion, if compare to classical approach, the Bayesian approach explain better in comparing the mean difference of students' emotion score.

Keywords: Classical Paired Test; Bayesian Paired T Test; Consistency; emotion score

1. Introduction

There are two main approaches applied in statistics analysis. The most often approach known as classical approach or called as frequentist approach and the alternative approach is Bayesian approach. The procedures in classical approach are develop by looking how the data perform over all possible random samples. The probabilities in classical approach basically is not related to the particular random sample that was obtained in the respective study. From the objective of classical approach, the probabilities was obtained by disregarding any prior about the process being measured. However, the disadvantage of throwing the prior information away might waste important information. In Bayesian approach, it uses the rules of probability directly to the problem. In the alternative approach, a Bayesian version is originally develop by [5]. If compare to classical approach, this Bayesian approach uses both sources of information which are prior and posterior information. The prior information contain an information about the process of analysis and also process contained in the data. The posterior probability is a conditional probability of a [random event](#) or an uncertain proposition on randomly observed data. For a random variable, it is important to summarize its amount of uncertainty. In order to summarize the uncertainty probability, credible interval in posterior probability will be refer. Both information are combined using Bayes theorem [4]. According to [7] Bayesian t test quantifies the predictive adequacy of two hypotheses (the null and alternative hypothesis). The null hypothesis states that the effect size δ is equal to zero and the alternative hypothesis H_1 which assigns δ a zero-centered Cauchy prior distribution with scale parameter r (i.e., $H_1 : \delta \sim \text{Cauchy}(0, r)$) and the default choice of standard Cauchy distribution was set up as $r = 1$. A Bayesian t test have the ability to assess the relative plausibility of different values for effect sizes by means of posterior distribution, the ability to quantify evidence in both competitive hypothesis which means favor in null hypothesis or alternative hypothesis and the ability to monitor the evidential flow as more observation become available [1]; [7]. While, [2] and [3] mentioned a Bayesian t test has the ability to provide composites estimates and make a predictions by taking into account a model of uncertainty. The difficulty in analyzing a Bayesian t test is no statistical software packages available for this test. However, [7] the increasing of need for replication research in quantify evidence in favor of the null hypothesis lead to implementation a user friendly software package namely as Juvenile Alternative Services Program (JASP) [8] In this study a paired t test was used for both classical and Bayesian approach. The Paired T Test is design to compare two means of two measurements, which are

from the same individual, object or related units. The two means basically represent a pretest and posttest with an intervention between the two time points or two different but related conditions. The purpose of this study is to determine whether the mean difference between paired measurements is significantly different from zero.

2. Material & Methodology

2.1.Data

This study was conducted to 177 students in Statistics class. All the student were given a questionnaire refers to their emotion in Statistics class. A two set of questionnaires were distributed before and after the class. For the purpose of comparing the students' emotion before and after class, the Classical Paired T Test and Bayesian Paired T Test method were chosen. However the main concerns on this study is to compare the consistency of results between this two methods.

2.2.Method

This study applies Classical Paired T test and Bayesian Paired T test to determine the mean difference of emotion score of Statistics students' before and after attending class. Both statistical test was run using JASP 2.0. In Classical Paired T test, the variable interest is the difference emotion measure (before and after) in statistics class for 177 students. The hypothesis develop for this study shown as below;

$$\begin{aligned} \text{Null Hypothesis: } \mu_1 &= \mu_2 \\ \text{Alternative Hypothesis: } \mu_1 &\neq \mu_2 \end{aligned} \quad (1)$$

Where μ_1 is refer to the mean score of students' emotion before class and μ_2 is refer to the mean score of students' emotion after class.

The tests of hypotheses are about the mean difference which based on the test statistics t , who's the value formulates as shown in (2)

$$t = \frac{\bar{d} - d_o}{\frac{s_d}{\sqrt{n}}} \quad (2)$$

Where

- \bar{d} - the mean difference between students' emotion before and after class
- d_o - value of the population mean difference specified
- s_d - standard deviation difference of students' emotion
- n - sample size

The form of rejection region is determine from the form of the alternative hypothesis. Hence, for $\mu_1 \neq \mu_2$ the rejection region rule is written in (3)

$$t < t_{\alpha/2} \quad (3)$$

In the purpose of determining the rejection region, an effect sizes by Cohen (1988) was applied. The effect sizes was used to measure the sizes of differences between emotion score gained before class and after class. An effect size value is between -1 to 1. In term of classifying size, a $d=0.2$ is considered as small effect sized but acceptable, a $d=0.5$ considered as medium effect size and $d=0.8$ considered as large effect size. The suggested rule of thumb is d more than 0.2. However if the two groups' means was not differ by 0.2

standard deviations or more, the difference is trivial even if the different of two group is statistically significant (p value < 0.05). This study was considered a 95% confidence level. The test statistic t follows the Student's t distribution with $n-1$ degrees of freedom, while the critical values used $t_{\alpha/2}$ since the two tailed distribution identified from the alternative hypothesis.

In Bayesian approach, the null hypothesis develop by calculating the posterior probability of the null hypothesis. The score of emotion of students before and after class (denoted as X and Y) in statistics class assume to be dependent of each other and dependent priors will be used for both means. The priors are $normal(m_x, s_x^2)$ and $normal(m_y, s_y^2)$. Because the priors are dependent, and the score for two situation are dependent, the posteriors are also dependent. The posterior distributions are

$$\mu_x | W_{x1}, \dots, W_{nx} \sim Normal(m'_x, (s'_x)^2) \tag{1}$$

and

$$\mu_y | W_{y1}, \dots, W_{ny} \sim Normal(m'_y, (s'_y)^2) \tag{2}$$

So that, the posterior distribution ($\mu_d = \mu_x - \mu_y$) of mean and variance of a difference between the independents random variables are:

$$\mu_d | W_{x1}, \dots, W_{nx}, W_{y1}, \dots, W_{ny} \sim Normal(m'_d, (s'_d)^2) \tag{3}$$

In this case, the credible interval for difference between means of scores when the standard deviation is assumed to be known $(1-\alpha) \times 100\%$ for $\mu_d = \mu_1 - \mu_2$ is

$$m'_d \pm z_{\alpha/2} \times s'_d \tag{4}$$

Then written as

$$m'_x - m'_y \pm Z_{\alpha/2} \times \sqrt{(s'_x)^2 + (s'_y)^2} \tag{5}$$

All statistical tests were performed at 5% level of significance. All statistical analysis was conducted using JASP 0.8.00.

3. Result and Discussion

3.1. Result of Classical Paired Test

Table 1 show the results of mean difference between students' emotion score before and after class. For the sample data, it is found the corresponding sample means for students' emotion score before class is 2.98 with standard deviation of 0.501 and mean after class is 3.11 with standard deviation of 0.489. For the score differences, the results show a mean differences of 0.128 with standard deviation of 0.521. In term of effect size, *cohen's d* result show a difference of 0.247. It means that the difference is acceptable and able to measure the difference between highest and lowest score between the two groups. Based on degrees of

freedom 176, it is found that the critical value for this two tailed test is $t_{\alpha/2} = 1.974$ for $\alpha = 0.05$. The test statistics value is 3.287 (refer in Table 1) using formula in (1). Since it is observed that $|t| = 3.287 > t_{\alpha/2} = 1.974$, it is concluded that the null hypothesis is rejected. Therefore, there is enough evidence to claim that the mean students' emotion score after class (μ_1) is different than the mean students' emotion score before class (μ_2).

Table 1. Mean students emotion

	Mean	N	Std. Deviation
After_Class	3.1134	177	0.48900
Before Class	2.9847	177	0.50118

Table 2. Mean difference students' emotion score

	Paired Differences				t	df	Cohen's d	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower				Upper
After_Class - Before_Class	.12872	.52105	.03916	0.03916	0.05142	3.287	176	0.247

3.2. Results of Bayesian Paired T test

Bayes factor measure a strength of evidence for alternative hypothesis over than another. At Bayes factor of 10, the alternative hypothesis predict over 14.62 times or 15 times respectively better than null hypothesis.

Table 3. Bayes factor

	BF ₁₀	error %
Before - After	14.62	1.296e-7

Based on Figure 1, 0 lies outside the interval; hence we reject the null hypothesis. According to distribution, the dot of prior distribution is higher than the dot in posterior distribution. It means the Bayes factor support the alternative hypothesis. The robustness result in Cauchy prior (Figure 2), show the value of Bayes factor is above than 1 and favor in the alternative hypothesis. In sequential analysis (Figure 3), the result also show a strong evidence favor in alternative hypothesis. As conclusion, the Bayesian Paired T test shows a consistent results and fairly robust where showing the evidence supporting the alternative hypothesis.

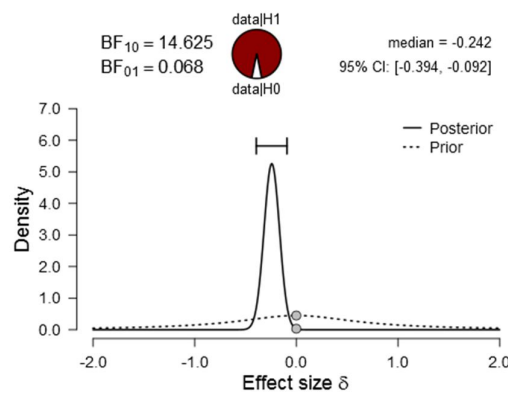


Figure 1. Effect size (Prior and Posterior)

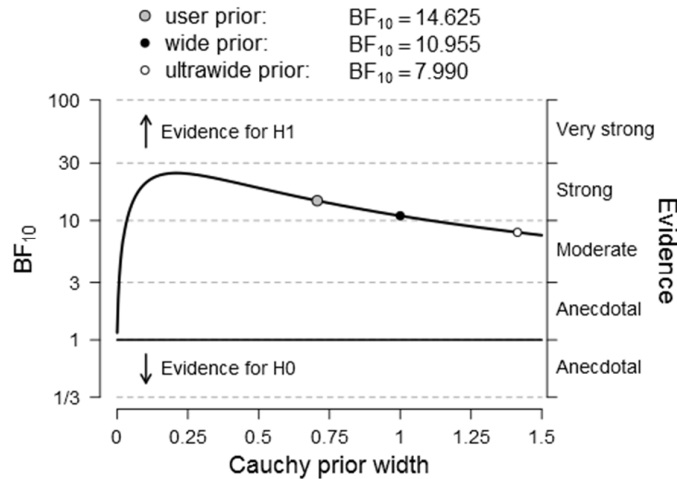


Figure 2. Bayes Factor Robustness Check

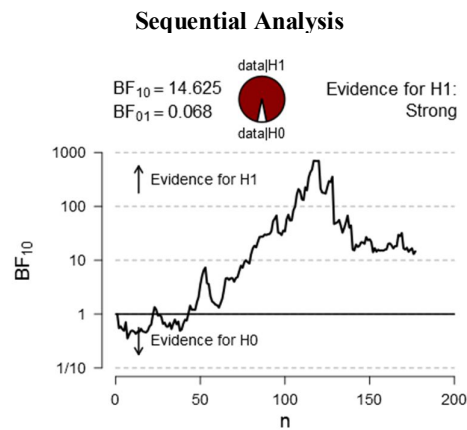


Figure 3. Sequential Analysis

3.3. Discussion

By using JASP 0.8.00 shows both Classical and Bayesian Paired T test supporting the alternative hypothesis. However, the Bayesian approach explain more especially the strength of supporting alternative hypothesis. In a conclusion, the both test explain students have difference emotion score before and after statistics class

4. Conclusion

The Classical Paired T test is based on frequentist approach which difference in term of analysis process. The Classical Paired T test and Bayesian Paired T Test consistently conclude that there is a difference between emotion of students before and after attending Statistics class. Based on standard error, Bayesian paired t test is tend to be small than classical paired t test. As a conclusion, if compare to classical approach, the result in Bayesian approach more meaningful and robust than confidence statement allowed by classical approach.

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The Importance of Multicultural Education at an Early Age in Indonesia

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Abstract: This article is made to identify the importance of multicultural education in early childhood in Indonesia. Multicultural education can be regarded as human beings who wanted education to accept and understand that the difference is the gift of God Almighty. Indonesia has a very high level of diversity, such as the diversity of race, religion, culture and customs. Based on literature reviewed, this article gives the results of how the importance of implementing multicultural education based on early childhood in Indonesia. For the long-term impact, it is very useful for the development of Indonesian human characters who love peace and mutual tolerance for differences.

Keywords: Multicultural Education, Early Childhood Education, Character

1. Introduction

Indonesia is a very diverse country, which has a diverse ethnic, cultural and religious. In terms of geography, Indonesia is an archipelago with thousands of islands scattered in all corners of Indonesia. This factor is the cause of the large number of ethnic groups in Indonesia. Indonesia as a country that has the largest number of ethnic groups in the world, has thousands of tribes. The Central Statistics Agency (BPS) on the population census in 2010 recorded as many as 1331 parts category. Then in 2013, BPS and Institute of Southeast Asian Studies (ISEAS) produces a new classification that can be used to analyze the data rate population census in 2010. Produced 633 major ethnic groups of tribal codes available in the population census of 2010(www.bps.go.id,2015).

Diversity is a challenge and an opportunity for Indonesia. Will be a challenge if every citizen can not understand the concept of diversity of Indonesia. That is, every citizen can be fractured by means behalf of such diversity. So what will happen is the emergence of disintegration among citizens that could trigger national disintegration. One example of cases relating to diversity are local elections in Jakarta. During the selection process once discovered many issues that smelled of diversity such as ethnicity, race, religion and inter-group. The impact is still felt to this day, as can be found in social media. While going to be a potential opportunity if we can educate the citizens so that they know the concept of multicultural, so that they would be able to collaborate in managing diversity in Indonesia. National life are in harmony, security, peace will be achieved.

Multicultural education as education for *people of color* (Banks, 1993: 3). The statement can be interpreted that multicultural education it wants us to understand and accept that the difference is a gift from God. Furthermore, we are required to accept any differences and promote mutual tolerance of differences. If it is associated with Indonesia's cultural diversity, multicultural education is very important. To develop continuing education, it is necessary once the multicultural education is taught early on to the future generation of Indonesia. Referring to the

background, the authors are interested to learn about the importance of multicultural education to be done for children by in Indonesia.

2. Literature Review

Some research into the study of literacy in this study is the research conducted by Tatang M. Arimin premises contextual title of multicultural education implementation approach based on local wisdom in Indonesia. It stresses that the multicultural education in Indonesia should be focused on the understanding and appreciation of learners towards their own culture and the culture of others and cultural diversity recommend loading material on citizenship education, social science and religious education. In particular, the implementation of multicultural education should be based on local knowledge of each area.

The study titled multicultural learning through multicultural education based on national values by Laurencia Primawati. In this study it can be concluded that multicultural education is implemented in teaching multicultural-based national values to produce learners who have competence as insightful and knowledgeable broad concept of multicultural, has an attitude aris and wise as members of the multi-cultural society, and have skills in make decisions and provide an alternative to multicultural issues in an effort to maintain harmonious and integrated society.

The next study is about the implementation of multicultural education in the educational practices in Indonesia are carried out by Akhmad Hidayatullah Al Arifin. This study describes about multicultural education which is seen as an instrument of social engineering is done in schools to cultivate awareness in a multicultural society and develop an attitude of tolerance and tolerance so that learners are able to work together in diversity.

Furthermore, studies with the title of the implementation of multicultural learning models in elementary school in the Province of Yogyakarta Special Regions conducted by Farida Harum and Sisca Rahmadonna. Studies using the approach of research and development (R & D) have developed a previous study in the same subject that multicultural learning model. This study specifically aims to enhance multicultural learning modules in elementary school. The conclusion that can be drawn from this research that schools should promote multicultural activities undertaken. Because of multicultural education that can be instilled early settlement alternative the many problems experienced by the nation's diversity.

3. Method

Methodology used in compiling this article is the study of literature. A literature study is theoretical study, references and other scientific literature relating to the culture, values and norms that develop in social situations studied (Sugiyono, 2012). Book study is data collection method to seek information through books, magazines, newspapers and other literature that aims to establish a theoretical basis (Arikunto, 2006). Broadly speaking, the research uses literature study will use media such as scientific journals, books, magazines, newspaper, posters, and other theoretical sources that are used as a basis for studying the problems to be studied.

In this article, the materials that are used to study the problems are as follows:

- a. Scientific journals
- b. Books
- c. Articles on the Internet
- d. Magazine
- e. Newspaper

4. Results and Discussion

After reviewing the literature, the following is a description obtained by the author of *the First*, Multicultural Education is a way or method to be used primarily by educators for teach the student so that they can understand and explore about the diversity of Indonesia. The aim is that students are able to understand, collaborate and work together on the basis of the differences that exist in Indonesia. Multicultural education is an education strategy that is applied to all kinds of subjects by using the cultural differences that exist in learners, such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the process of learning to be

effective and easy , (Yaqin, 2005). Furthermore Yaqin revealed that multicultural education is also to train and build the character of students in order to be able to be democratic, humanist and pluralist in their environment. In other words, through multicultural education learners are expected to easily understand, master, have a good competence, act and implementing democratic values, humanism and pluralism in school and outside of school. Therefore the ultimate goal of multicultural education is to apply the principles of justice, democracy and humanism at the same time. Education in a democracy such as Indonesia should be oriented towards the interests of the nation whose background multi-ethnic, multi-religion, multi-language and others. Through these opinions, it can be concluded that in implementing multicultural education to produce learners who are able to be democratic, humane and pluralistic, it must pay attention to factors such as the diversity of races, religions, cultures, and languages.

Secondly, schools are the main means of education to implement multicultural education. To that end, the school plays an important role in the planning and implementation of multicultural education. Schools need to design a curriculum that supports this multicultural education and schools should also be able to facilitate its activities. For teachers, need flexibility and foresight in teaching multicultural education to the students. Subject is because teachers must take into consideration the factors contained in the difference of learners. Teachers are also expected to be able to package and manage learning in a multicultural education that is able to accommodate a diversity of students, respect for differences of race, appreciate differences in language, appreciate the background, is able to be critical of the injustices against minorities, does not discriminate against other ethnic groups, gender equality and respect for each the differences that exist in every student. It is solely done to create students who are able to understand all the differences that exist in every individual so that they are able to be democratic, respect for diversity (pluralism) and humane.

Third, it is important multicultural education from an early age. This is done so that students are able to understand that they live in a heterogeneous environment. Where a lot of cultural diversity around them. They will be given a better understanding of that culture has a strong influence on life in the community. So they were able to identify the cultural diversity that exists around them well and were able to see the diversity of cultures wisely. Diversity differences are reflected in the behavior, attitudes, customs, mindset, customs, rules and ways in society.

5. Conclusion

The conclusion to be drawn from this article is that multicultural education is a way to teach the students so that they can understand and explore diversity. Through this multicultural education as well learners are expected to easily understand, master, have a good competence, act and implementing democratic values, humanism and pluralism in school and outside of school. Therefore the ultimate goal of multicultural education is to apply the principles of justice, democracy, multiculturalism and humanism at the same time. Multicultural education is a learning strategy, in which this strategy is integrated with the existing subjects. So it does not add to the burden of student learning.

Then, the school plays a central role in the implementation of multicultural education. Where schools through stakeholder authority is expected to create policies that support the implementation of multicultural education. In addition, teachers also obtain an important role. Teachers must be possessed of competence and knowledge about the concept of diversity itself, so that teachers will be able to build a multicultural education based on values differences.

The importance of the implementation of multicultural education from an early age that is considering that Indonesia is a country with a high level of diversity so that every human being born in Indonesia will be living with a very heterogeneous environment. This diversity if not followed by knowledge and competence through multicultural education, the potential will be even greater schism. Through this multicultural education they will be given a better understanding of that culture has a strong influence on life in the community. So they were able to identify the cultural diversity that exists around them well and were able to see the diversity of cultures wisely

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Historical Empathy Learning Model for Strengthening Character Education 2013 Curriculum

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Abstract: This paper discusses and proposes *Historical Empathy* as a learning model in studying Indonesian history. The research was conducted as a response to the demand of the revised edition of Curriculum 2013 policy about the need to strengthen character education. The aim of this paper is to introduce *Historical Empathy* as an effort to strengthen character education through the study of history. The discussion and offer of *Historical Empathy* is obtained through literature study, from which conceptual framework and the learning model of *Historical Empathy* are proposed in the study of Indonesian history. The learning model is expected to be implemented by the practitioners of history education (teacher dan lecturer) in building the students' character by instilling important behavioral values from the studied historical figures. Through this learning model, students are cognitively and affectively exposed to stories of a number of prominent figures so that they can contextualize the life experience of historical figures learned. The strengthening of historical empathy to the learners is trained through three aspects, namely historical contextualization, historical perspective taking and affective connection with the past. The learning model *Historical Empathy* is done in four phases: introduction, investigation, display, and reflection. Students are invited to explore the contexts and perspectives of a history of historical figures and are affectively connected to the life experiences of the historical figures.

Keywords: *historical empathy; historical contextualization; historical perspectives taking; affective relations with the past; learning model, historical learning.*

1. Introduction

The revision of the 2013 curriculum is the answer to the challenges of today's fast-paced and paradigmatic changes based on the spirit of sustainable development. The revision of the 2013 curriculum has impacted on the rearrangement of national education through the strengthening of character education as the deepest dimension of students' learning competence. Teachers are required to realize character education in learning, including in the learning of history. The following issue is how to realize the strengthening of character education in the learning of history in accordance with the demands of the 2013 curriculum.

History teachers recognize that the values of character can be very potentially developed in the learning of history as it has usually been written in the lesson plan. However, the implementation of this plan is not maximal, partly because teachers more focus on the mastery of lessons, so that potential behavioral characters from the lessons are not maximally learned. Therefore, the implementation of character education in history learning needs to get serious attention and becomes the priority for history teachers, one of which is through the introduction of the concept of historical empathy and its learning model. There have been limited literature studies on the potential of historical empathy as a learning model to achieve the realization of character education in history learning in Indonesia.

This study focuses on literature studies and explores the conceptual study of historical empathy, the learning model of historical empathy, and the examples of its application in the study of Indonesian history in accordance with the demands of the 2013 curriculum. This is important because the concept of historical empathy has not been popular in Indonesia [1], let alone known and trained to students by history teachers. Historical empathy is the entrance to dive and internalize exemplary characters of the historical figures historical figures which is studied.

Hence, history teachers are expected not only to focus on the completeness of the lessons but also to prioritize the learning of characters through the application of historical empathy learning model.

2. Reviews of Literature

The study of the concept of historical empathy has been widely studied in various literatures abroad. In Indonesia, however, it remains very difficult to discover the references about the study. Experts and practitioners of history education in Indonesia have had little interest in understanding the concept of historical empathy in the teaching of history. This paper primarily refers to the literature from Jason Lee Endacott [2,3,4]. In addition, the researchers also pay attention to other scholars who have discussed the usage of historical empathy in classroom learning, including Yilmas [5], Colby [6], Brooks [7], Jensen [8].

Yilmas [5] examined the concept of historical empathy (definitions, nature and characteristics) of various reviews done by researchers both theoretically and practically and concludes that the term historical empathy is still ambiguous. Therefore, a clearer picture of the components of historical empathy is required in teaching and studying history. Thus, a clearer description of the historical empathy components is not only required [5] but also needs to be studied and researched theoretically and practically. Colby [6], for example, has designed the inquiry model of historical narrative to stimulate students' empathical perception of some historical figures. Brooks [7] also undertook research to see the impacts of writing assignments on the ability to demonstrate historical empathy. The writing assignment that requires students to articulate the conclusions of historical stories can train their ability to demonstrate historical empathy. Jensen [8] did an action research to develop historical empathy by training students to distinguish the past events from the present ones and to present historical perspectives based on historical sources or evidences. However, the results show that the students experienced difficulties in understanding the historical contexts, making it hard to distinguish the past and the present.

3. Method

The exploration of historical empathy concept and learning model is obtained through literature study. The primary literature used as a reference are articles of Jason Lee Endacott. Three articles from Endacott were referred to in this paper, namely; reconsidering affective engagement in historical empathy (2013); An updated theoretical and practical model for promoting historical empathy (2013); and Negotiating the process of historical empathy (2014), not to mention some other relevant literatures. The literatures referred to in this study are generally obtained through online searches on the internet by utilizing search engine, Google.

Numerous keywords were typed in Google search engine, some of which are historical empathy, historical teaching, and historical learning. Other literatures related to the studies of historical empathy were obtained by looking at references used by Endacott and other authors in their papers. The search focus on the keywords used is intended to get relevant literatures to explore the theoretical study of the historical empathy concept and its application in history learning. These literatures are of significant value to give a new nuance in the practice of history learning in Indonesia. Moreover, the literature search was also directed to the studies of character education and 2013 curriculum.

The obtained literatures were then read, reviewed and processed in accordance with the objectives of the study, which is exploring studies of the concept of historical empathy, its learning model, and examples of its applicative guidelines in Indonesian history learning for strengthening character education in accordance with the demands of the 2013 curriculum. The results were then presented in form of written report. The report of literature review begins with a discussion of character education in the 2013 curriculum, character education in history learning as well as historical empathy and its learning model.

4. Results and Discussion

4.1. Character Education in 2013 Curriculum

The 2013 curriculum emphasizes three primary learning competences: attitude, skills and knowledge. The attitude competence consists of spiritual and social attitudes [9]. In its development, attitude competence turns to be the main focus in the revision of the 2013 curriculum in the form of strengthening character education. Character education has been

the primary foundation in running the national education system. Character education becomes increasingly urgent considering the severe moral degradation of today's children. The cases of moral depravity are not only happening in society but also in the education environment. On the other hand, Indonesia seeks quality human resources with meritorious characters to support the development of the nation and to face the era of global competition. Through time, the government of Indonesia continues efforts to improve the moral characters and the quality of its human resources by issuing policies on character education. The most popular policy as a manifestation of such vision is regulated in Presidential Regulation No. 87 of 2017 on strengthening character education on September 6, 2017. The PKK character education movement is a part of the larger National Movement of the Mental Revolution and is a continuation of the policy aiming to cultivate the cultural and character education initiated by the Center of Curriculum Advancement in 2010.

The implementation of character education according to the Presidential Regulation is done through the harmonization of ethics, spiritual and aesthetic state, literacy, and sports for students by educational institutions in cooperation with family and community. The implementation of character education policies in educational institutions is done by integrating them into school subjects. The learning process is aimed at developing religious values, honesty, tolerance, discipline, hard-working ethic, creativity, independency, democracy, curiosity, nationalism, love to the homeland, appreciation to achievements, communicativeness, love of peace, reading, environmental and social care, and responsibility. The prioritized values of the character education movement include religion, nationalism, independency, mutual cooperation, and integrity. Teachers design learning materials and methods which instill these values in order to achieve the demands of character education movement.

4.2. Character Education in History Learning

Character education is closely related to history learning because it relates to stories with a lot of exemplary characters. History studies life experiences of past human beings with their own set of values. Character values are reflected in the attitudes, actions, decisions of both individuals and groups learned from the historical learning. A concrete example of this is the way in which ancient human beings live. Ancient humans survived by hunting and moving from one jungle to another. Most of them live in caves to adjust to the challenges of nature. What students can learn from the history of human being in prehistoric era is the spirit to fight in order to survive the challenges of unfriendly nature. Similarly, the younger generation today is also expected to work hard so that they can exist in the midst of changing environment.

The internalization of characters by the students in history learning has actually been reflected in the learning materials as well as the teaching method used by teachers. The learning materials of history generally demonstrate struggle, heroism, exemplary attitudes, pioneering, patriotism, nationalism and unyielding spirit that underlies the formation process of students' personality [10]. These values are reflected in the thoughts, beliefs, attitudes, decisions, and actions of historical figures response to conditions that they faced in the past. In the Regulation of Ministry of Education and Culture No. 21 of 2016 about the Standard of Contents, it is explained that one of demanded competences after studying history is to understand meanings of a particular historical event and to learn the attitudes and exemplary characters of historical figures in the community. In other words, students are expected to internalize certain exemplary characters from some historical figures and put them into practice in their social life after studying the live experiences of historical people.

Usually, the exemplary values of historical figures are not always explicitly outlined in historical learning material. Students are therefore required to find the values. To do so, they need to empathize with the historical figures. The sense of empathy can be easily cultivated should the students are able to understand the contexts of historical events they learn. The understanding may lead students to be connected to historical atmosphere that influences the person in question. To put it more precisely, students are expected to be able to empathize with the historical

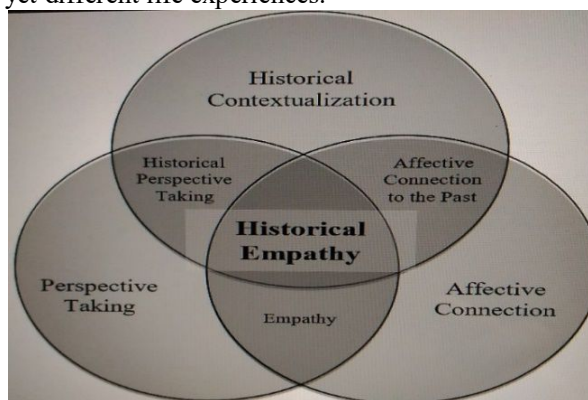
figures (Historical Empathy). The concept of historical empathy is an approach to the character education in learning history.

4.3. The Concept of Historical Empathy

The study of historical empathy has been widely discussed and it has become a new discourse in the study of history since the 1970s. Some scholars define historical empathy as being able to enter the foreign world in the past, as far as possible to regain, and to demonstrate a deep understanding of the past realities [6, 11-13]. In its simple sense, Historical Empathy is interpreted as an affective response to the past as an intellectual effort [14]. Historical empathy is the ability to recognize how the past differs from the present, to distinguish various perspectives of the past, the perspective of the author, and to defend it with historical evidence [15,16]. The most recent definition of historical empathy is a process where a person relates cognitively and emotionally to past events or historical figures to better understand comprehensively how people in the past thought, felt, and acted (Dillenburg) [17].

The term historical empathy in the history learning refers to the process of cognitive and affective involvement of students with historical figures in order that students be able to contextualize life experiences, decisions, or actions of studied historical figures [2,3]. The sense of historical empathy appears if a person manages to position himself in two conditions at once, that is, their own present condition and the condition of others in the past. Historical empathy encompasses two aspects, namely cognitive and affective [18] - so-called 'dual processes' [17]. Cognitively, students seek to know and comprehend the perspectives and realities of foreign society in the past. Affectively, on the other hand, students learn "to be concerned with people in the past, what happened to them, and how they experienced their lives."

The coaching of historical empathy requires three interconnected things that apply simultaneously. The first one is historical contextualization, which senses temporal differences, including a deep understanding of the social, political, and cultural norms of a particular period of time and the knowledge of events leading to certain historical situations and other events occurring at the same time. The contextualization considers the sense of difference used by teachers to avoid being trapped in *presentism* [19]. The second one is the usage of perspective that is, understanding one's experiences, principles, positions, attitude, and beliefs in attempt to visualize how people (historical figures) are thinking about the situation in question. The third one is affective relationships, that is, the judgment on the life experiences, situations, or actions of historical figures are influenced by students' affective responses with similar yet different life experiences.



Source: Endacott & Brooks (2013:44); Endacott (2014: 5-6)

Figure 1

The Conceptualization of *Historical Empathy*

Figure 1 shows the concept of Historical Empathy. To sense the historical empathy, students need to explore historical contexts, have historical perspectives taking and be able to connect affectively with the life experiences of historical figures or groups of people in

the past (Endacott, 2013: 46). Historical empathy can be felt by involving oneself as if living in the life of past people with its political, social, and cultural situation (context), but on the other hand, the student should also realize that he lives at the present with different social, political, and cultural conditions (contemporary context). Empathizing with contemporaries (here and now) involves affective relationships, that is, understanding situations faced by others, formed by a cognitive understanding of the person's perspectives and circumstances. The people we empathize with had simultaneous cognitive and affective reactions to the situation they face. Our relationship with them, in turn, should also include both domains (cognitive and affective) in order to better understand their condition. We attempt to understand how they think and feel, and how these two elements shape their response to the situation they face [20, 21, 3]. Sparking historical empathy within students is not an easy job. Teachers must be creative in bringing students as if they were living in the past with all of its historical contexts. In other words, teachers should lead students to be able to provide a historical perspective and connect affectively with the studied historical figures.

4.4. The Learning Model Historical Empathy to Foster Character Education

The application of the concept and learning model of historical empathy is rarely found in Indonesia. This is certainly a new and potential thing to foster character education. In learning history, students attempt to understand the life of people in the past. When studying past people, students tend to imagine themselves as empowered agents to move history [22]. Endacott [3] offered the theoretical historical empathy learning model including its stages of application, and it is recommended that history teachers experiment this model in the learning process. The stages of application include four phases: introduction, investigation, display, and reflection.

1. Introduction

This phase is intended to introduce students to historical situations and/or at the same time certain historical figures with which they are led into historical empathy. Students who develop historical empathy will be able to understand a person's situation which is different from his. This is the process of understanding historical figures by contextualizing their actions [18], [7]. The introduction of historical figures along with the historical context can be done by utilizing learning media relevant to the materials being studied, and it is highly recommended to use authentic and credible historical sources. Teachers facilitate students with different types of resource, documents or other historical sources to introduce them to moments, situations or historical events [14]. Through the historical sources, students are asked to explore certain background or historical context (historical contextualization). A variety of historical sources can be used, including textbooks, short movie, documentaries, posters, chronicles, photographs, posters, journals, and speeches of the historical characters. By studying the various sources, it is expected that students can begin to imagine and appreciate the historical atmosphere of past events experienced by the figures. The usage relevant films and documents is quite effective to ignite the empathic response of the students.

The criteria for selecting historical sources as references to bring up historical empathy should be oriented on those that are able to provide information about the dominant sentiments of a given historical period. Students are directed to explore as much information as possible about the background, life experiences, beliefs and principles of life of historical figures, such as Sukarno, Moh. Hatta, Tan Malaka, Sjahrir, Soeharto, etc. For instance, students are invited to listen to a recorded speech or documentary of Sukarno delivering speech at the moment of proclamation of Indonesian independence. Students are asked to observe the video carefully.

After watching the documentary films, the students are asked to analyze and discuss the similarities and differences of the historical context between the past and the present. The aim is that students recognize the historical context surrounding the event (the events around of proclamation), and to recognize the figure of Soekarno in those events. There are three aspects used as guidance for learning in the introduction phase.

The three aspects (see table 1) contain general questions to bring students to the historical atmosphere surrounding the events experienced by historical figures.

Table 1
Examples of Questions in Introduction Phase

<i>Aspect</i>	<i>Questions</i>
<i>Understanding personsimilarities and differences between students and historical figures</i>	✓ Have you ever made a difficult decision?
	✓ What made it difficult to decide it?
	✓ How did you handle the situation?
	✓ How do you think you are similar or different with the figure, such as Soekarno?
	✓ Do you think Soekarno is a type of person willing to collaborate with Japan?
<i>Attracting attention tohistorical context</i>	✓ How do you explain the situation faced by Soekarno at that time?
	✓ Tell me how Indonesia has changed from the past in a number of fields?
	✓ Could you explain how pre-independence movement differs from the current movement?
<i>Emphasizing the importance of historical events</i>	✓ What events were taking place during the proclamation of Indonesia independence?
	✓ Why do you think Soekarno proclaimed Independence on August 17, 1945?
	✓ In what ways are Indonesia Independence important?

2. Investigation

This phase aims at inviting students to study the true context of history while exploring the thoughts and actions of historical figures in a particular historical situation by analyzing the primary and secondary sources relevant to the event. The purpose of this investigative activity is for students to explore in depth the nuances of the historical context regarding the thoughts and feelings of historical figures involved in certain situations and actions. In this phase, teachers need to clarify that they deliberately select visual and textual sources (usually photos / videos / documents) that allow the students to hear and see the people with whom the teachers want them to empathize [14], [3]. Through this historical source, students are led to understand the socio-cultural, economic and political situation during that period.

The common outcome of historical empathy is a reconstruction of one's beliefs, values and goals [23]. Students who are given a variety of historical sources in the study of certain historical figures are able to show historical empathy better than those who only use textbooks as a source of history. Consequently, teachers should provide variation of sources to spark students' sense of empathy with certain historical figures. Endacott [2] suggests that primary sources such as journals, letters or speeches of historical figures are most effective in leading students to comprehend how historical figures made certain decisions and did particular actions. Teachers must be selective on the best sources that can ignite historical empathy. They should also be creative in presenting them by extracting the essence from reading materials, selecting a particular quote, and editing videos to present relevant and significant materials for tracing the historical atmosphere that influences the thoughts and actions of the historical figure so that the students can dive into and connect with the historical atmosphere. Learning activities in the investigation phase can be done in various ways, such as observation

(watching videos), listening to the speeches of historical figures, reading literature, and discussion.

Teachers need to take an active role to support students in the process of 'searching' by complementing written sources with oral material and visual sources, giving useful vocabulary, doing repetition for slow learners, and asking students to provide different angles through more challenging questions [24],[3]. At this stage, students are expected to analyze in a more detailed manner the historical atmosphere during historical events, contemplating the thoughts, characters, attitudes, beliefs, decisions and actions of historical figures in response to the situation they faced. They are encouraged to understand why people in the past thought a particular idea or acted something, and ultimately try to give their own perspective. Such perspective acquisition can serve to train their ability to explain historical events [22]. Thus, at the end, students are able to provide a historical point of view of historical figures and events. The following are examples of questions to be discussed in the learning activities of the investigative phase.

Table 3
Examples of Questions in Investigation Phase

<i>Aspect</i>	<i>Questions</i>
<i>General investigative questions</i>	<ul style="list-style-type: none"> ✓ Does this source (photo, video, documentary) tell you how historical figures think of the situations they face? ✓ What does this source tell you about the feelings of historical figures at that time? ✓ Can you relate the feelings with similar events you experienced in your life? ✓ How are they similar or different? ✓ Do you think we can really understand how they felt? Why not? ✓ What does it mean to you?
<i>Specific questions about documents</i>	<ul style="list-style-type: none"> ✓ What can you learn from this document (documentary)? ✓ How is the past portrayed in the documentary? ✓ How would people living in the early 21st century be likely to respond to this documentary?
<i>Important questions</i>	<ul style="list-style-type: none"> ✓ Why did Soekarno-Hatta proclaim Independence during World War II? ✓ How did Soekarno-Hatta resist pressures from different parties regarding the proclamation?

3. Display

The display phase is an exercise and an opportunity for the students to sense historical empathy after they have been aware of the experiences of historical figures with all of their historical contexts. Students present their arguments and conclusions both orally and in writing to what has been studied and discussed in the investigation phase about the experience, actions, beliefs, values, decisions and actions of historical figures. In this phase, students are given space to synthesize their own knowledge about historical context and perspective and their affective relations to the past (to historical figures and events).

Performing historical empathy requires that learners contextualize their statements by referring to historical evidence or sources. Students are commonly asked to express historical empathy through writing [3] in the form of a structured essay (historical

essay) or verbal presentation. For example, students express their point of view about Sukarno's attitude and actions on events surrounding proclamations and provide logical arguments based on the historical evidences they observed from aired documentary. The essay encourages aired to write accurate, factual statements supported by existing historical evidences.

Another alternative activity in this phase is a debate role play in which students play the role as a historical figure, for example, Sukarno. The role play debate greatly helps students to compare between different historical perspectives. This is supported by the condition under which students should act according to the circumstances surrounding given event such as the proclamation. Another variation is in the form of reportage. In this activity, a student acts as Sukarno and the other acts as a reporter. Both are involved in an interview activity. The student who acts as a reporter asks his friend to explain what may have been experienced, felt, wanted and believed in the proclamation. Students are then expected to be able to understand the thoughts, actions and attitudes of Sukarno according to the historical atmosphere he experienced.

4. Reflection

This phase is intended to guide learners to find similar historical situations which can help explain present-day problems. For instance, students are led to think of today's nation disintegration problem and discover a similar example in the past. As an example to illustrate this, the case of *Republik Maluku Selatan* of the Old Order Era is somewhat similar to the case of today's *Operasi Papua Merdeka*. Students are challenged to illustrate the similarities and differences between the past and the present in such case of nation disintegration. In addition, students can also be invited to reflect on the similarities and differences in Indonesian life before and after the proclamation of independence. From this activity, they are expected to appreciate the differences in historical contexts of the present and the past.

A reflection phase is necessary if the ultimate goal of building a historical empathy has been achieved. Reflection focuses on guiding learners to use their understanding of the past events for examining the changes and sustainability of the past in form of thoughts, emotions, and actions in the present. Furthermore, the reflection phase also focuses on encouraging students to develop deep awareness of the needs of others and consequently turning them into an 'agent' that will respond to those needs. They should be encouraged to morally assess some aspects of the past and to express an opinion on current actions [18], [3]. Historical empathy allows students to see themselves and historical figures as potential agents of change. Teachers need to deliberately create a space for students to express their reactions to historical events, establish moral judgments, and use these responses to motivate action in the present [3]. The ultimate goal of historical empathy is for students to understand that past and present ideas are the products of historical context. To achieve this, teachers need to open opportunities for reflection. The following table presents some examples of questions that can be used as reference for learning activities in the reflection phase.

Tabel 3
Examples of Questions in Reflection Phase

<i>Aspect</i>	<i>Questions</i>
<i>Inspiring reflection on present context of perspective</i>	✓ How does proclamation shape the way Indonesia thinks of independence at present?
	✓ In what ways are perspectives of past people similar or different with the current perspectives?
	✓ What factors influence these differences?
	✓ What do you think about the continuous changes of historical situations?

<i>Contemplating the similarities between the past and the present</i>	<ul style="list-style-type: none"> ✓ How is massive workers dismissal during the New Order Era similar or different with that of Reformation Era in Indonesia? ✓ What are the causes of massive workers dismissal during the Reformation era? ✓ What are the causes of massive workers dismissal during the New Order era?
<i>Demanding moral judgment and tendency to act for the sake of others</i>	<ul style="list-style-type: none"> ✓ Do you believe that Soekarno-Hatta really want to collaborate with Japan? Why not? ✓ What difficulties are faced by Soejarno-Hatta at that time? ✓ Why is it important to study the lives of past people? ✓ How do we determine what is right or wrong in the past and at present? ✓ Can something be said right in the past but wrong today?

The reflection phase is the last phase in the application of historical empathy learning model. The main target of this learning model is to induce a sense of historical empathy of the students in understanding and appreciating the historical figures and events as history learning takes place. Through historical empathy, students are expected to find exemplary values from the historical figures and events being studied. Exemplary values of historical figures are characters that emanate from their personality. Exemplary values of any kind learned from historical figures are decent value to be internalized by the students. The values include courage, responsibility, willing to sacrifice, love the homeland, persistence, commitment, cooperation, and independence.

5. Summary

One of the emphases in the revision of 2013 curriculum in 2017 is character education. Strengthening character education in historical learning can be implemented through the concept and learning model of historical empathy. Historical empathy learning model requires students to understand historical contexts, make historical perspectives taking and affective connections with historical figures and events. There are four stages in the implementation of historical empathy learning model, namely 1) Introduction phase, which is the introduction of historical context through historical sources as a learning medium, 2) Investigation phase, which is the process of understanding historical context by studying historical sources and discussing the thoughts, decisions and actions of historical figures, 3) Display phase, whose goal is for students to express historical empathy in oral and written form a historical perspective, and 4) Reflection phase, which leads students to appreciate that past and present ideas are the products of a historical context. Historical empathy learning model can be applied by history teachers to nurture students' characters by internalizing exemplary values of historical figures learned during a particular history learning process.

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Study of Assessment Implementation to Detect Children with Special Needs in Inclusive School of Yogyakarta

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Abstract: Assessment needs to be done to detect Children with Special Needs appropriately. This is important for teachers to provide the right services and learning. This study aims to determine the implementation of assessment in inclusive schools in DIY. This research uses quantitative research approach with survey research method. The subject of this research is an inclusive school teacher who is in Bantul Regency of Yogyakarta. The subjects of this study were selected by Simple random sampling technique. The instrument used in this study is an interview guideline. Based on the results of the interview, the data were analyzed through ANOVA statistical analysis techniques. The result of the analysis shows that there is no significant difference in the assessment of inclusion schools in kindergarten, elementary, junior high, and high school.

Keywords: Assessment, Inclusive Education, Special Education Needs

1. Introduction

Every human being has the right to obtain education according to the age of development and needs in his life. This is in accordance with the mandate of Law no. 20 of 2003 on the National Education System Article 5 Paragraph 1 that "every citizen has the same right to obtain quality education", followed by subparagraph 2 that "citizens with physical, emotional, intellectual and/or social impairments are entitled to obtain special education "and Verse 4 that" citizens with special intelligence and talent are entitled to special education ". This mandate shows that the Government provides an opportunity for all its citizens to attend education including those with special needs or special needs children.

Children with Special Needs (ABK) need special education. There is a growing form of education in order to provide special education for ABK ranging from segregative, integrative, to inclusive (Kirk, 1986). These three forms of special education have different characteristics.

Segregative or segregation education forms an education system for ABK that is separate from the normal child education system. If the normal children attend regular schools such as elementary/junior high school, junior high school, senior high school / vocational school then ABK attend school in SLB (Special School) in accordance with the specificity of SLB-A for the blind, SLB-B for deaf, C for tunagrahita, SLB-D for tunadaksa, and SLB-E for tunalaras. The form of segregation education is known as the oldest specialized education service. In addition, segregation education can have a social impact of being isolated from the general public. This statement is consistent with Morris's opinion (in Gil, 2007) that if the child attends segregation education is called an alien, differs in a fundamental way, they never will be accepted as a full member of society.

Further integrative or integrative forms of education are the education systems in regular schools that also accommodate the ABK by applying the same curriculum, teaching by the same teacher, the same facilities and infrastructure, and the implementation of the same teaching and learning activities. Integration education is deemed unable to meet the needs of ABK effectively. Elton-Chalcraft, Cammack, & Horison (2016) suggests that ABKs who attend regular schooling in the form of integration education: 1) Schools use inappropriate learning methods; 2) ABKs are not receiving adequate attention because their needs are not recognized or understood, 3) The curriculum is not

suitable for ABK, 4) ABK is often mistreated in school, and 5) Integration education is only possible for ABK with minor disturbance. The results of Tanyi's (2016) study showed that both teachers and learners belonging to ABK had negative attitudes in regular schools conducting integration education.

Further developed inclusive or inclusive education forms. Inclusion education is an educational system that is organized for the crew and normal children to jointly study in one roof with a decent education program, challenging, and in accordance with the abilities and needs of each learner. Biamba (2016) states that inclusive education is supported by most countries and research has shown teachers' ability and success in modifying activities and contexts in several ways they can facilitate the development of ABK. Teachers can provide facilities that support the success of children according to the type of specificity.

The above description shows that the inclusive education system is deemed most appropriate in meeting the needs of the crew. The implementation of inclusive education requires careful preparation. Ideal levels that reflect teacher readiness in inclusive schools that match the criteria of preparedness for inclusive education, among others: 1) Awareness, independence, and reflexivity in finding solutions for study and professional tasks, understanding and accepting inclusive education ideology, personal focus and education orientation inclusion of learners. Teachers who reach this level are highly motivated, show empathy and tolerance, 2) Recognize the values of inclusive education, 3) Have a system, integrals, comprehensive knowledge on the particularities of working with crew, 4) Deeply convinced that the crew is an extraordinary individual, 5) Can develop, predict, assess and describe the child's progress in inclusion education and 6) Ready to work in teams with other parents and professionals (Movkebayeva, et al., 2016).

Implementation of inclusive education in inclusive schools also requires attention in the way students understand, so that teachers can plan appropriate learning according to the characteristics of ABK. The earliest requirements are held in order to understand the learner that is the assessment. According to Gyimah & Amoako (201) that inclusive education begins and ends with an assessment. Identification of the child's condition will mark the beginning of the assessment process and continue until the child's condition no longer exists. Without assessment, it will be very difficult for professionals to identify the needs of the child and provide certain services for the child.

Implementation of the assessment to detect crew at inclusive schools should be done considering that assessment results may affect the lives of children, families, and society at large. ABK will be provided with the right service if it can be detected appropriately, and vice versa will not receive the service appropriately if not properly assessed and unable to follow the learning and finally out of school.

Mwamba (2016) said that although efforts to make regular schools accessible and attended by a number of crew, many remain out of school. Worldwide 72 million children with disabilities out of school and 90% of children with disabilities in developing countries are not in school (Simui & Mtonga in Mwamba, 2016). This also happens in Indonesia, even the assessment to detect crew is not done early. There are still many parents and teachers who do not pay attention to the importance of early detection in their learners. According to information from the Ministry of Women Empowerment and Child Protection, Lalboe (in infopublik, 2015) that children with special needs in Indonesia as much as 532, 13 thousand inhabitants (0.63%) of all Indonesian children. This figure is still far from the UN's assumed rate of about 10% of all school-age children having special needs, or about 4.2 million children with special needs (Jalal in Muhammad, 2013).

2. Literature Review

Assessment is known as an attempt to obtain information from an object. According to Loughlin & Lewis (in Fajarm, 2015) assessment is a systematic process of collecting data about individuals who function to find out the actual difficulties and needs. The systematic process involves observing, recording, classifying, and rating (Prihadi, 2004).

Djohan (2006) argues that assessment is a series of analyses of individual abilities, needs and problems that must be met before the individual is given intervention. Teachers can implement the appropriate learning if the assessment carried out can accurately describe the abilities, needs, and problems of the crew.

Assessment can illustrate the problem of an object and the function of the object (Smith & Handler, 2007). This assessment is also important in collecting information about children in school. Through the assessment, it can detect the child's problem of its specificity and find the advantages that can be developed from the child. Children who have this particularity are then referred to as Children with Special Needs (ABK).

ABK has a special needs and shortcomings. Tanyi (2016) states that children with special needs are children who demonstrate one of the several conditions that result in their need for special education and related to facilitating academic, social and emotional development. Some experts classify crew according to their characteristics.

Children with special needs are children who have a disability or a combination of disabilities that make learning or other activities difficult. ABK can be classified into 1) Mental retardation, which causes children to develop more slowly than other children, 2) Speech and language disorders, such as problems expressing themselves or understanding others, 3) Physical disabilities, such as vision problems, cerebral palsy, or disturbance conditions other physical, 4) learning disabilities, distorting captured messages, and 5) emotional disability, such as antisocial or other behavioral problems (Jamaica Association for the Deaf, 2015).

In line with the above description, Efendi (2006) reveals the category of ABK can be seen in terms of physical, mental, and social. Physical aspects include blind, deaf, tunawicara, and tunadaksa. The mental aspects include gifted children and tunagrahita. Social aspects include tunalaras. Blind people are abnormalities in the sense of sight or eye organs so the child can not see the objects around them. Deaf is a disorder of the sense of hearing or ear organ so that the child is completely unable to hear or hear a little sound around him. Tunawicara is an abnormality in the pronunciation utility so the child can not produce words. Tunadaksa is the inability of children to move because they do not have one of the organ of motion, such as hands. Mental retardation is a state that shows mental intelligence below normal. Tunalaras is a child's inability to adjust social behavior so that it is not adaptive.

Handojo (2003) added the heaviest and most frequent types of ABKs: infantile autism, Asperger syndrome, attention deficit (hyperactive) disorder or AD (H) D, speech delay, dyslexia, and dyspraxia. Autism infant is a disorder in children who seem to have their own life. Asperger syndrome refers to abnormalities such as infantile autism, ie the child has difficulty in social interaction but is quite good at communicating. Gelfand & Drew (2003) argue that Asperger syndrome disorder is characterized by severe interference in social interactions accompanied by the appearance of distinctive patterns of behavior and activity. AD (H) D is an abnormality in overactive motor behavior and impaired concentration of mind or concentration. Speech delay is the child's delay in producing words. Dyslexia is a disorder of language development. Dyspraxia is a disorder in the coordination of movement.

The Directorate of Special School Development and the Directorate General of Primary and Secondary Education Management of the Ministry of National Education (in Satrio, 2015) have also categorized the types of ABK, including blind, deaf, al-downed, mild tunagrahita (IQ = 50-70) (IQ = 25-50), severe tunagrahita (IQ under 25), talented or potential special talents (multiple intelligences: language, logic mathematics, visual-spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal, natural, spiritual) , learning difficulties (al hyperactive, ADD / ADHD, dyslexia or reading disorder, dysgraphia or writing disorder, dyscalculia or computed disorders, dysphasia or speech impairment, dyspraxia or motor disorders), slow learning (IQ = 70-90), autism, drug abuse, and indigo

Meynert (2014) argues that theoretically inclusion is a philosophy that emphasizes the importance of bringing together learners, families, educators and community members in order to create schools and other social institutions based on respect, acceptance, and belongingness. Inclusion as a professional thinking characteristic of the teacher determines the method or mechanism of the solution of pedagogical problems with regard to the need for education of each child, individual ability and predictable life prospects (Biktagivora & Khitryuk, 2016).

The Indonesian government has provided the opportunity for qualified schools to program their schools into inclusive schools. The school of inclusion is a place of learning that organizes educational practices for children with disabilities and children without disabilities or normal children (Zvoleyko, Kalashnikova & Klimentko, 2016). In line with this statement, Valeeva & Kulesza (2016) suggests that inclusive schools provide education for learners with disabilities and learners with

successful developments simultaneously. In inclusive schools, the crew can mingle with normal children without the loss of need fulfillment facilitated by the school.

Chatib & Said (2012) further argues that inclusion schools are regular schools where normal children learn in which there are also ABKs. There is no fundamental difference in the treatment of teachers to learners, which distinguishes only the ways in which the teacher meets the needs of the learners according to their specificity. Lina (2014) stated that inclusive schools are schools that implement inclusion system, which includes all children both regular and special needs into one education system. The curriculum in the inclusion school is tailored in such a way that regular learners and learners who are classified as ABK can follow the same lesson. The advantages of inclusion schools one of which is students learners become accustomed to appreciate diversity and increase tolerance among friends of different abilities.

The purpose of the inclusion school is not just to include the crew into regular or normal classes, but to help all children develop their potential (Sarasvati & Sumardianta, 2016). In addition, inclusive schools focus not only on the needs of disabled learners but to instill the meaning of differences and similarities in a better context (Carrington, 1999). The community will be familiar with the existence of ABK starting from the existence of inclusive schools.

Gallagher & Bennet (2013) points out the advantages of inclusion schools that are categorized into four areas: attitudes and beliefs about inclusion, supporting placement / fostering self-reliance, work competence, and workplace dynamics. Implementing an inclusive school can improve the positive attitudes and beliefs that all children have the right to grow, every child has the advantage of being able to live independently, improving the competence so that it can perform the work of its excess, and create a dynamic within the working environment between the crew and the normal child.

Sarasvati & Sumardianta (2016) proposed to establish an inclusive school that aims to accommodate the crew, the school must understand the needs of students and must be ready to meet the needs of learners. Efforts to understand these learners were initially undertaken through assessment. Implementation of the assessment should be through collaboration between the parties who understand the child's growth stage. Morgan (2016) mentions the need for collaboration because it is effective in order to improve learning outcomes for all learners residing in inclusive schools. Collaboration built in conducting diagnosis, planning, teaching, and assessment of learners with disabilities (Anati & Ain, 2012). Collaboration between schools involves experts who understand children's growth and education.

Assessment is essential to provide appropriate interventions so that teachers are able to develop the potential of ABK. Benner & Grim (2013) states that the earliest assessment was conducted to determine the presence of a disability in the child and why the disability occurred. This process is critical to the successful development of an intervention plan. Benner & Grim exemplifies when a hyperactive child is aggressively non-verbal whose appearance is similar to that of a child with the total hearing loss. If the assessment is not accurately assessed, then the intervention plan may be different. Therefore the assessment to detect crew at inclusion schools is highly emphasized. Ferns & Zegwaard (2014) also argues that often the assessment has been carried out but not optimal in providing feedback and informing the progress or development of the crew in the future. Therefore the implementation of the assessment should be done carefully, thoroughly, and appropriately.

3. Material & Methodology

3.1. Data

Subjects in this study were teachers in inclusive schools located in Yogyakarta Special Region (DIY), namely Bantul District. The sampling technique used to select the subject of the study was done by Simple random sampling (Leedy & Ormrod, 2005). Researchers randomly selected inclusive schools in DIY that became the target of the study.

Researchers collect information by conducting structured interviews (Leedy & Ormrod, 2005). The researchers collected data based on interview results to teachers in inclusive schools. The data collected in verbal form is then converted into numerical data. After the data were collected, the researcher analyzed the data with ANOVA statistical analysis technique (Hadi, 2015). The researchers

compared the average of the organization of assessment techniques from several inclusion schools. Researchers use the help of SPSS 22.0 for Windows program to perform analysis with this analytical technique.

3.2. Method

This research uses quantitative research approach with survey research method (Leedy & Ormrod, 2005). The researcher collects information about the experience of the teacher in conducting the assessment technique as an effort to detect the Children with Special Needs who follow the education in the inclusion school. Based on the information obtained, it can be drawn a generalizable conclusion about the assessment techniques held in the inclusion school to detect the Children with Special Needs.

Researchers carry out the research procedure through simple design (Leedy & Ormrod, 2005) which includes: (1) Researchers collect information by asking a series of questions to participants or teachers in inclusive schools. The researcher collected information for about 10 minutes (Back, et al., 2015), (2) Summarize participants' responses by percentage, (3) Statistics calculations, and (4) Drawing conclusions about the organization of assessment techniques to detect Children with Special Needs in inclusive schools in DIY based on research subjects.

4. Results and Discussion

4.1. Result

In accordance with the data collection activities, obtained the results of the answer as follows.

Table 1. Result of Answer Analysis

School	Score			
TK ABA NITIKAN YOGYAKARTA	3	3	2	3
TK MASITOH, DUKUH, IMOGIRI, BANTUL	1	2	2	2
SD 1 JAMBIDAN	3	3	3	3
SD KADIPIRO 1	3	3	3	3
SD KEPUHAN TIMBULHARJO SEWON BANTUL	3	2	3	2
SD MUHAMMADIYAH BANGUTAPAN	3	2	2	2
SD N GEJAYAN	3	3	3	3
SD NEGERI GIWANGAN	3	3	3	3
SD NEGERI TAMANSARI 1	3	2	3	2
SD TAMAN MADYA PAWIYATAN YOGYAKARTA	3	2	3	3
SDN JAGAMANGSAN I BERBAH SLEMAN YOGYAKARTA	3	2	3	2
SMP MUHAMMADIYAH 2 YOGYAKARTA	1	1	2	2
SMP NEGERI 15 LEMPUYANGA YOGYAKARTA	3	3	3	2
SMP PGRI KASIHAN BANTUL	2	2	1	1
SMP TAMANDEWASA IBU PAWIYATAN TAMANSISWA YOGYAKARTA	3	2	3	3
SMA MUHAMMADIYAH 4 YOGYAKARTA	2	2	2	2
SMA MUHAMMADIYAH 7 YOGYAKARTA	2	2	2	2
SMA MUHAMMADIYAH BANTUL	2	2	2	2
SMA STELLA DUCE 2 YOGYAKARTA	1	1	1	1
SMAN 1 SEWON BANTUL	2	2	2	2
SMK MUHAMMADIYAH 3 YOGYAKARTA	3	3	3	3
SMK MUHAMMADIYAH 4 YOGYAKARTA	3	3	3	3
SMK MUHAMMADIYAH 2 YOGYAKARTA	3	3	3	3
SMK NEGERI 3 KASIHAN	2	2	2	2

Study of the assessment conducted to teachers at inclusion schools in 2 kindergarten schools, 9 elementary schools, 4 junior high schools, and 9 high school / vocational schools. The results of the answers are then analyzed according to the description of Table 2

Table 2. Implementation Category of Children with Special Needs Assessment

Num	School	Sum	Category
1	TK ABA NITIKAN YOGYAKARTA	11	less appropriate
2	TK MASITOH, DUKUH, IMOGIRI, BANTUL	7	
Mean TK		9	
3	SD 1 JAMBIDAN	12	less appropriate
4	SD Kadipiro 1	12	
5	SD KEPUHAN TIMBULHARJO SEWON BANTUL	10	
6	SD MUHAMMADIYAH BANGUTAPAN	9	
7	SD N GEJAYAN	12	
8	SD Negeri Giwangan	12	
9	SD NEGERI Tamansari 1	10	
10	SD Taman Madya Pawiyatan Yogyakarta	11	
11	SDN Jagamangsan I Berbah Sleman Yogyakarta	10	
Mean SD		10.8889	
12	SMP MUHAMMADIYAH 2 YOGYAKARTA	6	
13	SMP Negeri 15 Lempuyanga Yogyakarta	11	
14	SMP PGRI KASIHAN BANTUL	6	
15	SMP TAMANDEWASA IBU PAWIYATAN TAMANSISWA YOGYAKARTA	11	
Mean SMP		8.5	
16	SMA Muhammadiyah 4 Yogyakarta	8	less appropriate
17	SMA Muhammadiyah 7 Yogyakarta	8	
18	SMA MUHAMMADIYAH BANTUL	8	
19	SMA STELLA DUCE 2 YOGYAKARTA	4	
20	SMAN 1 Sewon Bantul	8	
21	SMK MUHAMMADIYAH 3 YOGYAKARTA	12	
22	SMK MUHAMMADIYAH 4 YOGYAKARTA	12	
23	SMK Muhammadiyah 2 Yogyakarta	12	
24	SMK NEGERI 3 KASIHAN	8	
Mean SMA/SMK		8.8889	

Based on the above categorization results, it can be concluded that the implementation of the assessment of Children with Special Needs in Inclusion Schools in Bantul District is less appropriate with the supposed. Furthermore, to ensure that there is a difference in the implementation of Special Need Assessment for children in inclusive schools, One Way ANOVA test is as follows.

Table 3. One Way ANOVA Test Results

Descriptives								
ASESMEN								
	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
TK	2	9.0000	2.82843	2.00000	-16.4124	34.4124	7.00	11.00
SD	9	10.8889	1.16667	.38889	9.9921	11.7857	9.00	12.00
SMP	4	8.5000	2.88675	1.44338	3.9065	13.0935	6.00	11.00
SMA/SMK	9	8.8889	2.66667	.88889	6.8391	10.9387	4.00	12.00
Total	24	9.5833	2.33902	.47745	8.5957	10.5710	4.00	12.00

Based on the above table it appears that the assessment carried out in kindergarten averaged 9; SD is 10.8889; Junior high school ie 8.5; and SMA / SMK is 9,5833.

ANOVA					
ASESMEN					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	25.056	3	8.352	1.657	.208
Within Groups	100.778	20	5.039		
Total	125.833	23			

Based on the ANOVA table, it can be seen in the Sig column. P value of P (P-value) is 0,208 (> 0,05). Thus at a significance level of 0.05, Ho is accepted.

4.2. Discussion

The findng at a significance level of 0.05, Ho is accepted. It can be concluded that there is no significant difference in the assessment of Children with Special Needs either in kindergarten, elementary, junior high, or high school / vocational school.

Assessment is performed to detect children who exhibit special needs characteristics. Assessment is particularly important for meeting CRK needs appropriately in the classroom learning process (Akalin, et.al., 2014). Through the implementation of the assessment, teachers can also minimize the existence of trial and error in providing learning for students who are classified as ABK.

Mensah & Shayar (2016) states that assessment needs to be done by professionals or through an interdisciplinary approach so that an Individualized Educational Program (Individual Learning Program) is established to meet the overall needs of the child. Assessments to detect risk factors for the child's disabilities that lead to the ABK category are essential. Where no assessment or lack of collaboration in the assessment procedure will adversely affect the cognitive, social or behavioral achievement of the child.

Assessments are used as a basis for providing learning or special services for ABK. The National Research Council (in Mereoiu et al., 2015) conveys the importance of teachers' ability to detect early signs of ABK so as to be advantageous in early intervention. In addition, teachers can also determine approaches that are specifically effective for children. Parties related to the child can prepare themselves to provide everything that can help the child to grow according to his abilities.

5. Conclusion

The results of the research activities can be concluded that the work experience and educational background have no significant effect on the performance of counselors in organizing individual

counseling services in schools. Professionalization should be done by all counseling teachers or counselors or counselors in schools either who have long worked as school counselors or who are still referred to as new guidance and counseling teachers or counselors. Teachers with no undergraduate background Guidance and Counseling also study a range of skills in organizing individual counseling in schools.

Based on the results of the assessment analysis to detect the Children with Special Needs in inclusive schools, it can be concluded that the implementation of the assessment in kindergarten, elementary, junior high, and high school / vocational school less appropriate. Furthermore, it is followed by the mean difference test with one way ANOVA formula that either in kindergarten, elementary, junior high school, or high school / vocational school have the same relative average value. This means that in inclusive schools are still less appropriate in the assessment implementation to detect Children with Special Needs.

Implementation of effective inclusive education requires accountable preparation of one of them in conducting student assessments that are likely to be classified as Children with Special Needs. Supposedly, the Assessment of Special Needs Children is carried out by all schools so that the services and learning undertaken by teachers are appropriate to the needs of the students, with standard assessment techniques and have adequate knowledge of the types of assessment techniques, as well as clear and systematic assessment procedures.

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The Application Of Character Education Values Through The Subject Matter Of Sociology

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Abstract: Youth is a young generation as well as the next generation of the nation. But many social phenomena caused by teenagers who perform social deviant behavior, such as brawl, ditching, promiscuity to consume drugs, if there is omission then the generation that should be the successor of the nation's hopes are threatened. Therefore, it is necessary to apply the values of character education since the beginning because the youth as agents of social change. As a step of application of character education applied to sociology subject in school. The purpose of this study is to express the model of applying the values of character education through the subjects of sociology. The research was conducted in SMA Negeri 1 Cisaat, Sukabumi Regency. The findings in this study indicate that character education in SMA Negeri 1 Cisaat implemented by means integrated into all subjects that exist. Implementation of the values of character education through the subjects of Sociology can be reviewed from several aspects, including: Sociology material that has been analyzed the values of the character, A lesson plan and characteristic sociology syllabus, teacher-learning methods, character-based learning media and evaluation of the application of character education values. The development and application of character education values in SMA Negeri 1 Cisaat, Sukabumi Regency is also done through the provision of facilities such as places of worship, language laboratory and culture as well as a good Learning Resource Center and supported by various school programs ranging from extra curricular, the development of school culture.

Keywords: Sociology Character Education, High School

1. INTRODUCTION

Every nation's journey can not be separated from development. The development of a nation not only covers the physical development, but also the development of the society. Physical development is less useful to the maximum if not balanced with the development of human resources, because humans are the main actors in development so that the necessary development of human resources. Human resources are not only intelligent but also in the moral aspect. Human morals are very important for the development process, if humans are doing development without having a good moral then physical development would be in vain.

Development carried out by the central government, city or region has been more on the physical aspect, so that the purpose of development can not be achieved optimally. Like the occurrence of social conflicts, unbridled young people's association, fights and brawl between students, social conflict of diminishing values of nationalism and patriotism as well as the exaltation of foreign cultural values, thus causing local and national cultural values to be neglected. Such conditions indicate that the community has experienced a cultural blow that affects the moral decline. The existence of urgent moral degradation, the government needs to make efforts to form a society to have a good character so that the morality of the community is also good.

It need appropriate strategies in shaping and building a moral and characterized society. One of them through education. Education actually play a role in building society to a better way such as solving conflicts or understanding all forms of divergence. Education is also a means of building society and not for mutual self-closeness, mutual isolation, not mutual condemnation but education to learn to find solutions together in the midst of differences.

Character education and character development become a necessity by the government, because education not only make the students intelligently cognitively, but also must have the character and manners, so its existence as a member of society to be good personal character. Guidance character

building is the easiest to do is when children are still in elementary school. That's why the government prioritizes character education in elementary schools. However, it does not mean that other education levels are not getting attention but the portions are different (Mendiknas, 2010)

The process of education is a means for the community in achieving the desire and success in the future. In addition, education as a medium in achieving status and role in educational society as part of the formation of self character experienced by individuals or groups. The process of character formation occurs not only in the environment through the residence, but also the main process of forming the child's character namely family. Progress of the times in various areas of life helped change the individual characters, especially learners. This is because the application of educational values of character education in schools is considered less effective. If that happens an omission, then the less character of learners as a reflection of the community. When it happens like that, then society will be far from the values and norms that have become the reference in society. The deterioration of values and norms in high school students' environment has an impact on the rise of social deviation phenomenon.

Education today should not only pass the learners alone but must be able to produce superior and competent human resources in the field, and education must be able to make learners becoming more capable, and able to make changes better.

In this era of sustainable development process, the rapid development of the world is marked by increasingly sophisticated technology and complex, the principles of education to build the ethics, values and character of learners remain to be used as guidance, however, it needs to be done in different ways or creatively so as to compensate for the change of life. Teachers must have strong competence and commitment in implementing education holistically centered on the potential and needs of learners. It is very important, considering this nation is experiencing many problems and deterioration because the lack of human beings is intelligent and strong character. In order for the effective application of educational values to learners, the school must have an agreement and commit to apply the character education values that will be developed together in the school (Lie, 2010).

In addition, teachers should also be able to prepare learners to be able to respond to various global competition, to direct them to develop their potential, and to teach them to be able to provide solutions to social problems of society as agents of change.

Undoubtedly, educational institutions from elementary to college have produced intelligent and superior human beings. However, it also needs to be followed by the formation of character in education as pioneered by education leaders, Ki Hajar Dewantoro through his philosophy *ing ngarso sung tulo, ing madyo mangun karso, tutwuri handayani* (at the front giving good examples, in the middle providing encouragement and at the back pushing and giving support). Shaping the character can be done by all stakeholders committed in every effort.

Systematically, the application of character education is done in formal schools, such as High School. Learners are taught behavior and good habits, so it can increase motivation. The education applied in formal schools becomes a habit that will form a culture of strong character in the school environment. Basically character education can be inserted through the subjects, ie into the subjects of sociology. The subject of Sociology is one of the important subjects in instilling the values of character in high school. To see how the process of character-based learning takes place in sociology subjects. School which is used as research place of application of character values is SMA Negeri 1 Cisaat, Sukabumi Regency.

Geographically SMA Negeri 1 Cisaat is located in the Sukabumi Regency which later can be an example for other schools. Success has been achieved both in academic and non academic fields. The achievement will be meaningless if it is not accompanied by good character. The condition is one of the challenges for the school how to grow good character and maintain the achievement.

This study was conducted in class X because of the subjects of sociology on the class X has many materials that contain moral messages that can form a good character. The subject of sociology is expected to be a good character guideline, manifested from the learners having personality according to social values. Such as behave politely, communicate well, and care about the environment.

Based on the results of research on the purpose of learning sociology is the cultivation of values and enhance the character of learners through the process of learning sociology (Putri, 2011). Thus,

the importance of understanding the character values of learners in learning aims to strengthen the character of learners in preparing themselves to be part of the community.

2. LITERATURE REVIEW

The term character is derived from the Greek "charassein" which means carving. Carving an analogized character is like sculpting hard rock so that after carving it will form something beautiful. So, the development of character definitions further interpreted as a special sign or behavior pattern (Bohlin, Framer, & ryan, 2001).

Opinion (Philips, 2008) describes a collection of values that serve as a system to underline the thoughts, attitudes and behaviors shown. Then from the definition of experts, Fasli Jalal in the National Policy Year 2010, the definition of character as the values that have characteristic meaningful that someone knows the value of goodness, do good in life and will have a good impact on the environment that is reflected in the self and embodied in behavior.

Thus, the character can be interpreted as the properties associated with psychology, morals or manners that made the differences between individuals with other individuals.

Based on previous research (Ruyadi, 2010) explained that using a character-based learning model impacted on strengthening the character of learners in school, namely:

- (1) The character education model based on local cultural wisdom is effective in shaping the attitude and behavior traits of students' character in school.
- (2) Implementation of character education based on local cultural wisdom in schools give positive impacts such as follows.
 - a. The improvement of school relationships with the community.
 - b. The improvement of school ability to implement school autonomy especially in developing local school content.
 - c. The improvement of the meaningfulness character education for students.
 - d. The strengthen and develop tradition, because it is passed through educational process with pedagogic and academic approach that is more systematic, measurable, and adapted to the demands of the times.

(Fajarini, 2014) examines the character education based on local wisdom, namely the role of local education can strengthen the character of society and respond to the challenges of an ever-changing era, if the education can be implemented as a whole and get support from the government as the issuer of the policy.

Akrab's research result (2010) with the title "*Model Pembelajaran Nilai dan Karakter Berbasis Nilai-nilai Kehidupan di Sekolah Dasar*" said elementary school (SD) in East Java has been running value education and character integratedly in various subjects and practice life in school, but the implementation is not optimal due to value learning program and characters have not been systematically arranged. The focus of this research is to understand the value of responsibility, discipline, and compliance to the rules among learners.

The next study (Handoyo and Tijan, 2010) in his book title *Model Pendidikan Karakter Bernasis Konservasi, Pengalaman Universitas Negeri Semarang*, explained that the development of characteristic values undertaken by UNNES is integrated in the form of student activities. The learning process at UNNES uses a variety of methods as a form, and the performances are not only akademik, but also outside academics through student affairs.

The implementation of value education and characters. Model of learning values and characters on the offer of the vision, mission and objectives of the school so that in accordance with values and character education, structuring the physical situation for value and characters education in elementary school, structuring social life for values and character education, improving the discipline for students, teachers, heads, schools, parents and administrative staff for value and character learning, and activity programs for values and character learning.

Subsequent research conducted by (Chrisiana, 2005) explained that it is important for universities to not only pay attention to the needs of student academic competence, but also the character building so that the graduates are ready to face the challenge and academically competent also have good character. Through live-in program as a pilot project the result can change the character of the students not directly, but gradually slowly.

Meanwhile, Judiani (2010), explains his study that education in Indonesia is too prioritizing cognitive or academic aspects, when compared to aspects of soft skills or other skills that support character education has not received much attention, so the implementation of character education is a very important thing to be implemented. Character education also centers on educational goals that lead to mental intelligence, in addition to achieving academic goals alone. Especially on the level of basic education, character education is integrated into existing subjects, such as local content, self-development, and school culture.

Then, this study uses the theory of sociology's developmental development according to Baldwin (in Fudyartanta, 2010, p. 65) describes the development of children is a socialization process in the form of imitations that take place adaptation or gradually. The process takes place on the basis of the law of Thorndike's Connectionism Theory effect. Personal behavior is described as imitation, habit is imitation of behavior itself while adaptation is a step imitation of others. Behavior by the child has an impact on (result) then the behavior becomes preserved, and so on because the effects can improve the performance of the activity. After that it creates initiative and creativity, so that people can find the tools, as a result of imitating themselves. The process can also be said that the child is the transmitting of others who become the object of imitators. In addition, Baldwin also distinguishes two kinds of imitation, ie naive imitation (as is), called nondeliberate imitation dan deliberate imitation, an imitation with consideration. The process of impersonation in this theory occurs through three phases, including: (1) projective phase, (2) subjective phase, (3) objective phase.

Character education values based on Permendiknas No. 2 Year 2010 are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, want to know, spirit of nationality, love of the homeland, respect for achievement, friendship or communicative, love peace, love reading, care for the environment, care for social, responsibility. The values that can be lived in this research are: communicative, nationalistic, social, religious, tolerant, disciplined, democratic, curiosity, honest, courteous, tough, and responsible. Character education has three references that form the basis of important actions for a person in acting. The three pillars are individual, social and moral (Albertus, 2010).

In his findings (Wening, 2012), explaining the values of character education appear among learners after being given stimulus by the teacher through learning, as well as a conducive environment where learners live is a major factor and very influential in the application of character education values.

3. RESEARCH METHODS

The design of this study used a qualitative approach. Qualitative research is a method that aims to explore meaning. Bogdan and Taylor (2012, p. 4) define qualitative research as a research step that produces descriptive data in the form of written or oral words of people and observable behavior. The approach implies against the background of the individual in a holistic way. The explanation can be interpreted as a natural setting and in view as a complete reality without any interference so it is not the result of engineering done by researcher.

Basically, research is the process of observation of an object. In the process of observation can be an interaction with individuals or with the community and the results of these processes produce something in the form of data used as a researcher as a reference research report. According to (Nasution, 2003, p. 5) qualitative research is the process of observing people in the environment, then there is a process of interaction that interprets their opinions about the surrounding environment.

The general characteristics shown in qualitative research are those that produce descriptive data and the analysis and interpretation of sentences or verbal from the observed persons and behaviors (Creswell, 1988, p. 493). Thus, qualitative research is more emphasis on speech and action of research subjects as well as natural situations by adhering to the results of the interview.

4. RESEARCH FINDINGS AND DISCUSSION

SMA Negeri 1 Cisaat is located in the regency of Sukabumi which is close to the city center making it easier to access community mobility. It has a good impact on other facilities around the school, one of which is close to the district library of sukabumi, so that learners benefit from the ease of access.

Facilities and infrastructure in schools can also support the learning of learners. School management system is done optimally so as to increase work ethic that is more concerned about the development of learners.

Learners who are interested in studying in SMA Negeri 1 Cisaat Sukabumi Regency. School located at Jl. Veteran Km. 3, Makalaya Village, Gunungguruh District, in addition to close to the city center is also close to the agricultural environment managed by surrounding communities. It can be cited as a mix of rural and urban or urban environments. Besides SMA Negeri 1 cisaat accredited 'A' or Amat Baik with country status under National Education, West Java Province.

The implementation of character education in SMA Negeri 1 Cisaat, Sukabumi regency is categorized into the application of character education values through the subjects of sociology, class X. The content of sociology learning taught in class X is appropriate because sociology subjects teach learners to be able and well understood as individuals and parts of society that have a role. In addition, it also put themselves according to their status in society. In line with the concept of character education that is being developed by the government.

Sociology plays a role in the concept developed by the government. Because according to the purpose of learning sociology namely strengthening the character of learners in facing the challenges of the times. The process of applying the values of character education is done through various steps done by the teacher in conveying the understanding. As a first step, preparation related to character education consists of syllabus, teaching materials, media, pedagogy and evaluation.

The first step through the material. Implementation of the values of character education through the subjects of Sociology, one of them through the subject matter of Sociology namely Sociology material that has characteristics in accordance with BNSP (National Agency for Professional Certification) (2014), Sociology material studies the behavior and interaction of individual and community behavior and group interaction, traces the origin of growth and analyzes the influence of group activities and its effects.

The themes chosen in the sociology material contain the study of community analysis and behavior by examining the group that his building. The group consists of family, community, organization, ethnicity, government, business group, politics, religion and culture. The development of sociological material is done as an institution of scientific knowledge, rational and based on the results of observation that gave birth to theories is no longer on the speculation behind the table (guessing) or observation Impresionistis, (National Education Standards Agency, 2006). Sociological materials in class X contain character values.

Based on the results of research, namely the values of characters run by teachers of sociology subjects, namely honest, responsible, courteous, religious, curiosity, confidence, tolerance, sensitive to the environment, social care, nationalism and democratic. That is the components of the character value of education that need to be the main reference in the delivery of the students in the subjects of sociology.

Analysis of class X materials obtained on the basis of Core Competence (KI) and Basic Competency (KD) of the first semester of class X in the 2013 curriculum that has been revised in 2016 among them: Sociology function to recognize social phenomena in society, Individuals, groups and social relationships. Materials semester two: Various social phenomena in society, Social Research Methods. For material relating to the values and norms are present in the sub-subject in the second semester. Here is a material analysis of each indicator so that the values of a good character education can be delivered one of them through the material Sosiologi of class X, ie chapter 1 about: Sociology function to recognize social phenomena in society (basic concept).

In chapter 1, sociology material examines sociology as a science of society to examine several aspects of the material among others: first, explaining the notion of sociology itself, the object of sociology and the purpose of sociology. The content of the material is aimed for students to have the value of the character of curiosity about what is sociology and objects within the sociology, what needs to be learned. Furthermore, learners can also have values of democratic, communicative, polite, tolerant and socially concerned characters after learning the purpose and role of sociology itself which examines all phenomena and social reality that exist in society. Social phenomenon that exist in society either phenomenon that have negative or positive impact can give picture of how learners as individuals and groups in the middle of society can behave as citizens in accordance with its position in a good society in order to create a social order.

The second aspect in character education is syllabus. Syllabus is a learning guide that contains subject matter teaching plans, as a result of the selection, grouping, sorting, and presentation of curriculum materials, which are considered by features and local needs. Syllabus also as a reference in the planning of classroom learning in the form of Teaching and Learning Plan Implementation Plan (RPP) prepared by each subject teacher.

Based on the analysis, it can be concluded that the development of syllabus in integrating character values in learning tools especially syllabus by the subject teacher of sociology namely Mrs. Dra. Hj. Dida Farida by adding columns of character values after the material column on the syllabus itself. The character values integrated into the syllabus are still general yet specific. This means that the values of characters in the syllabus are still entirely from the character values which are analyzed based on the characteristics of sociology subjects, not on the subject of teaching materials. So, the conclusion of syllabus development is done by Mrs. Dra. Hj. Dida Farida as a teacher of sociology subject in SMA Negeri 1 Cisaat, as a whole that is: (1) the writing of subject identity; (2) the formulation of core competence (KI); (3) determination of basic competence (KD); (4) the determination of the subject matter and its description; (5) the determination of integrated character values; (6) learning experiences; (7) determination of time allocation; and (8) determination of the source of the material. Character values contained in the development of syllabus made by Mrs. Dra. Hj. Dida Farida among others: honest, responsible, polite, religious, curiosity, confidence, tolerance, sensitive to the environment, social care, nationalism and democratic. These character values will be analyzed later for the integration of character values into RPP.

Learning planning in the form of Teaching and Learning Plan Implementation Plan (RPP) is the initial design of gradual activities arranged by subject teachers with learners in classroom learning activities in each meeting on one particular subject. The purpose of planning is made by the teacher so that learning activities can run optimally, although the implementation is sometimes not in accordance with the design of learning that has been conceptualized in the RPP. Basically, what is planned can be implemented optimally in order to something that will be delivered can be transferred and accepted by learners easily, so that learners become more understanding material that contained the values of the characters conveyed by the teacher, especially the teacher from the subject of sociology. As a concrete step to achieve this, it requires a proper preparation before carrying out the activity.

In general, the making of RPP by Mrs. Dra. Hj. Dida Farida has been in accordance with the syllabus guidelines that are in line with the 2013 curriculum, it just adds by integrating character values after learning goal points. Detailed descriptions and explanations are written on the points of character values developed. In the core activities or learning by Mrs. Dra. Hj. Dida Farida inserts with the content of character values that will be developed either in the introduction or opening, the core activities consist of exploration, elaboration, and confirmation, closing activities.

In the selection of learning methods any sorting not only determine the method to be used but also adapted to the teaching materials to be delivered and do not forget the selection of learning methods are also inserted with the content of character values that will be developed.

In teaching materials in RPP, in more detail also integrated the values of characters through sociology lesson materials. On RPP material created by Mrs. Dra. Hj. Dida Farida also added with the values of character education that exist. So, it is not only in the syllabus and RPP just integrating the values of existing characters but also on teaching materials that will be used.

Associated with the values of character education that refers to Permendiknas no. 2 In 2010, there are 18 characteristics character values. Based on the guidance above the characteristics of the sociology subject and the analysis of the sociology subject matter itself, that the values of the existing nation character such as friendly or communicative, social care, environmental care, religious, solidarity and tolerance. The value of this character is obtained based on Core Competencies and Basic Competencies that have been analyzed in class X that includes Core Competencies. Determine the attitude in criticizing the various social phenomena and propose opinions and / or solutions to the various social phenomena that exist as a form of social responsibility in the life of the group and society in order to develop an honest and open attitude in respecting social differences in society.

Based on the Competency Standards that make the individual to be a good member of society, can live the values that exist in society, develop a high social spirit in everyday behavior, respond to social phenomena with all the differences that occur in society so that can be a society of good character for the future. Here are some of the methods used by Dra. Hj. Dida Farida as a teacher of Sociology in

SMA Negeri 1 Cisaat in implementing the values of character education both in class and outside the class: do lectures or discussions, exemplary by providing good examples to learners, application of discipline and application of habits.

The process of applying character values can also be given through lecture methods. Lecture and discussion activities can be provided using case studies or suggestions given when learners make a mistake, this is considered effective because when students make mistakes they do not feel embarrassed, but they feel paid attention by the teacher so that the process is called the application of character values. In addition to the above assumptions, the selection of this lecture method is based on the idea that learners more absorb punishment in the form of advice or suggestions by the teacher than the punishments that are mental and physical. Thus, the potential of learners to become better will be realized in such a way.

Exemplary examples of teachers can have a positive impact for learners and contribute in the application of education values character education has a very large contribution in educating character. Exemplary teachers will be role models conducted by learners. Figure teacher in the school that can be followed by the students is very important. In addition, teachers can be an idol for their students. Therefore, a teacher is required to have a good personality. Like the sincerity, persistence and consistent attitude of a teacher.

Furthermore, discipline is one of the great capital of every person in achieving success and become a powerful tool in educating the character of learners for teachers. Many people have been successful in every achievement because of discipline. Conversely, there is someone who builds many efforts but they are unsuccessful due to lack of discipline. Once it is important and influential this component in the application of character education values. Teachers must instill discipline to learners from the beginning of schooling, such as making a learning agreement, doing tasks, and attendance in the subject. Discipline is an important part and part of learning strategy. The strategy is done by Mrs. Dra. Hj. Dida Farida makes agreements in learning, if learners violate the agreement, it will be given sanctions in the form of additional duties that have relevance to the discussion of the material. This discipline-enforcing strategy teaches children to be consistent and obedient. When the students glorify the value of discipline then the chances of success will be easily obtained. Of course, success is not obtained easily, but through a series of procedural, especially in sociology learning. The discipline applied by Dida Farida is categorized as tight.

Character education is not only taught enough through the subjects in the classroom, but also should be applied through a habituation. Spontaneous habituation activities can be done for example greeting both between friends, between teachers and between teachers and learners. Habituation is directed at the efforts of culture on certain activities so that it becomes a patterned activity. Because a habituation will become a culture when the habitual patterns are always done.

In addition, creating a conducive atmosphere in the classroom by the teacher is the main thing that must be created first in order to achieve the learning objectives that will become the target later. If the teacher is not able to control the class in the classroom, then the atmosphere that appears to be rowdy, not calm, and not conducive to learning, many problems among learners will be an obstacle in teaching and learning either teachers transfer knowledge or educate the students themselves. So it is necessary once the creation of a conducive atmosphere in support or for the delivery of the values of the character of the goal can be delivered properly and optimally. Thus the students in learning activities will feel comfortable, so that the process of transformation of knowledge delivered from the teacher will be easily understood which then became a reference action by learners.

The next aspect in character education is learning media. Learning media is a tool for delivering teaching materials to students so that the purpose of learning is delivered properly. Teachers must be able to determine effective, interesting and efficient learning media, so that will become an innovation in the learner and have value from the meaning of a teaching process. Media used by teachers of sociology subjects as follows; as mentioned above is the media used by Dra. Hj. Dida Farida in supporting the learning process of sociology and application of character education values, including: Pictures and Photos, Film, Television, VCD (Compact Video Disc), and Social Media LCD. Learning in SMA Negeri 1 Cisaat Sukabumi Regency is also supported by the Library and multi media room, this multi-media space is used as a tool that characterizes the subject of the subjects, sociology subjects as a medium of information related to education and communication between educators, educators with learners, or between educational units.

In accordance with the above analysis can be concluded that the learning media has value and function that can increase the quality of learning in school. Because, 1) The process of learning will be more effective and attract the attention of learners that impact on students learning motivation and curiosity high and impact on the application of the values of characters taught by teachers; 2) Teaching materials are becoming clearer and easier to understand by learners, sociology learning will be more meaningful and imprint in the students' memory. The purpose of it all is to apply the values of the learner's character in school, not only to cognitive intelligence, but also to his social intelligence; 3). Learning methods are more varied, this has an impact on students make them more creative, active and critical thinking when learning *berlangsung*, and later will have an impact on the easy application of the character values performed by the teacher.

The next aspect is evaluation. Assessment in the values of the character is focused on the success of teachers in applying the values of the characters, which are seen in the practice and application attitude and the behavior of everyday learners, both in the school environment, and outside the school environment.

This type of assessment may take the form of an attitude assessment and behavior with individual objects or groups. General education assessment guidelines do not yet exist officially from the government or from the curriculum center, such as a form of evaluation or assessment that can be used. The absence of an official blend, in the end the school did not conduct evaluation activities. As a substitute of the SMA Negeri 1 Cisaat creates a character education character education format based on mutual agreement, there are two formats for the teacher to assess the behavior of learners.

The process of assessment or evaluation of character values education in SMA Negeri 1 Cisaat, Sukabumi Regency is implemented by all teachers. After that, the results of the assessment are informed by keeping coordination to the teacher, homeroom teacher, counseling teacher and principal. The assessment is carried out at all times, both at school hours and in all places, not only in the classroom, but also outside the classroom by observing and the results are recorded.

The results of character education assessment are shown to get a comprehensive picture of the values of characters that have been applied by the teacher that is seen in the quality of life of everyday students, of course, those values are not quantitative. Information obtained through observations and assessments provides an overview of the behavior of learners in private. All this information is used only for the improvement of learners' behavior. Then, the results of the assessment teachers expect behavior that reflects the character values of learners who are always known and corrected in the event of behavioral aberrations.

Further information obtained from various forms of assessment by the teacher, in the analysis to get a detailed picture of character education that has been done. The follow-up report is used as an additional reference in the report book conducted by the homeroom teacher.

How about the implementation of the values of character education by the students of class X in everyday life? The form of implementation of the implementation of several character values is also seen in the students from SMA Negeri 1 Cisaat Sukabumi in applying or implementing the character values are: nationalism, social care, religious, tolerance, discipline, democratic, curiosity, honest, courteous, tough, and responsible, which they derive from studying sociology subjects. (1) The religious character is taught by the teacher by praying before and after the learning starts, active in the spiritual activities in school and diligent in worship, always often perform congregational prayer in the school mosque, the religious nature is followed by the nature of honest, with honesty is the main capital in living life and as a reflection of the successful application of character values. It is all visible from the activities at school. Be honest in using the money in the canteen during the break, not cheating on the exam because it feels very confident, and honestly returns the belongings of others, and honestly in sports activities during sports hour lessons take place (2) Aspects of Discipline run by learners are reflected in the values of characters that teachers teach. Such as coming on time school, trust in paying the school month dues that have been entrusted from parents, obey the school order, discipline in doing school work, discipline during the ceremony, discipline queue for wudhu when going to pray. (3) Good manners reflected in the application of character values, speaking politely using the Sundanese language with the parents and teachers, polite walking when going to advance, polite in coordinating friends, when going to school and courteous when they come home from school. (4) Tough, resilient reflected in toughness or able to be outwardly like helping others, helping friends and other students in school, tough in taking care of oneself. (5) Tolerance with

respect for friends who are worshiping, not insulting another group, not insulting a religion that is beyond belief, respecting differences of opinion of others. Democratic by participating in the election of OSIS's chairman, participate in the election of the class president, the election of the leader of Karang Taruna in the village. Nationalism by attending regular ceremonies every Monday, keeping a picture of the heroes in the classroom, listening to the song of struggle. (6) Social care means sensitive to the surrounding environment and then respond when something happens and solidarity is done with social service, visit and help friends who are sick, visiting relatives of friends affected, assisting parents who will cross the road and participate in the work of devotion in the environment where they live. (7) Responsibility is a response to all impacts that have occurred as a reflection of the application of character values, such as in paying classroom cash, responsibility in the cleanliness of class pickets, responsibility in doing group work, responsibility in homework.

5. CONCLUSION

The results showed that: (1) Character education in SMA Negeri 1 Cisaat Sukabumi regency is not only an independent subject, but also integrated into all subjects. (2) The process of applying the values of character education through subjects, one of them can be known through the application of the values of character education that are tested through the subjects of sociology in class X, SMA Negeri 1 Cisaat Sukabumi. (3) The application of the values of character education through sociology subjects can be reviewed from several aspects, among them: sociological material that has been analyzed character values, RPP and sociology syllabus, methods of application by teachers, character-based learning media and evaluation of the application of character education values. (4) Development and application of character education values in SMA Negeri 1 Cisaat Sukabumi Regency. In addition, through the integration of each subject taught in schools also through the provision of existing facilities such as places of worship, language laboratories and culture and Learning Resource Center and supported by various school programs ranging from extra curricular, school culture development, wiyata mandala insight and supported by Vision and Mission of existing school. (5) The values of character education applied are in SMA Negeri 1 Cisaat Sukabumi Regency based on Permendiknas no. 2 of 2011 which contains 18 indicators of character values but in accordance with the characteristics of sociology subjects' own values of existing characters such as: friendly or communicative, social, environmental care, religious, solidarity and tolerance. The values of character friendly or communicative, social care, environmental care, religious, solidarity and tolerance, based on the analysis of sociology subjects, the value has the realm of social dimensions in accordance with the principle of character education that is the character values that exist not only the value of individual dimension but also the social sphere.

Thus, character education through application in the subject of sociology is an educational process that develops the character of learners so that when they have returned to society, they are ready to become an individual who has a specificity that has good impact for the environment.

6. SUGGESTION

Suggestions that can be expressed by the author include: First, Learning in SMA Negeri 1 Cisaat Sukabumi not only emphasize on the aspects of cognitive or academic only (cognitive), but also must emphasize the soft skill or non-academic (affective and psychomotor) is a key element of character education.

Second, the existence of some of the behavior of learners who lack character, the educators and parents are more active in providing character education with a variety of methods that can be used so that learners are getting better and have a strong character.

Third, for teachers in SMA Negeri 1 Cisaat Sukabumi, can play an effective role in the implementation of character-based learning by implementing the values of character education into learning tools such as syllabus, RPP, and methods, media and evaluation techniques used in learning activities teaching better.

Fourth, for the principal, can optimize the functioning of school rules and extracurricular activities and always add the students' character development programs so that the application of the character values to learners when outside the classroom can be done more intensively.

Fifth, school facilities that can support the development of character education are more optimized and in school environments are also reproduced with symbols and pearl words placed in a strategic place in order to foster the character of learners.

Sixth, the local education office immediately conducts character education training for teachers, principals, school superintendents.

Seventh, the need for socialization to the school related to the results of this research in order to provide input related to the implementation of character education in SMA Negeri 1 Cisaat, Sukabumi Regency.

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Evaluation of Entrepreneurship Learning At Yogyakarta State University

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Abstract: The purpose of this research was to reveal the achievement of entrepreneurship learning evaluation at Yogyakarta State University covering aspects : (1) Context (the relevance of RPS) on entrepreneurship learning, (2) Input (Learning materials, student characteristics, competence of lecturer, facilities and infrastructure) on entrepreneurship learning, (3) process (learning planning, learning process, learning method and student participation) on entrepreneurship learning, (4) Product (value of UAS) on entrepreneurial learning.

This research was an evaluation research using quantitative descriptive approach. The evaluation model used was the CIPP model (Context, Input, Process, Product). Data collection techniques were carried out covering the following aspects: (1) in the data collection context component was done by using documentation and interview, documentation was done by assessing the relevance of RPS of entrepreneurship learning, interview conducted to lecturers about RPS relevance. (2) data input component was done by documentation, interview, questionnaire and observation, documentation and interview was done to lecturer. Questionnaires were given to the students, the observations made on entrepreneurial and documentation were carried out by looking at Permendikbud no. 49 year 2014. (3) on data collecting process was done by using documentation, questionnaires, observation and interviews, documentation done by viewing at RPS, questionnaires given to students, observations done on the implementation of entrepreneurial learning, and interviews conducted to lecturers. (4) on the product component of data collecting was done by documentation saw the at UAS value. The results of this research were: 1) aspect context, entrepreneurship learning RPS in Yogyakarta State University was relevant with good category; 2) input aspects, learning materials, student characteristics, lecturer competence, facilities and infrastructure on entrepreneurship learning at Yogyakarta State University were into the good category; 3) process aspects, namely learning planning, learning process, learning method and student participation in entrepreneurship learning at Yogyakarta State University were into the very good category; 4) product aspect, namely the value UAS in entrepreneurship learning at Yogyakarta State University were into the good category.

Keywords: evaluation; entrepreneurship learning

1. INTRODUCTION

Unconsciously the majority of young people today are trying to study so that later can work to become civil servants and private. The learners try to be smart, be the best, and hope will quickly get the best job too. In fact the learners are not necessarily able to understand what the essence of each material they learn and have not been able to understand how the application of the lessons they get during science, let alone to develop themselves in the community. This is a problem that needs to be improved from our education. There is nothing wrong with it, if indeed the government is always able to provide jobs for graduates to work. Problems will arise when students who have graduated or graduated in this country are looking for a job and not getting it. Indonesia has been in jajah by the Dutch for so long that it causes people to get used to thinking patterns to work in "company" or company. Therefore, it takes hard work and smart work to change the mindset has been ingrained for a long time. This condition is seen from most college graduates are more likely as job seekers (job seeker) than the creator of the job (job creator). This is likely due to the learning system applied in various universities currently focused on preparing students who graduate and get jobs instead of preparing graduates who are ready to create jobs.

In 2017, based on data from the Ministry of Technology Research and Higher Education (Research and Technology Directorate), the number of registered university units reached 4,504 units. This figure is dominated by private universities (PTS) which reached 3,136 units. While state universities (PTN) to be the fewest units, ie 122 units. The rest are religious colleges and universities under ministries or state institutions with official systems. With the number of bachelors generated each year is estimated to reach 2.3 million new scholars from various majors. Other versions projected to reach 2.8 million scholars per year. Coupled with holders of diplomas I, II, III and even an unemployed S1 degree, and of course there are so many unemployed unemployed (undergraduate and diploma), this is a matter of a nation that is quite disturbing to the public and increasingly crowded the country. Many universities graduate thousands of undergraduate students each year, instead of reducing unemployment by opening up employment opportunities within the community in accordance with their expertise, but instead creating an increasingly high unemployment curve in Indonesia and rising each year.

Central Bureau of Statistics (BPS) released the number of unemployed Indonesia as of February 2017 of 7.01 million people. This figure is down 19,000 people compared to February 2016. While the Indonesian Employers Association says 60% of unemployment in Indonesia is under 25 years old. The number of unemployed young people in Indonesia is higher than the number in neighboring countries. It has not yet talked about the total number of state children who did not go to college, only finished at the senior high school level and equal or even below and then many were unemployed. Clearly, the number is greater than those who continue to higher education and have earned a bachelor's degree.

Wardiman Djojonegoro, said that the occurrence of educated unemployment is a combination of various factors, such as the lack of employment, the growth of universities and the rapid growth of study programs, and the lack of competence of graduates or the incompatibility of competence with the needs of labor users. The availability of employment is a complex issue which, among others, is related to the availability of adequate investment to absorb labor from graduates of various study programs, national economic performance, and global economic conditions. Other causes, such as the quality control of higher education institutions and graduate competency grant, can actually be more controlled. Do not get, when looking for work, individuals in the productive age do not have certain skills that are considered not attractive to job seekers.

For that entrepreneurship becomes something that is important to be given at the university to improve the spirit and develop skills and knowledge among students so they have provisions after graduation later. The success of entrepreneurship learning at universities should be done with high spirit and commitment both by lecturers and institution personnel (Gadjah Mada University, 2011). The role of entrepreneurs in determining the progress of a nation / state has been proven by some developed countries such as America and Japan. In the United States to date more than 12 per cent of the population has become entrepreneurs, in every 11 seconds new entrepreneurs are born and data shows 1 in 12 Americans are directly involved in entrepreneur activities. That's what makes America a super power and super power. Furthermore Japan is more than 10 percent of its population as an entrepreneur and more than 240 small-scale, medium and large Japanese companies entrenched on this earth. Though Japan has a very small area and less supportive natural resources (less fertile) but with enthusiasm and spirit of entrepreneurship make Japan as the richest country in Asia.

Schumpeter and McLelleand state that the country will advance its economic development if it has an entrepreneur at least 2% of the population. When compared to neighboring countries, the number of Indonesian entrepreneurs is in a low position. Cooperative and SME Minister Anak Agung Gede Ngurah Puspayog admitted that Indonesia's entrepreneurship ratio has increased by 3.1 percent. It is still lower compared to other countries such as Malaysia 5 percent, China 10 percent, Singapore 7 percent, Japan 11 percent and US 12 percent . (Depkop: 2017). Therefore, Indonesia must continue to catch up with it. Ciputra argues, a country that wants its citizens out of poverty, entrepreneurship education is a must (Ciputra, 2009: 48) Reflecting on the success of developed countries such as America and Europe that almost all universities insert entrepreneurship material in almost every course, countries in asia like japan, singapore and malaysia also apply materials entrepreneurship at least in two semesters. That is what

makes our neighboring countries a developed country and make a long jump in improving the country's development. In Indonesia, efforts to instill soul and entrepreneurial spirit in universities are encouraged and improved, of course, with various methods and strategies that make students interested in entrepreneurship (DIKTI, 2012). One way to attract students in entrepreneurship is to incorporate entrepreneurship education into the learning curriculum.

All policies are implemented in an effort to improve the quality of graduates of higher education by implementing, developing self-reliance and develop business through creative activities in the field of science that ditekuni. This is in line with Government Regulation No. 17 of 2010 which states that the goal of higher education, among others, is to form a critical, creative, innovative, independent, self-confident and entrepreneurial spirit. The goals of entrepreneurship education include introducing entrepreneurship to students and motivating students / graduates to become entrepreneurs so as to create employment opportunities. The rationale of the program lies in the idea that the more people create their own jobs, the less they depend on the labor market and therefore the unemployment rate is assumed to decline (Leher & Greene, 2011: 56). The significant role of entrepreneurship in the economy has inspired universities in Indonesia, including the Yogyakarta State University that seeks to encourage its students to become self-sufficient by providing entrepreneurial education in learning. This is intended to create a positive perception of the entrepreneurial profession. Apart from various entrepreneurship programs from the government, entrepreneurship has become a compulsory subject and a university course (MKU) for every study program at Yogyakarta State University since 2009. However, for its implementation has been returned to the faculty respectively and no longer in the manage by LPPMP UNY.

Entrepreneurship course is the implementation has been returned to each faculty but LPPMP still handle this MKU in terms of improving the quality of its teachers, for example held training related to entrepreneurship for lecturers who menguang this kewirausahaan subject. However, in the implementation of many shortcomings, the lecturers who hold entrepreneurship courses are also often received training from various campus external parties such as training from Ciputra, Bank Mandiri and other agencies. However, in recent years there has been no such training due to lack of support from campus, especially funding. It is unfortunate that once such training is not held anymore, it will greatly support the competence of the lecturers who are entrusting entrepreneurship courses that will ultimately transfer the knowledge and transfer the value to the students. And this is what makes the importance of the training that must be held by the campus to support the competence of teachers to support the entrepreneurial campus at Yogyakarta State University. Not all lecturers who are in charge of this entrepreneurship course have entrepreneurship education qualifications, many lecturers who have side jobs as entrepreneurship are then asked by the faculty to apply entrepreneurship courses. However, there are also lecturers who do not have entrepreneurship and only have the qualification of education from economics, are required to apply this course. This is one of the facts that occur when viewed from the qualifications pendidika the teachers who teach entrepreneurship courses in Yogyakarta State University.

2. LITERATURE RIVIEW

Stufflebeam suggests "evaluation is the systematic assessment of the worth or merit of some object" (Stufflebeam and Shinkfield, 1985: 3). This sense implies that evaluation is used to assess the object of benefit or use. Stufflebeam and Shinkfield (1985: 159) also explain that: *Evaluation is the process of delineating, obtaining, and providing descriptive and judgemental information about the wort and merit of some object's goals, design implementation, and impact in order to guide decision making, serve, need for accountability, and promote understanding of the involved phenomena*”.

Referring to the above formulation, evaluation is a process of describing, collecting and presenting descriptions and information that determine the value and benefits of some objectives, processes, design, implementation, and impacts that are useful for decision making, presenting the need for accountability and promoting understanding of visible phenomena. Thus evaluation is an activity that is done systematically to assist decision making in doing a policy.

Worthen and Sanders (1981: 19) states that : Evaluation is the determination of the wort of things. It includes obtaining information for use in judging the wort of a program, product, procedure,

or objective, or the potential utility of alternative approaches designed to attain specified objectives. Based on that definition, evaluation means determining the value of something, including the collection of information used to determine the success value of a program, product, procedure, objective or potential benefit on alternative design approaches, to maintain a particular approach. The implication of that opinion is that certain criteria are used to determine the value or worth. The criteria in question is the success criteria of the implementation of the program and what is assessed is that it can be the result achieved or the process itself. Based on several notions of evaluation described above, that evaluation is an activity to determine the value or price of something, including getting useful information in assessing a program, product, procedures and alternative strategies used to achieve the goals that have been determined. Evaluation is done systematically through a measurement to collect information which then the information is used to determine the right alternative.

Stufflebeam and Shinkfield (1985: 165) state that, "... the most important purpose of evaluation is not to prove but to improve," this sentence explains that the purpose of evaluation is not to prove, but to improve. Evaluation is also used to collect data used as information in making decisions as follows: "The purpose evaluation is to collect data (result), convert the data into information, and use the information make decisions. If decisions not made, the evaluation might just as well have been skipped" (Koufman, R & Thomas, S, 1980: 5).

The type of evaluation according to Wirawan (2012: 16-21), among others: 1) According to Objects, among others : Policy Evaluation The policy evaluation is to assess the policies that are being or have been implemented by executives consisting of presidents, ministers, governors and mayors. b) Program Evaluation, Program evaluation is a systematic method of collecting, analyzing, and using information to answer basic questions about the program. c) Project Evaluation, Projects are activities or activities carried out for a certain period of time to support program implementation. Prior to becoming a program, an activity is carried out in the form of a project. The project is then researched and formatively evaluated with various improvements, improvements or corrections and summative evaluations. d) Material Evaluation, To implement a policy, program or project required a certain amount of material or products. It is therefore evaluated by these criteria. e) Human Resource Evaluation, Evaluation is done in all educational institutions, government institutions, business institutions and non-governmental organizations. The success of educational organizations, business institutions and government institutions is largely determined by the performance of educators and employees of the organization, therefore it must be evaluated periodically. 2) According to the Focus, among

others:
a) Needs Assessment, Needs assessment is to identify and measure the level of needs needed and desired by the organization or community. A needs assessment needs to be undertaken before planning a policy, program or project. Evaluators identify and define community needs and collect a number of alternatives to meet those needs. b) Process Evaluation, Process evaluation is a formative evaluation that serves to measure program performance to control program implementation. c) Evaluation of Outputs

The output evaluation is a summative evaluation that measures and evaluates the output and the effects or effects of the program. d) Evaluation of Efficiency, A policy, program or project can only be carried out properly if supported by a certain cost or budget. The cost or budget used to finance the program needs to be evaluated.

Program is an activity or activity designed to implement the policy and implemented for an indefinite period. Policies are general and for the realization of policies are prepared various types of programs. All such programs need to be evaluated to determine whether their services or interventions have achieved the stated objectives. Program evaluation is a systematic method of collecting, analyzing, and using information to answer basic questions about the program. (Wirawan, 2012: 17). The CIPP evaluation model is the result of a national study committee established by Phi Delta Kappa. The committee is chaired by Daniel Stufflebeam with members of Walter Folley, Bill Gephart, Ego Gaba, Robert Hammond, Howard Merrimam and Melcon Provus. This evaluation model evaluates at all organizational levels. According to Suharsimi and Cepi (2014: 45 - 48) that: a) Context evaluation: is an attempt to describe and detail the environment, unmet needs, the population and the samples served and the project objectives. b) Input evaluation, according to Stufflebeaan, questions related to input lead to problem

solving that encourage the holding of the program. c) Evaluation of the process: directed at how far the activities implemented in the program have been implemented in accordance with the plan. d) Evaluation of products or outcomes: directed at things that indicate changes that occur in raw inputs.

According to Farida Yusuf (2008: 14) explains: a) Context evaluation to serve planning decision. The context of this evaluation helps to plan decisions, determine the needs to be achieved by the program, and formulate program objectives. b) Input evaluation, structuring decision. These evaluations help to organize decisions, determine what resources exist, what alternatives are taken, what plans and strategies to achieve needs. What is the working procedure to achieve it. c) Process evaluation, to serve implementation decision. Evaluate the process to help program managers implement the decision. To what extent has the plan been implemented? What should be revised? Once the question is answered, the procedure can be monitored, controlled, and repaired. d) Product evaluation, to serve recycling decision. Evaluate the product to help the next decision. What results have been achieved? What to do after the program runs? And according to Eko Putro Widoyoko (2009: 181 - 183) that: a) Context evaluation is the description and specification of the program environment, the unmet needs, the population characteristics and the sample of the individuals served and the program objectives, plan decisions, determine the needs to be achieved by the program and formulate goals. b) Input evaluation: helps manage decisions, determines sources, what alternatives are taken, what plans and strategies to achieve goals, how the work procedures to achieve them. c) Process evaluation is used to detect or predict the design of procedures or implementation plans during the implementation phase, provide information for program decisions and as recording or archive procedures that have occurred. Evaluation of the process includes collections can be assessments that have been determined and implemented in the practice of program implementation. d) Product evaluation: a judgment made to measure success in achieving the stated objectives. The resulting data will largely determine whether the program is forwarded, modified or terminated.

Entrepreneurial learning consists of learning and entrepreneurship. (Asep Jihad and Abdul Maris, 2009 : 12) states that learning is a unit of a process containing a course of conduct of teachers and students on the basis of reciprocal relationships that take place in an educational situation in order to achieve certain goals. Learning is also due to interaction between learning component. Learning contains two activities, namely teaching and learning. According to Saiful Sagala (2011: 61), learning is a process of two-way communication, teaching is done by the teacher as an educator, while learning is done by learners or students.

While entrepreneurship, according to a simple cashmere minded entrepreneurs are willing to take risks to open a business in a variety of occasions. Brave souls take risks means independent minded and dare to start a business without fear or anxiety overwhelmed even in uncertain conditions. From the second term entrepreneurial learning has meaning efforts to cultivate all potential learners and forming attitudes that are autonomous, creative, willing to take risks, have the leadership, hard work, honesty, discipline, innovation, responsibility, able to look for opportunities and find solutions and unyielding so that he is ready to live in the midst of the community and be able to actualize these attitudes into the corporate world (Machali, 2012: 38-39).

3. METHODOLOGY

This type of evaluation includes a type of program evaluation study, which is an activity or activity designed to implement the policy and be implemented indefinitely (Wirawan, 2011: 17). This research uses CIPP Model (Context, Input, Process, Product) from Stufflebeam (1985: 159). With the evaluation research, the researcher can know and explain things related to the evaluation of entrepreneurship learning at Yogyakarta State University. The research was conducted at Yogyakarta State University. The research was conducted at Yogyakarta State University on civil engineering & planning education program, accounting education study program, mathematics education program, study program of outdoor education and history study program. Address at Karangmalang, Yogyakarta. The study was conducted from March to May 2018.

The population in this study is all S.1 students who follow entrepreneurial learning in the even semester of academic year 2017-2018 at Yogyakarta State University. Sampling technique in this research use multistage sampling and purposive sampling, so the sample in this study amounted to 168 students and 5 lecturers entrepreneurial learning.

Data collection techniques were carried out covering the following aspects: (1) in the data

collection context component was done by using documentation and interview, documentation was done by assessing the relevance of RPS of entrepreneurship learning, interview conducted to lecturers about RPS relevance. (2) data input component was done by documentation, interview, questionnaire and observation, documentation and interview was done to lecturer. Questionnaires were given to the students, the observations made on entrepreneurial and documentation were carried out by looking at Permendikbud no. 49 year 2014. (3) on data collecting process was done by using documentation, questionnaires, observation and interviews, documentation done by viewing at RPS, questionnaires given to students, observations done on the implementation of entrepreneurial learning, and interviews conducted to lecturers. (4) on the product component of data collecting was done by documentation saw the at UAS value.

4. RESULTS

The results of this research were: 1) aspect context, entrepreneurship learning RPS in Yogyakarta State University was relevant with good category; 2) input aspects, learning materials, student characteristics, lecturer competence, facilities and infrastructure on entrepreneurship learning at Yogyakarta State University were into the good category; 3) process aspects, namely learning planning, learning process, learning method and student participation in entrepreneurship learning at Yogyakarta State University were into the very good category; 4) product aspect, namely the value UAS in entrepreneurship learning at Yogyakarta State University were into the good category. *(i'm sorry if the results I have not described more in-depth, I still finish it)*

5. CONCLUSION

1. In the context component in the information that the study program of civil engineering and planning does not have RPS, and obtained 3 courses that do not have the latest RPS is the study program of history history, study program of outdoor education and study program of accounting education. So it can be concluded from 5 courses only one study program that has the latest RPS is a program of mathematics study.
2. In the input component, lecturers need to pay attention to teaching materials that are delivered and adapted to the needs of the business world, the needs of students and potential students so that it can become better again. To improve facilities and infrastructure in the form of classrooms are very feasible and complete but for the use of entrepreneurial practice space some faculty do not utilize the existence of existing facilities, for example in accounting education courses that do not utilize the student center, mathematics education courses and study programs outside education schools that do not take advantage of its honesty canteen. As well as historical science courses and courses of civil engineering education and planning that have no entrepreneurial practice space in the faculty. While the competence of lecturers, when viewed from the last education not all of them have had economic education or entrepreneurship, if from business / business experience it is known that only one lecturer who has no business at all from accounting education study program.
3. In the process component, entrepreneurial learning programmed out-of-school education and civil engineering education only make the business plan not to practice entrepreneurship and need to be developed more contextually that is by inviting students to see entrepreneurship activities in the field or instruct students to directly entrepreneurship simply, this is done so that students not only understand entrepreneurship in terms of theory but also in practice by looking at the actual situation. While the other three courses are accounting study program, history study program of history and math study program doing entrepreneurship practice.
4. In the product component, it is recommended for lecturers to further improve the learning that is better understood by the students so that student achievement can be better.

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Strengthening Honesty Values Through Anti-Corruption Education And Pancasila and Civic Education At PISHS 1 Of Yogyakarta

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Abstract: In recent years, the moral problem of the nation has been trending topics in various circles ranging from the level of students to the public order. This can be known by the increasing habit of cheating, ditching the school, cheating teachers and parents, violence among students, stealing, gambling, smoking, drinking, free sex, corruption, collusion, and nepotism (KKN). Problems like this have become a habit among students, especially at the elementary, junior and senior high schools even up to college. The purpose of this research is to reveal: 1) strengthening honesty value through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta, and 2) factors influencing the strengthening of honesty value through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta. This research is a case study about the strengthening of honesty value through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta. Data collection is done through interviews, observation, and documents. Test validity of data is done by triangulation technique. The research data was analyzed by qualitative analysis technique of interactive model. This study yielded the following findings. First, the strengthening of the value of honesty can be done through: 1) the honesty canteen is established as a tangible form and is the right way to inculcate honesty, and anticorruption from an early age, with the aim of students being honest, confident, responsible, and trustworthy both in words, actions and deeds; 2) Pancasila and Civic Education subjects who always put emphasis on students to be honest in doing tasks, words, and actions, habituation prohibited cheat, and copy on the internet without listing the source. Second, the factors that influence the strengthening of honesty value in Public Islamic Senior High School 1 of Yogyakarta as follows. 1) Supporting factors that influence the strengthening of honesty values are: teachers provide examples, exemplary, worship, organizational activities, etc. 2) Inhibiting factors are: honesty canteens often loss, lack of supervision through CCTV, lack of mentoring, and supervision of teachers. 3) The solution, the strengthening of honesty value in the young generation is not only the responsibility and left entirely to the honesty canteen and teacher manager, but the cooperation of all teachers in the school, by way of supervision, routine assistance, and supported by family and community environment safety. The results of this study are expected to contribute to the younger generation in order to become good students, to be honest, to be examples and role models, whether in school, family, or in the community.

Keywords: Value of Honesty, Anti-Corruption Education, Pancasila and Civic Education.

1. Introduction

In recent years the moral problem of the nation has been trending topics in various circles ranging from the level of students to the public order. This can be known by the increasing habit of cheating, ditching school, deceiving teachers, parents, interpersonal violence, stealing, gambling, smoking, drinking, free sex, corruption, collusion and nepotism (KKN). These problems have become a habit among students, especially at the elementary, junior and senior high schools even up to college.

Asmani (2012: 7) argues that globalization provides facilities needed by humans, both negative and positive. Many people are lulled by obeying all their desires let alone have abundant sustenance and conducive environment. Morality decreases. Something that was once considered taboo, now becomes mediocre. How to dress, interact with the opposite sex, enjoy the night entertainment,

violence among learners, corruption, honesty, and consume drugs into the trend of the modern world that is difficult to overcome. Finally, the character of the nation's children turns into fragile, easily crashing waves, falling into negative cultural trends, and not thinking about the consequences. The moral principles, national culture, and struggle disappear from their characteristics.

This opinion reinforces the concrete picture that the nation's morality is beginning to erode from student to state leader. In this regard, it is not wrong to assume that the progress of a country is not only derived from the aspect of natural resources and abundant human resources or a country led by the political elite or intelligent state leaders only, but the progress of a country is influenced by the moral quality the good of the nation itself which is the guardian of the welfare and progress of a country. Moral nation has become one of the main determinants and supporters of the welfare state. Along with this, Lickona argued that the moral aspect relating to the progress of the country, there are ten signs of the age of decline of the teenager to watch out for. At present the perceived moral degradation is not only focused on adolescents but on the whole the political elite, the leaders of the country who have lost their footing, are weak in faith to the power and forget the responsibilities they have to imitate. The ten signs are: 1. Violence and vandalism; 2. Stealing; 3. Cheating; 4. Disrespect for authority; 5. Peer cruelty; 6. Bigotry; 7. Bad language; 8. Sexual precocity and abuse; 9. Increasing self-centeredness and declining civic responsibility; and 10. Self-destructive behavior (Lickona, 1992: 13-18).

Lickona's view of the ten signs of the decline of the age of adolescence leading to the destruction of what Marianto (2002: 2-3) suggests is that. 1) Increased violence among students; 2) The use of language and bad words; 3) The influence of strong peer groups in violence; 4) Increased self-destructive behavior such as using drugs, alcohol and free sex; 5) The blurring of good and bad guidelines; 6) Declining work ethic; 7) The less respect for parents and teachers; 8) Absence of a sense of responsibility as a good citizen; 9) Often lie; and 10) are hostile to each other and suspect.

Based on the two expert opinions show that in this contemporary era the young generation and leaders of the state are no longer grounded in moral values in everyday life. Many teenagers or students and leaders of the country who still put forward a noble character but not a few who ignore it.

This is evidenced by the high number of state officials and students who use language and bad words, decreased work ethic, high corruption rate by state officials, increased self-destructive behavior by abusing drugs, alcohol, free sex, and a sense of mutual suspicion and hatred between others that can be seen from the rise of bullying practices in schools and brawl between learners.

The rise of behavior that deviates from the values and social norms indicates the moral degradation of the nation increasingly real and more worrying. Referring to the results of the study of the Institute of Love and Humanity Studies and the Business and Humanities Training Center (LSCKPUSBIH) (Asmani, 2012: 24-25) suggests that in five homeland cities involving 1666 respondents, 16.35% of 1,388 adolescent respondents claimed to have have sex out of wedlock or free sex. The results show that 42.5% of respondents in Kupang, East Nusa Tenggara (NTT), have sex outside of marriage. While 17% of respondents in Palembang, South Sumatra, Tasik Malaya, and West Java also claimed to take the same action. Singkawang, West Kalimantan about 9% adhere to free sex. Even worse in big cities such as Jakarta, Bandung, Yogyakarta and Surabaya exceeded 50% and Yogyakarta occupied the highest number of so many cities in Indonesia that is 97.05% teenage have done free sex.

The results above confirm that there is a shift in values and moral values in adolescents. This will be a scourge for the sustainability of a nation if the young people as the younger generation of the nation have bad morals, the possibility of such bad behavior will incarnate and spread to other bad behaviors such as lying habits, and the hedonic nature that trigger corruption behavior. Various problems that occur indicate that the Indonesian people today, especially among students have experienced a moral decline and shift of values. To overcome and prevent the spread of deviant behavior among adolescents, then one alternative that can be used is through the education system.

National education system needs to be improved in order to form a positive mindset in the young generation, the applied education must be based on the character that is able to instill and nourish the noble character of the young generation. In order to improve and develop the nation's noble character requires the involvement of educational institutions one of them through the school. School is an educational institution that has the role of disseminating wisely cultural values for learners, apart from the parents and community environment as the main character of character education.

Schools can be the culmination of character education to build the character of learners. The world of education, to achieve the success of educational goals required the role of teachers, principals and parents of students themselves because between the school environment and family has an important role in supporting the achievement of educational goals. In addition, most importantly there are some elements of the curriculum, the formal curriculum in the school that is hidden curriculum. Hidden curriculum as a hidden curriculum associated with values that cannot be measured but can be considered from the attitude made by someone. One of the hidden attitudes is the attitude of honesty.

The value of honesty should be instilled early in the formation of learner characters such as teaching and learning in the classroom, extracurricular activities, habituation, and character values culture. Thus, the development of character education should be developed with various models of development by schools to achieve objectives in accordance with the mandate of Law no. 20 of 2003 on National Education System. The purpose and function of national education is to form learners with dignity, intelligence, faith, skill, creative, and independent so as to create a generation that has a noble character and make good and smart man (being smart) (Rukiyati, 2013: 196 -203). The objectives of national education are in line with the objectives of Pancasila and Civic Education that shape the quality of the citizen's good personality, responsibility, independence, and love of the country (Judge et al, 2016: 9).

Another opinion which confirms that the Indonesian nation is experiencing a moral decline contained in the opinion of Agustian (2008: 8-9) there are seven moral crisis in the midst of Indonesian society, namely: 1) the crisis of honesty; 2) crisis of responsibility; 3) do not think far ahead; 4) crisis of discipline; 5) crisis of togetherness; 6) crisis of justice; and 7) crisis of concern. The moral crisis is not only felt by the Indonesian people, but other countries such as America, and England, both countries are suspected to have been in poor condition in terms of morality nation. Signs of moral crisis of the nation among the students and the public order more perceived by the Indonesian people because of the failure of national education in shaping the character and morals of the nation.

Asmani (2012: 22-23) argues that current Indonesian educational practice tends to orientate to hard skill based education (technical skills), which is developing Intelligence Quotient (IQ). In order to capability Soft skills contained in Emotional Intelligence (EQ) and Spiritual Intelligence (SQ) is very less. Today, a process of learning at school even in college measures success in learning more on numbers or grades so that most teachers have the view that learners who have high exam results are good learners of their competence. Thus, it will also change the learning orientation of learners in the wrong direction, the orientation is just how learners get high marks in test, grade, and pass the national exam. It will also encourage learners to do a copy and paste in the task so that students do not understand the benefits and substance of the taught material (Jaenudin, 2010: 3).

The universal implementation of formal education in Indonesia has not been successful in carrying out its duty to form learners with dignity, intelligence, noble character, proficient, critical and democratic in accordance with the mandate of Law no. 20 of 2003 on National Education System. The failure of educational institutions in shaping human character is one of the causes because of the lack of anticorruption education in building honest character.

Educational institutions are currently too focused on programmed curriculum and neglect a bit of anticorruption education that in fact contains many good values that can strengthen the character of student citizenship, consequently the indicator of educational success is only based on cognitive so that students are only required to really understand about what is learned but does not provide assurance that students will apply it in the pattern of life in the general public with the hidden curriculum needs to be presented intensively in the world of education to form a smart and good man.

Amin (2015: 5) argues that activities in the hidden curriculum are the activities of educational units that are general and not directly related to a subject to assist the development of learners according to their needs, potential, talents, and interests. Furthermore, the activity is expected to have a significant contribution to the success of learners in schools, especially for the success of character education.

The phenomenon of moral decadence and widespread violence indicate the need for character education presence. Berkowitz (2012: 5) argues that character education is a potentially powerful tool in the child's critical process and adolescent development, a process in which the school should (and

certainly will) play a central role. Being proactive, comprehensive, collaborative, and scientific about it will only make character education initiatives more likely to be effective. The future of man depends on the character of the youth and how that will manifest itself when the youth becomes an adult citizen. Intelligent, comprehensive, effective character education will significantly contribute to a positive future.

This opinion asserts that character education is a potentially powerful tool or curriculum that has an influence in the process of forming a critical attitude in children and adolescent development. Schools have a role in shaping the character of learners to be proactive, collaborative, and critical through character education. The application of comprehensive and effective character education will contribute to the progress of a country.

Character education developed in schools comprehensively will indirectly shape the character of citizenship in learners. In line with that school as an educational institution has a big role in developing character education because the school serves as a center for moral values for students through a series of learning and extracurricular activities that exist. MAK (2014: 142-164) argues that moral and civic education is an essential element of intact private education as it aims to foster positive student values and attitudes. Schools should promote this in the school curriculum, as well as extracurricular activities, however, resources allocated to elementary schools are somewhat limited when compared to secondary schools.

This opinion asserts that character education is concerned with moral education and citizenship. Moral and citizenship education is an important element of personal education as it aims to foster the values of students' positive attitudes. Schools should promote in the curriculum because curriculum is a component that has a strategic role in education.

The teacher's figure is an example and a model for students and students who are in line with Sukmadinata & Syaodih's opinion (2011: 194) that no matter how good a curriculum is, the outcome depends very much on what the teacher does in the classroom. Thus, teachers play an important role in the preparation of the curriculum. This is a factor in character building through anticorruption education. The same opinion is also conveyed by Arifin (2011: 7) that the influence given by personal teachers, learners, the atmosphere of learning, and the school environment affect the positive character of students that occur through anticorruption education.

Anticorruption education is expected for an educational institution to form a personality. The forms of anticorruption education that influence the learner can be given through the expectations of a teacher to the learners. What the teacher hopes to be a benchmark of the success of the teaching process that he gave.

Rosyada (2004: 32) argues that the curriculum that delivers the students according to their ideal expectations is not enough just the curriculum to be studied, but there is a strengthening of honesty value that is theoretically very rational affecting the students, both the school environment, the classroom atmosphere, the teacher interaction pattern with students in the classroom, even on school management policies and management in vertical and horizontal interaction relationships.

Experiences that may affect the character of the student and become the core of anticorruption education include school habits applying discipline to the students, the precision of the teacher in starting the lesson, the ability and the way the teacher controls the classroom, the teacher's habits in well-dressed, clean, orderly, comfortable school environment noble student personality. There are many things schools can do in character education in between, school habits of applying discipline to their students, teacher precision in starting lessons, teacher delivery and behavior, a neat, orderly, clean, and beautiful school environment are things that can affect the way thinking and behavior of students. All of that if done repeatedly on a consistent basis to learners and become a habit that is done everyday will produce a character of learners.

Through the reinforcement of honesty values, students will be guided and prepared for the future by equipping students with skills such as noble personality skills, leadership, discipline, patriotism and creativity. Character education development can be divided into four parts, namely teaching and learning activities in the classroom, daily activities in the form of education unit culture, co-curricular and extracurricular activities, and daily life at home and community order.

Schools have difficulty organizing programs that build character values because of the limited time, lack of supervision and extra teacher supervision. Problems that are not so important to the fear and fear of everyone because it can hinder the progress of education in Indonesia. Therefore,

Indonesia has difficulty in giving birth to an honest, fair, and wise leader. Leaders are expected to solve the problems of the nation. However, it cannot be denied if the existing problems are rampant such as corruption.

Strengthening the value of anti-corruption education is not easy because corruption has been entrenched and the common enemy for the people of Indonesia. Even become an interesting topic and continue to be discussed by student activists, non-governmental organizations, electronic media, print, and mass media both at the center and at the local level.

Pito et al (2013: 405-406) argue that corruption is a disgraceful act and deprives others of rights, extortion, embezzlement of state money, exploits positions for personal gain and betrays the trust of the people. Corruption can affect the lives of many people because the funds should be managed for the public interest and welfare of society such as the construction of mosques, highways, schools, etc. so many parties feel harmed.

With regard to the issues already raised, the researcher attempts to provide one concrete solution in preventing corruption, which instills anti-corruption education early on, as did Public Islamic Senior High School 1 of Yogyakarta. The implementation of anticorruption education in Public Islamic Senior High School 1 of Yogyakarta is through honesty canteen, honesty canteen, schools provide honesty cafeteria and merchandise whose contents are food and beverage of various forms, which is supply around cafeteria, complete with price tag and provided money box which is useful for accommodating payments from students. If there is a change, students and students take and calculate their own change from the box provided by the honesty canteen manager. The canteen looks very simple but has a good effect in practicing honesty, mentality, responsibility, confidence and trust from school children.

Eradicating corruption and naming honesty values to students and students is a shared responsibility and needs to be done in various ways to campaign for anti-corruption education both in school and community continuously. The family environment, society and education have an important role in instilling anticorruption education, teaching honesty values with the aim of raising awareness and awareness to fight the various acts of corruption that occur at this time.

In line with the above opinion that the strengthening of honesty value can be done in various ways one of them through learning subject of Pancasila and Civic Education. Cogan (1999: 4-8) suggests that Citizenship Education is a school subject that is designed to prepare young citizens, so that later as an adult can play an active role in society. Citizenship Education is an education that can shape attitudes and behavior of good citizens. In a democratic country, Citizenship Education should be a major concern. There is no more important task of responsible, effective, and educated citizen development (Branson, 1998: 5-9). Citizenship Education is broadly defined to include the process of preparing young people to take on roles and responsibilities as citizens, and in particular, the role of education included in schooling, teaching, and learning in the process of preparing citizens (Kerr, 1999: 2-7).

Research on the strengthening of honesty value through Anticorruption Education and Pancasila and Civic Education at Public Islamic Senior High School 1 of Yogyakarta was conducted with the aim to transmit awareness of the importance of honesty to all parties who care about the success of this nation in building the character of its young generation. Educational institutions as a crater of candradimuka in the process of intellectual, emotional, and spiritual maturity of students to create a better, stronger and stronger nation gold generation, the child grows up to be a good child and can boast both parents and the surrounding community, in the future will come.

2. Material & Methodology

This type of research is a case study on strengthening the value of honesty through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta with a qualitative approach. The type of case study used was a single holistic case with a one case design and placed a case as the focus of the study (Yin, 2009: 46). The research was conducted in Public Islamic Senior High School 1 of Yogyakarta, which is located at Jl. C Simanjuntak, No. 60, Terban, Gondokusuman, Yogyakarta City, Yogyakarta Special Region, 55223.

Public Islamic Senior High School 1 of Yogyakarta was selected as the location to conduct the research because it is one of the schools that stood in a strategic area that prioritizes character

education that is distinctive and superior for learners that is to build an honest character. The research period is November 17th to 30th of December 2017. Begin the observation, interview and documentation. Researchers conduct research activities according to the stages specified. That way, researchers can be maximized in obtaining data related to research. For research object, researchers deliberately determine the people who provide information with consideration of information provided quality and appropriate as required. The object of the research that have been determined, namely: 1) Deputy Head of Student Affairs; 2) KDP teachers; 3) Counseling Guidance Teachers; 4) Trustee Honesty Canteen, and 5) Students. The data were taken from books, documents, and other information related to the subject of research. Techniques and Instruments of Data Collection, this study uses data collection techniques through observation, interview, and documentation. To test the data validity, triangulation technique is considered relevant. The type of triangulation used is technical triangulation (Sugiyono, 2015: 397). Furthermore, researchers will conduct participatory observation in depth, and do the documentation. Thus, the researchers used triangulation techniques to ensure the actual conditions in Public Islamic Senior High School 1 of Yogyakarta. Data analysis technique used in this research is non-statistical analysis technique that is done to data that is qualitative. Miles and Huberman (1994: 12) suggest that activities in data analysis, namely: Data Collection, Data Reduction, Present Data (Data Display), and Conclusions: Drawing / Verifying.

3. Results and Discussion

Strengthening the Value of Honesty through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta

There are several strengthening of honesty values which is done by Public Islamic Senior High School 1 of Yogyakarta teacher, as follows.

Honesty Cafeteria / Anti-Corruption Education

Nurdjana (2005: 12) states that corruption is an illegal act, can harm the people and the state either by corruption, as well as by embezzlement of state money so that many parties who feel harmed and corruption is an action contrary to the values that exist in Pancasila. Therefore, the value of honesty is urgent to apply to existing schools in Indonesia.

Many teachers are concerned about the rise of corruption in Indonesia. Therefore, awareness to improve the state of education is urgent to do because with it students and students will be more responsible and honest in applying honesty canteen, and there should be efforts to prevent corruption by way of anti-corruption education. Implementation of anticorruption education through honest canteen cultivation is a conscious effort to provide understanding and prevention or combat corruption, and can be a place for strengthening honesty, discipline, openness and responsibility values to students from an early age. Anticorruption education will be more effective when applied in various environments either in school, household, or in community confusion. The honesty canteen is a long-term investment that results cannot be seen in an instant. It takes years to find out whether the anti-corruption reinforcement effort is successful or not in every student, but that is important for teachers who have tried to do something positive (Wibowo: 2013; Handoyo, 2009: 13).

Eradicating corruption is the responsibility of all of us and institutions in Indonesia, both NGOs, schools, local government and central government. One of the basic values that need to be instilled in the formation of anticorruption behavior is the value of honesty by encouraging honesty canteens that start from the school level to the community environment. The implementation of honesty canteen in Public Islamic Senior High School 1 of Yogyakarta is a very good effort in practicing honesty of students and students to get used to doing honest. If students and students early on apply the value of honesty in their daily life, then for the future time students are able to always behave honestly and anticorruption.

Strengthening the value of honesty and anticorruption education in students and students can be done in various ways, namely: through the honesty canteen, through guidance, assistance, incorporating anticorruption materials into the curriculum, training, scout activities, through subjects Pancasila and Civic Education, and Religion, However, which is considered effective and that has a very significant effect to strengthening the value of honesty in the school environment is through the honesty canteen. The existence of honesty canteen can contribute in shaping the responsibility, independence, mindset, attitude, and behavior of anticorruption.

The implementation of honesty canteen is an anticorruption practice and a way to strengthen honesty to students and students in the environment of Public Islamic Senior High School 1 of Yogyakarta. Later learners will be faced with two choices that want to apply honesty according to his conscience or not. Student mentality is still one of the challenges that must be faced in developing honesty cafeteria in Public Islamic Senior High School 1 of Yogyakarta. The honesty canteen should be applied at an early age because the honesty canteen trains students and students to talk and do what they are, without covering up with lies (Wibowo, 2012: 6).

Strengthening the value of honesty in Public Islamic Senior High School 1 of Yogyakarta has been running well because it is supported by several factors namely through anticorruption education. Cafeteria honesty / anticorruption education one-on-one activities held in Public Islamic Senior High School 1 of Yogyakarta to train students' honesty and students to be good students and anticorruption so that the students grow up to be good, wise, independent, and can be a good leader who is ready bring changes to the country of Indonesia.

The honest canteen is a canteen that sells food and drinks on display in the canteen. The cafeteria is available a handy cash box to collect payments from people who buy food or drinks. When there is change, students and students take and calculate their own change from inside the box. Implementation of honesty canteen emphasizes on habituation appropriate to anticorruption behavior. Values invested in honesty cafeteria are: discipline, honesty, hard work, responsibility, courage, simplicity, fairness, openness, and caring. The establishment of the school's honesty canteen is expected to train students' independence as well as generate a deep understanding of the importance of anticorruption education from an early age, in particular the value of honesty with honesty canteen as a medium in channeling value education, as a means of strengthening honesty. The canteen of honesty is also used for the strengthening of anticorruption attitudes and is expected to become the seeds of anti-corruption later (Rabbi & Nachrowie, 2015: 29; Gurning Mudjiman. & Haryanto, 2014: 93-102).

Canteen of honesty is a cafeteria run by students based on honest paying method. Cafeteria honesty in Public Islamic Senior High School 1 of Yogyakarta in the implementation is managed by students and students who are accompanied by honesty canteen counselor, honesty canteen in place in a very strategic place like the hall, the teachers' room, in the classroom, and outside the classroom. The cafeteria already has a price to pay. All transactions proceed with the awareness of paying what the price of the goods purchased. The cafeteria is left open unattended by the cashier, all goods are plastered with price tags and the buyer pays consciously into a box. If the money entered into the box needs a change, the buyer takes his own change. All transactions run unattended, armed only with honesty. Many teachers in Public Islamic Senior High School 1 of Yogyakarta who claim that honesty canteen implementation can have a positive impact and have a significant influence in the strengthening of honesty value to students and students, can train students honesty, students learn to behave honestly and be obedient when no one is supervising, learning honestly to yourself, can directly touch the awareness and attitude of students. A value of life that became the forerunner of life free from corruption.

With the honesty canteen in Public Islamic Senior High School 1 of Yogyakarta students are expected to re-train their conscience at the time of buying something in the canteen without being supervised by the guards. The canteen of honesty is one good way to practice honesty and prevent corruption because it can destroy the mental, public and Indonesian beliefs. Public Islamic Senior High School 1 of Yogyakarta is expected to be an example so that its graduates can become honest human resources so that it can help positive change in society.

Honesty Cafeteria Goal

Cafeteria honesty is one effective way to strengthen the attitude of anticorruption in students and girls. The purpose of honesty canteen according to Wibowo (2012: 6), as follows.

- a. The importance of strengthening the values of honesty in students and students because it is the next generation of the nation that must be educated and equipped with science. The application of honesty in every school as a place for students and students to equip themselves with anti-corruption, and as the initial foundation for students and students as adults later with the habituation of honest attitude.
- b. Cafe canteen applied as early as possible in order to shape attitude and mental anti-corruption better. Thus, students and students are more independent and will become the next generation of a better nation for the future of the Indonesian Nation.

- c. The canteen of honesty to be the right media for the strengthening of honesty value early on.
- d. Cafe canteen as the Attorney General's strategy in combating corruption: the preventive, repressive, and educative.
- e. Conduct of honesty as a process of forming the behavioral development and honest character of students and schoolgirls and as a means of applying the values of honesty that has been taught in schools.
- f. The canteen of honesty trains the student to behave honestly, conveys things for what they are, and trains the student to be more responsible in every action given.
- g. The Canteen of honesty trains students to be obedient and obedient to the norms, rules, regulations that apply both at school and in society.

Honesty Canteen Cafeteria

The honesty canteen can provide habituation in students and students who are in Public Islamic Senior High School 1 of Yogyakarta. Habituation of honest attitude and responsibility can train students and students in Public Islamic Senior High School 1 of Yogyakarta to always be responsible for the actions done, and behave honestly by paying and taking change. Habituation by way of transactions in the honesty canteen can increase self-confidence and motivation of students and students to always do honest. Students and students are entrusted fully in conducting transactions in the honesty canteen honestly and responsibly. Pembina, teachers and students who participate in supervising and controlling the canteen of honesty.

KDP Subjects

Sapriya & Winataputra (2004: 33) Civics (Pancasila and Civic Education) can equip students with adequate knowledge and intellectual skills and practical experience that students must have in order for student competence to be applied in the form of participation. Therefore, Civic learning should rest on the competence of citizenship for all levels. Knowledge of citizenship, skills, values and attitudes that should be taught explicitly and systematically at every grade level and should be integrated into the entire curriculum. This should be one of the main focal points in each class and help students to gain skills in social studies. The curriculum helps students to acquire skills such as critical arguments which are essential skills for the citizenship of active democracy (Doganay, 2012: 35-36). Civics (Pancasila and Civic Education) have an important role to educate children of good character. It is undeniable that the subjects of Civics (Pancasila and Civic Education) one of the subjects that have a big share to educate the nation's children, and obey the rules that apply (Halstead., & Pike, 2006: 40).

The purpose of Pancasila and Civic Education is to foster the awareness of basic obligations in the defense of the state with the behavior of the case of the homeland as well as in the defense and security of the state with the consciousness of the nation and state with integral mindset. As indicates that the goal of the Civic learning process is to prepare young people to become citizens with the knowledge, skills and values necessary to participate actively in their communities (Bakry, 2014: 8-9).

Pancasila and Civic Education also has a goal to strengthen the value of the character as presented by Halstead & Pike (2006: 40), "The values that exist in the Civics (Pancasila and Civic Education) are values that are connected with the general public, moral education is only concerned with personal virtues or character qualities such as value- value of society ". Arthur, Davies & Hahn (2008: 399-410) in another literature reiterates that: "Integrating character education and Civics (Pancasila and Civic Education) is one of the most comprehensive and effective approaches". The statement reinforces the effectiveness of Civics (Pancasila and Civic Education) and character education that is integrated into a unity in education. Educating values is not easy. To educate the value of a teacher must have the ethics and morality contained in the subject matter, and then convey it along with learning materials. Therefore in educating the moral of a teacher Pancasila and Civic Education must really understand what is meant by citizenship and how its role to be able to transfer knowledge to learners (Sigauke, 2013: 126-139).

Darling (2002: 229-247); Althof & Berkowitz (2006: 495-518) states that there is a link between Civics (Pancasila and Civic Education) and character education. Civics (Pancasila and Civic Education) and character education are a unified whole, as Arthur states, Davison & Lewis (2005: 239) who argued that character education is a particular approach to moral studies and educational values, which are closely related to Civics (Pancasila and Civic Education). Civics (Pancasila and

Civic Education) in Indonesia is not just limited to the formation of a personality who is Indonesian or Pancasila Education. Civics (Pancasila and Civic Education) also discuss social behavior contained in the community, including the formation of national character. By studying Pancasila and Civic Education, Indonesian people are expected to be smart and good citizens (Fadil., Fauzi., & Solihatin, 2013: 1-14).

Good character is the goal to be achieved from Civics (Pancasila and Civic Education) by various countries in the world. In relation to the goals of Civics (Pancasila and Civic Education) who want to shape the good character of citizens, it means that a Pancasila and Civic Education teacher is the spearhead of Civic learning in schools must be able to educate the values, morals and character to the students (Lickona 1991: 162; Kerr, 1999: 7; , & Vontz, 2001: 41).

The purpose of Pancasila and Civic Education is in line with the vision of the mission of Public Islamic Senior High School 1 of Yogyakarta which always apply the values of character education, one of which is the character of honesty. Through the Pancasila and Civic Education teachers who always prioritize the value of honesty in the school environment that is honest in replication, UTS and UAS in finding lost items directly returned to the school so that the goal is achieved that always demand an honesty to students so that when the students plunge into the community can keeping the good name of the school. In addition, it is supported by a conducive and anti-violating environment against the rules so that because it is supported by such a conducive environment, the creation of good students can bring about changes in people's lives.

Factors Affecting the Strengthening of Values of Honesty through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta

Strengthening the value of honesty does not always go well in line with expectations. There are several factors that influence the strengthening of honesty value, both supporting factors and inhibiting factors in strengthening the value of honesty.

Factors Supporting Strengthening Honesty Values in Public Islamic Senior High School 1 of Yogyakarta

There are several supporting factors that can affect the success of an activity or plan, one of them as follows.

Teachers provide examples, examples, worship, regular recitations, organizations, MAKRAB activities, are strictly prohibited to copy, and copy on the internet without listing the source, delayed SOP, picket book, flag ceremony, and extracurricular activities developed at Public Islamic Senior High School 1 of Yogyakarta include: PIK R, Men's Basketball, Core Platoon, Graphic Design, Journalism, Choir, Women's Basketball, Anti-Drug Task Force, Tahfidz Qur'an, MANSA COUSTIK, Hadroh, Ambulance Board Scout, MPS, Core Platoon, KIR, Badminton, Graphic Design, Futsal, Tennis Desk, PMR, Rohis, Calligraphy, Nature Lover, Mandarin, OSIS, Choir, Scout Class X, Pencak Silat, Dance, Futsal, and MTQ which always train and develop students to express themselves according to the talents of interest in self-students so that through these activities students can know how to manage activities within the organization, not just how to manage the activities of the organization but there are values that can be taken in the event n is the value of honesty either through the way management of management in the organization, organizational administration, correspondence, and other activities that can increase the value of student honesty so that through the habits students can feel the benefits.

Factors inhibiting the Strengthening of Honesty Values in Public Islamic Senior High School 1 of Yogyakarta

There are several inhibiting factors that can affect the strengthening of honesty values, as follows. Parents in the family environment are required to choose an environment that supports the education of their children's character and avoid poor community environmental conditions. Because when the child is in a community environment that is less good, will adversely affect the development of the personality or character of the child. Similarly, schools or madrasas as a formal educational environment for a child, need to choose a supportive environment from the local community and enable the education (Kurniawan, 2013: 21).

The opinion confirms that the success of educating children depends on environmental support. Therefore, the honesty canteen often loses because there are several factors, namely the lack of awareness and honesty of the students so that there are students who take no pay, and some are taking

more but counting only a few so the canteen is often loss and experience obstacles. Cafeteria honesty often loses but does not lower the spirit of teachers in the madrasah to continue to fight for honesty of students because of the honesty of one of the foundations or capital for students to become a good and successful people. Barriers in Honesty Canteen Client Application. The honesty canteen barrier in Public Islamic Senior High School 1 of Yogyakarta. Barriers from students, there are still dishonest students when transacting in the honesty canteen. There are students who take foods and drinks without paying, take more change, and there is also a debt but forgot to pay it. Barriers from teachers, teachers have difficulty managing, overseeing the honesty canteen due to limited time, teachers should focus on teaching students and students and students in the classroom. Arise of boredom, boredom and ignorance of the teacher. Obstacles that occur in the implementation of honesty canteen as a strengthening anti-corruption attitude. Lack of awareness of parents to pay attention, attention and care about the behavior of their children. So that her children do not behave honestly in the canteen of honesty, lack of discipline and also the lack of awareness of students in following the learning activities.

Lack of supervision through CCTV so that there are students who do something that is not desired by the father of the teachers in the madrasa one of them cheat on the exam and the lack of mentoring and supervision of the teacher so that there are students who cheat and make mistakes that can endanger the students themselves.

The solution taken by Honesty Canteen Manager, and KDP Teachers in Overcoming Barriers that Happen in Strengthening Honesty Value in Public Islamic Senior High School 1 of Yogyakarta

The family environment becomes the site of a functioning socialization in the formation of character or personality as individual beings, social beings, moral beings, and religious beings. The experience of living together in the family environment will contribute greatly to the formation of the child's personality. The family is an educational environment that is quite effective and efficient in an effort to deliver the next generation to equip themselves with the best possible so that it can be a reliable, skilled, and tough generation. A harmonious, harmonious, and peaceful family will affect the psychological condition and character of a child. On the contrary, the child will be less devoted and even perform acts outside the moral of humanity, unless effected by disharmony in the family environment (Salim. & Kurniawan, 2012: 127-136).

Although every child is born in a state of fitrah (good). It does not mean a lifetime will always close and do well. It is possible that in the development of his life it turns toward negative deeds. All very likely, positive potential may remain positive but may also turn negative. There are many influencing factors. One of them is a very determining factor is the influence of the environment. However, if there are no opposite influences, a child will actually realize his / her fruits continuously throughout life (Mohamed, 1997: 26).

The opinion asserted that the strengthening of honesty value in children must be supported by family environment and safe society, it cannot be denied that the emergence of the sense of security and goodness of students caused by the environment and the community is safe and good. Therefore, the environment is very influential in this life so that the environment determines the goodness and badness of students, if the environment is good then it is easy for students to follow him for example there are friends who often worship then the other students followed but if the environment is not good then the student is affected and easily follow the environment so that many students get drunk, gambling, fighting, etc.

Strengthening the value of honesty in the young generation is not only a responsibility and left entirely to religion teachers and Pancasila and Civic Education but also the cooperation of all teachers in the school with the hope that such cooperation can prevent students who commit violations that can endanger themselves and others.

Regular supervision and assistance is important because it is one good and appropriate way to raise the awareness of students who make mistakes. Given the supervision and mentoring of teachers, this may reduce the problems that occur in madrasah so that madrasah feel peaceful, safe, and prosperous.

4. Conclusion

Strengthening the Value of Honesty through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta

Through a canteen of honesty established in the framework of strengthening and efforts to support the value of honesty and education anticorruption. The target students are honest, trustworthy in words, actions and deeds.

Through the subjects of Pancasila and Civic Education which always prioritize and emphasize to the students to be honest, acts cheating, honest in doing the task, honest in word and action, and so forth.

Factors Affecting the Strengthening of Values of Honesty through Anticorruption Education and Pancasila and Civic Education in Public Islamic Senior High School 1 of Yogyakarta

- 1) Supporting factors that influence the strengthening of honesty values are: Providing examples and examples, worship, regular recital, organization, MAKRAB activities, are strictly prohibited from copying and copying on the internet without listing the source, delayed SOP, picket book, flag ceremony, and activities extracurricular developed in Public Islamic Senior High School 1 of Yogyakarta.
- 2) Inhibiting factors, namely: honesty cafeteria often loss, the surveillance through CCTV, and the lack of mentoring and supervision of teachers so that there are students who cheat.
- 3) The solution, the strengthening of honesty value in the young generation is not only the responsibility and left entirely to the teachers of religion and Pancasila and Civic Education but also the cooperation of all teachers in the school, supervise, assistance routinely and supported by family environment and safe society. The results of this study are expected and contribute to young generation to be the best people, soleh solehah, in school, family, and in community.

Suggestion

The results of this study indicate that Public Islamic Senior High School 1 of Yogyakarta has strengthened the value of honesty through honesty canteen / anticorruption education and Pancasila and Civic Education. Therefore, the results of this study can be used as a reference for schools that want to adopt a way of strengthening the value of honesty that has been done. Strengthening the value of honesty done by Public Islamic Senior High School 1 of Yogyakarta can be followed by other schools. Strengthening the value of honesty can be exemplary, for example, honesty canteen, Pancasila and Civic Education subjects, worship, good habits etc .

The results of this study can provide recommendations to all parties concerned about how to develop students to be a good, honest, fair, responsible, wise, anticorruption, and independent. In order to avoid blaming each other.

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Implementation of Child Protection Against Victims of Sexual Violence Based on Local Wisdom

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Abstract:

Keywords: Legal Protection; Child Victims of Sexual Violence

1. Introduction

Child protection is not only the responsibility of the government but also part of the community either through child protection institutions, religious institutions, non-governmental organizations, charitable organizations, social organizations, businesses, mass media, or educational institutions. Nevertheless, there are still many children whose rights are violated, and become victims of various forms of violence, exploitation, mistreatment, discrimination and even inhumane acts against the child, without him protecting himself, and without adequate protection from his family, community and government. One of the criminal forms that has recently occurred in the community is sexual violence against children.

This is in line with research by Ratna Artha Windari [1] discussing law enforcement on child rights protection in Indonesia, but in reality the legal protection is not maximized, reflected in the high level of violence in children especially sexual violence, law enforcement on child rights protection will be effective where appropriate to the cultural substance of society, the mentality and patterns of good law enforcement behavior, legal awareness and compliance in that society.

Sexual violence against children is a form of child abuse in which older adults or adolescents use children for sexual stimulation. Statistics show that cases of sexual violence are much more common in children, with adults almost always the perpetrators, whether those with family relationships, such as fathers or siblings, neighbors, known people, to unknown persons.

Based on the study findings the impact of sexual violence on children tend to damage the victim's mental even often experience mental retardation. Researchers found a five-year-old kindergarten boy was raped by his neighbor, the boy took months to work with psychological counseling and psychiatric counseling, and after being co-operative did not recover as before or as before. There is a change in hair-like behavior and refusing to wear a skirt.

Adagium The nation of Indonesia is known as the nation of pity children. Apparently this is just a myth, there are many cases of rape and abuse of children who are not taken seriously by law enforcement. Even sexual violence against women and children activists also seem picky cases and the number of unreported cases. There is currently a widespread tendency in Indonesia about how children are treated and how they are neglected when victims of violence or undue treatment.

Child sexual violence is an extraordinary crime that gives long and profound effects. To guarantee the right, the government passed legislation which specifically regulates the protection of children, namely Law Number 23 Year 2002 on Child Protection. Child protection is all activities to guarantee and protect children and their rights in order to live, grow, develop and participate optimally in accordance with human dignity and values, and be protected from violence and discrimination (art 1 of 2 of Law No.23 /2002). Observing this law, child protection efforts need to be done as early as possible, ie from the fetus in the womb until the child is 18 (eighteen). Beginning with a comprehensive, comprehensive and comprehensive conception of child protection, this law places the obligation to provide protection to children on the basis of the following principles: Nondiscrimination; Best interests for children; Right to life, survival and development; and Appreciation of children's opinions.

This is also explained in the research of Manpreet [2] that the protection of the law against the rights of girls as victims of sexual exploitation, this research disseminates the provisions of law regulation article 66 Law Number 35 Year 2014 About Child Protection involving various companies , trade unions, non-governmental organizations, and societies in the elimination of child economic and / or sexual exploitation. In contrast to previous research the authors tend to focus more on the implementation of the protection of the Delima child's social protection house against victims of sexual violence in Padang Pariaman district through local wisdom that has been established between the community and the protection house.

2. Related Works/Literature Review

As the next generation of ideals of the nation, children are the future of the nation. Therefore every child has the right to survive, grow, and develop, participate and is entitled to protection from acts of violence and discrimination as well as civil rights and freedoms. Related to this, Haradhan Kumar Mohajan [3] examines the implementation of child rights protection in Bangladesh which still employs child labor, the number of crimes against children, child oppression, street children and child rights violations. In this study it was revealed that UNICEF has taken steps to fund all children and reduce child labor and other child abuse. An attempt has been made to create an environmentally friendly child. Differences of research with the author is the author focuses on the implementation of the protection of victims of sexual violence by the House of Social Protection of Pomegranate Children.

The same study was also conducted by Lisa M Jones, David Finkelhor and Jessica Beckwith [4] . This study discusses the rights of child victims of sexual violence by press coverage to the public at the University of New Hampshire US, if the identity of child victims of sexual violence known to the public will cause trauma depth, difficulty restoring, minimizing the future and hampering cooperation with the authorities, the US government provides additional protection for victims of sexual violence other than existing protection. The difference of this study with the authors, the author more focused on the implementation of the protection of victims of sexual violence by the House of Social Protection Pomegranate Children, the author not only protect his identity but also trying to make the child can be strong and confident in his future.

On the other hand, Ratna Artha Windari [1] discusses law enforcement on the protection of children's rights in Indonesia, but in reality the legal protection is not maximized, reflected in the high level of violence in children, especially sexual violence, law enforcement on the protection of children's rights will be effective when in accordance with the cultural substance of society, good law enforcement, awareness and legal compliance in the community. The difference of this study with the author's research, the author is more emphasizing the implementation of protection against victims of sexual violence by the Social Protection House of Delima Children in Padang Pariaman District.

In line with the research authors, research conducted by Tedy Sudrajat [5] Legal Protection Against Human Rights In Perspective Family Law System in Indonesia, this research explains efforts to protect the law against human rights as a human right in the perspective of family law in Indonesia

is still much obstacles, among others, relate to laws and regulations, advisory bodies and organizational bodies, health facilities, budget, socialization and membership so that the right of the child to health has not been protected from various forms of violence, exploitation, abandonment, and no opportunity to obtain the right to health natural and child development, respect for children's opinions, and attention to religion, customs, social culture of society. Result of research conducted by Tedy Sudrajat this research finds child protection can be implemented if in accordance with the provisions of its arrangement in constitution, Islamic law and customary law as needed for the Child include budget of APBD and APBK, Government agencies / agencies responsible for the implementation of the constitutional content, policies, socialization, steps and work plans needed to develop strategies. Furthermore, the role of supervision from the community, child protection institutions, social institutions of kemasyarakatan and adat, non-governmental organizations, educational institutions, religious institutions, business entities, professional institutions, mass media against the prevention of violence, trade, against child exploitation, and by establishing orphanages , establish and develop child protection institutions, provide assistance to children as needed.

The research that researchers do in Padang Pariaman almost the same with the research conducted by Ardiyaningsih Puji Lestari as the observation and initial interviews that researchers have done where in the know that the importance of the protection of the rights of children victims of sexual violence in the House of Social Protection of Delima Children in the District Padang Pariaman seen semakin increasing sexual violence victims from year to year. Then the researchers also wanted to reveal how the Social Protection House of Pomegranate children in protecting the rights of child victims of sexual violence. if this sexual violence happens continuously then the young generation in Padang Pariaman Regency will lose many future. With research conducted by Tedy Sudrajat there is little difference, Tedy Sudrajat scope is more widespread problem of children in general, while research writer do more special to the implementation of protection against victim of sexual violence.

3. Material & Methodology

3.1. Method

This study is discussed using a qualitative approach, because this research will illustrate the Implementation of Protection by the House of Social Protection of Pomegranate Children Against Victims of Sexual Violence in Padang Pariaman District. Informants in this study were 21 people consisting of pomegranate social protection house, victim of sexual violence, victim's parents, social service, P2TP2A, child police psychologist and clerical padi cleric. This sampling technique using purposive sampling, which is a technique of determining the sample with consideration so it is worthy of being sampled. Data collection techniques in this study are interviews and documentation to answer the formulation of issues raised. Data analysis technique used in this research that is, to analyze data from result of interview and documentation used qualitative descriptive analysis, where the data obtained is organized in category, elaborated into units, selected which is important which can be presented to make a conclusion to answer the research problem.

4. Results and Discussion

Children are part of the young generation that has the potential to continue the nation's ideals. Therefore, one of the goals of Padang Pariaman Children's Delivery House Social Protection is to create situation and condition of life of society in upholding principle and positive value that leads to the guarantee of survival according to normal demand of growth and development of children. Therefore, children who become victims of sexual violence need protection that can guarantee the growth and development of physical, mental and social as a whole, harmonious, harmonious and balanced. Based on the results of the research, it was found that Social Protection House (RPS) of Padang Pariaman Delima Children is an advocacy and policy institution, which has Case Service Area including sexual violence. The legal aid process undertaken by the Padang Pariaman Delima Social Delivery Social House is not just to provide protection for victims, but also to influence legal and policy processes. This is done in a persuasive way between the RPS and the victim's family. The

persuasive action referred to in this study is a form of cooperative relationship built in the handling of cases through family values. So that handling can be done optimally.

Persuasive action does not rule out mutual reciprocity between the parties. The culture of the people who "surrender" to the service so that the handling of cases in accordance with which should have an impact on the relationship of giving each other. As happened in the research of the authors of the Padang Pariaman Social Delivery Children Social Welfare House, it is expected that the law will be heavy on the perpetrators, as well as encouraging related parties, especially local governments to make efforts to protect children. In light of this, it is understandable that the Padang Pariaman Delima Children's Social Protection House provides legal aid for victims of sexual violence in children. Society can create a life that holds the principle and positive values that lead to a reasonable survival guarantee according to the demands and growth of child development. Positive values are displayed in the attitude of believing "surrender" handling of protection to victims. In general, the work process of Padang Pariaman Delima Children's Social Protection House is to understand the problem of children in general or in particular victims of sexual violence. Planning preventive measures through socialization to the general public as well as providing assistance in solving the problems of children who have been victims of sexual violence, providing legal assistance, protecting and building cooperation with relevant parties to solve child problems, and monitoring child development after problem solving.

5. Conclusion

Padang Pariaman Delima Family Social Protection House besides providing assistance and monitoring in the implementation of legal protection for child victims of violence and dissemination and campaign. Padang Pariaman Delima Family Social Protection House is also tasked with building a network with government agencies or non-governmental organizations. **Acknowledgement.** This research is fully supported by Affiliation Research Grant.

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The Effects Of Active Debate Method In IPS Learning On The Students' Affective Learning Outcomes

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Abstract: This study aimed to find out the effects of the Active Debate methods on students' affective learning outcomes at SMP Negeri 1 Jatisrono. This was a quasi-experimental study using the randomized pretest-posttest control design pretest-posttest non-equivalent design. The research population comprised all students of Grade VII of SMP Negeri 1 Jatisrono. The sample was selected by means of the simple random sampling. The instruments were tests and questionnaires. The data on affective learning outcomes were collected through questionnaires. The validity was assessed in terms of the content and construct validity. The reliability was assessed by regression analysis. The results of the study were as follows there were effects of Active Debate method in IPS learning to student affective learning result. Increased affective learning outcomes of students who get learning with Active Debate method is higher than the increase of affective learning outcomes of students who get learning by lecture method. Regression analysis test results obtained from both methods of learning can be said that Active Debate method equally affect the affective learning outcomes of students, meaning that the learning method were equally good to apply in learning.

Keywords: *active debate, affective learning outcomes.*

1. Introduction

Education is expected to be able to produce competent and intelligent humans in determining the development of a nation. Future competition demands high quality education. Mohamad (2015, p.1) explained that education quality issued by Organization for Economic Cooperation and Development (OECD) positions Singapore as a country having the best quality of education. There are countries besides Singapore like Hongkong which ranks second and then is followed by South Korea. When there are more Asian countries rocketing in the list made by OECD, Indonesia's ranking is only seven ranks higher than Ghana, which is on the lowest list.

Regarding the list of education quality issued by OECD, it can be concluded that education quality in Indonesia is still low when compared to other countries in the world. In realizing education which is able to produce competent and intelligent humans, changes and development in the implementation of education in Indonesia are required as well as high quality human resources who are able to develop potential they have and to solve future problems.

Along with the society development and the increasing needs, the efforts of improving education quality are continuously undertaken. Not surprisingly, almost each day man attempts to change his life to be better through the process of learning. Sanjaya (2011, p.21) stated that when science is still limited, when the discovery of technologies has not yet developed fast as it is today, the main role of a teacher at school is to convey knowledge as the cultural heritage of the past which is considered to be useful and must be preserved. Teacher is one of important factors in determining whether the process of learning is successful or not.

The success of education is closely related to its process, and therefore the educators needed in this case are teachers who are professional, reliable, and competent in their field. Teacher playing important roles in the implementation of education important is a very influential side in

the process of learning. Skills of teachers in teaching is important to determine the class learning process. Teachers playing roles in the learning process must be able to create a teaching learning process which is inspiring, fun, challenging, and motivating students interactively. It is important for each teacher to understand the learning process so that the learning will be conducive.

Teachers must be able to create creative and innovative steps in the process of learning, in order to create a meaningful learning process. Gallagher, et al. (Charif, 2010, p.1) stated, "Educational reform must take place in schools, new strategies are needed especially the ones that teach students to solve problems effectively". The statement means that teachers are expected not only to teach meaning to transfer knowledge to students, but they must be able to inspire students in applying their cognitive structure to think, to participate, and to innovate in solving problems faced by students in their learning process and daily life.

One of learnings conducted in Junior Secondary School (*Sekolah Menengah Pertama/SMP*) is Social Science (*Ilmu Pengetahuan Sosial/IPS*). Hasan (2013, p.6) stated that the aim of IPS education is to make citizens own knowledge and understanding about the society and their nation, religious, honest, democratic, critical, analytical, curious, care about social and physical environment. IPS learning provides students with provision by giving emphasis on students' skills in solving problems. The problem-solving varies from individual to complex problems, not only having many materials and memorizing, but also learning to be used in the society life.

Zamroni (2007, p.280) stated that social science teaching aims to develop students' knowledge which can be used for their individual and society's life. Social science learning is useful for students in a way to get wider and deeper understanding about social problems. Chapin (2009, p.6) stated that social science aims: "1) to acquire knowledge from the social sciences, history, and humanities; 2) to develop skills to think and to process information; 3) to develop appropriate democratic values and beliefs; 4) to have opportunities for citizenship/social participation".

Trianto (2010, p.176) stated that the main purpose of social science is to develop potential of students towards social problems happening in the society, to have positive mental attitude towards improvement for all inequities that occur, and to be able to solve every problem happening in every day life both for themselves or society. The aim of IPS subject is to develop students' ability to be sensitive towards social problems happening in the society, to have positive mental attitude towards the improvement of all inequalities happening, and to be able to overcome each problem happening to themselves or the society.

Creative and innovative steps in learning is through the implementation or selection of an appropriate learning method. This is undertaken by teachers with an expectation that it will be able to improve students affective learning outcomes. The process of learning is required to involve teachers' active roles with students by getting students used to be involved in the process of learning. Another way is by involving students in the process of learning by giving opportunities as much as possible for students to develop in accordance with their own abilities. This is so to attract students in the learning process.

The implementation or the selection of appropriate learning method is undertaken by teachers in order to improve students' learning outcomes. Djamarah (2006, p.158) explained that the application of varied learning method can excite students' learning. In a certain condition, a child will be bored with lecture method and therefore teachers need to change the atmosphere by applying other methods, like: question-answer method, discussion or assignment method, and therefore the boredom can be cured and the teaching activity atmosphere can be far from apathy. As well as IPS learning, considering the material coverage of IPS which is quite broad, an IPS teacher must be able to determine the appropriate and varied methods and therefore the learning objective can be achieved and does not seem boring.

The learning process conducted over this time is still dominated by teachers. Solihatin & Raharjo (2012, p.3) stated that the learning situation in the real practice shows that: (a) learning model tends to be in the form of lecture, (b) students only become the objects of learning, (c) the ongoing learning tends to be dominated by teachers, and (d) in the process of learning, the one-way interaction pattern is applied, from teacher to students. Inactivity of students during the process of learning is one of factors which may cause students to find it difficult to understand a concept of learning materials. This kind of learning cannot train and develop students' way of thinking. It causes the process of learning less conducive because students tend to not pay attention to the materials taught by teachers, and therefore students cannot solve problems and are lazy to be involved in the learning process.

Monotonous learning causes students' disinterest towards IPS subject. IPS teachers in the learning process still apply lecture method. Lecture method conducted in front of the class has caused the occurrence of students's disinterests in the learning process. The implementation of lecture method causes attention, interest, and students tend to be passives during the learning process of IPS; arguing, asking, and answering question from teachers when being pointed. Lack of knowledge on the varied learning becomes obstacles in implementing an innovative learning. Students are less active in giving opinion/response in the process of learning.

Teachers play an important roles in doing efforts to grow and to give motivation so that students can do the learning activities well. Teachers are required to design an interesting learning and give experience towards students directly in the learning process. IPS learning must be able to make it easier for students to make choices rationally and to make students use IPS concepts in analyzing social problems existing. A good comprehension of concepts and critical thinking should have facilitated them in achieving Minimum Completeness Criteria (*Kriteria Ketuntasan Minimal/KKM*) which has been set by school.

The success of IPS learning depends on the teachers' skill in designing and in determining the learning objectives. The success of someone cannot be separated from the influence of learning method applied. The influence is useful to create learning atmosphere which is conducive, fun, and interactive which is good with students. Through the influence of learning method, it is expected that the students' learning outcomes can be improved. One of methods applied in IPS learning at school is Active Debate learning method.

This method is the type of learning method focusing on students. Active Debate method encourages students to share ideas and arguments. This is a strategy which actively involves each student in the class. Through the implementation of this learning method, it is expected that the students' affective learning outcomes can be improved. Students' learning outcomes becomes one of the indicators of success in the learning process. The high learning outcomes is a picture of students' ability in mastering materials given by teachers. The learning outcomes is also an indicator of teachers' success in the implementation learning process. In order to improve the IPS learning outcomes, and therefore the learning method prioritizing direct students's involvement.

A student is said to have achieved learning outcomes when there is a certain change through learning activities. Slameto (2010, p.54) explained there are many kinds of factors influencing the learning outcomes, but it can be classified only into two groups, namely internal and external factors. Those factors influences the learning outcomes experienced by students at school. The main learning difficulty refers to internal factors such as interest, talent, motivation, level of intelligence, whereas the main learning problem refers to external factors including the improper implementation of learning method, and the management of learning activities which do not encourage learning motivation.

The mean scores of students' IPS daily test in SMP Negeri 1 Jatisrono in 2015/2016 was still below the Minimum Completeness Criteria (KKM). It can be seen from the following table.

Table 1. Means Score of Daily Tests

Class	KKM	Means Score of Daily Tests		
		1	2	3
VII B	70	67,90	68,50	69,80
VII C	70	68,25	68,00	69,60

It can be seen from the data above that the mean scores of the students' daily test was still below the KKM. There are several factors causing the learning not to fulfill the KKM such as the level of students' understanding, supporting learning suggestions, and the way teacher delivers the learning materials. This research focused on the effect of Active Debate method on students' affective learning outcomes. Active Debate method was applied in this research because it can improve the students' affective learning outcomes. By applying Active Debate method, students can find many various ways in solving problems in the process of learning conducted at school.

2. Literature Review

2.1. Active Debate Method

Active Debate is an appropriate and strategic method to develop the ability of thinking and sharpening speaking ability of students. This method is important to improve the students' academic ability. Hall (2011) stated that "Debate is a popular teaching tool in schools and at its tertiary levels where it is used in various disciplines. Debate promotes critical thinking and offers many advantages all in one go".

Mellgren & Iven (2016, p.4) explained that "The debate format has the potential to combine teaching course content, develop critical thinking skills and foster deep learning among the students by getting them actively involved and interested in the task". It means that the debate format can be applied in the learning process to gather the content of teaching course, to improve the skill of thinking critically, and to bring up thorough learning by involving students actively in the learning process and therefore they will be interested.

According to Sohimin (2016, p.25) Active Debate method is an activity of giving argumentation between two sides or more, both individually or in teams, in discussing and in determining problems and difference. Shamsudin (2017, p.146) explained, "Debate is an activity which involves discussion on a matter with people whose opinions are different and/or contradictory". Therefore, debate is known as an activity involving discussion on issues with people having different/contradictory arguments.

Ismail (2007, p.81) explained that the aim of Active Debate method is to train students in finding out strong argumentation in solving controversial problems and in having democratic attitude on dissent. Sanjaya (2009, p.154) explained that debate method is a teaching method confronting students with problems. The problems are created so that students can solve problems, answer questions, obtain and understand knowledge as well as to make decision.

2.2. Learning Outcomes

Learning outcome is used by teachers as measurement or criteria in achieving a certain education objective. Learning outcome cannot be separated from learning activity because learning activity is a process. Duffy & McDonald (2010, p.28) stated, "Learning is a complex

activity that can be explained differently depending on one's perspective on how and why people do what they do". Learning is an activity which is complex and can be explained with different meaning which depends on one's point of view on why and how people implement it.

Sudjana (2011, p.22) explained that learning outcome refers to students' skills after they have experienced the learning. Learning outcome or learning achievement can also be interpreted as success achievement. The success refers to that obtained by students during learning process conducted at school. Chiappetta & Koballa (2010, p.37) stated that "Specifies the understandings that students should construct as a result of instructions". In other words, an understanding is needed to be implemented to students showing changes in attitude as a result of teaching.

Suharto & Zamroni (2016, p.83) stated that students' learning outcomes are reflected on subjects' score having several value functions. One of learning outcome values functions as data, information, and indicator about levels of knowledge, understanding, and material mastery as well as students' skills. This is influenced by several factors affecting students' learning outcomes in order to achieve the expected learning objectives. Purwanto (2006, p.102) stated that learning outcome is affected by several factors such as first, external factors including environment (nature dan social) and instrumental (curriculum/learning materials, teacher, facilities, and administration/management); and, internal factors such as physiology(physical and five-sense condition) and pshychology (interest, intelligence, motivation and cognitive skill).

Affective learning indicates an area of emotional learning reflected on the beliefs, values, interests, and behavior of learners (Krathwohl et al., 1964; Smith & Ragan, 1999; Gronlund & Brookhart, 2009). Ramalingam (2014, p.29) stated that "The affective domain is not best handled with just text on a screen, class meetings or an initial class meeting to support an online course might be used for affective development". Affective domain will be better to apply not only using text, but also involving class meeting, or first class meeting to support online course in order to create affective development.

The characteristic of affective learning outcomes are reflected on students through their behaviors. This affective learning outcome was classified by Krathwohl (Sudijono, 2013, p.54) into five levels such as: 1) receiving, 2) responding, 3) valuing, 4) organizing, and 5) characterizing by a value or value complex.

This learning outcome can be seen from the affective area. The indicator of affective learning includes spiritual and social attitudes. The development of spiritual and social attitudes can be conducted by teachers and school party. The indicator argued above provided a standard description applied at schools. The formation of spiritual and social values of students can be conducted through various activities at school. One of activities applied was learning process, particularly IPS learning. Students' character can be observed and measured by applying some indicators. Indicator which has been explained above can be used as the measurement of students at school or in class by making adjustment. The indicator development can be undertaken in order to create characterized students. The formation of students character can be conducted by integrating it into each lesson in class.

3. Research Method

This research belongs to a quasi-experiment. Sukmadinata (2013, p.59) revealed procedures and requirements particularly related to variable control, which all controlled and searched variables are similar. This research aimed to ascertain the effect of learning applying Active Debate method on the students' affective learning outcomes. This research applied pre-test post-test non-equivalent design.

This research had been conducted in SMP Negeri 1 Jatisrono, Kabupaten Wonogiri. The research was conducted during IPS learning session, grade VII SMP Negeri 1 Jatisrono odd semester Academic Year 2017/2018 in July-August 2017.

The population involved in this research were all students grade VII SMP Negeri 1 Jatisrono registered in Academic Year including 10 classes with 307 students. Samples of this research were chosen by applying Random Sampling technique, which was done randomly without differentiating the strata. Sampling technique was conducted by using Random Sampling technique by taking randomly 2 out of 10 classes on students of grade VII. The result indicated grade VII D as the experiment class was taught by implementing Active Debate method, whereas grade VII C as controlled class was taught by implementing lecture method in accordance with what has been applied in the school.

The technique of data collection is a stage of collecting data. In this research, data were obtained directly by the researcher and therefore they are called primary data. The stages of data collection were undertaken as follows: 1) to arrange research instruments including syllabus, lesson plans, questionnaires, and scoring rubrics in accordance with the researched variables; 2) to determine content validity; 3) to conduct instrument trial exam. Research instrument would undergo trial exam before being used for taking data in order to ascertain the validities of construct and reliability, 4) to give questionnaires of students' affective learning outcomes before treatment, 5) to give pre-test of students' affective learning outcomes in the form of pre-questionnaires before treatment, 6) to give post-test affective learning outcomes in the form of questionnaires after treatment.

Research instrument applied in this research was non-test instrument. Non-test was in the form of questionnaires for students' affective learning result (spiritual and social attitudes). The data of affective learning results obtained from students' attitude aspects were scored with self assessment in the form of checklist having positive statements. Students only chose one answer of 4 provided categories. The scale of self assessment applied in this research was Likert scale, namely 3 highest scores and 1 lowest score.

This research applied content validity and construct validity. Content validity must provide answers towards questions of to which extent the applied instruments cover all situations being measured. The way to determine validity was validated by experts lecturers and content validity was undertaken quantitatively by viewing the input as instrument improvement. Expert lecturers conducted assessment towards instruments applied in the research. Determining content validity was the assessment and input from the lecturer as validator of the instrument being tested.

Construct validity was done by ordering instruments based on the theoretical study and then was consulted to the lecturer. The results of revision obtained from the academic supervisor were then arranged and tested. Instruments test results were analyzed and different power of the instruments were analyzed by correlating the score items and significant total score. The techniques of data analysis which was applied to measure students' affective learning outcomes were descriptive statistical analysis, pre-requisite test, and data analysis test.

4. Research Result and Discussion

4.1. Description of Students' Affective Learning Outcomes (Spiritual Attitude and Social Attitude) Before and After Treatment

The data of students' affective learning outcomes (spiritual attitude and social attitude) being described consisted of pre-test and post-test data. Pre-test data were questionnaires given to three classes before given treatment. This questionnaire aimed to ascertain the characters of spiritual attitude and social attitude before treatment. Post-test data were obtained from the questionnaire after treatment. This questionnaire aimed to find out spiritual attitude and social attitude of students after given treatment. The result of spiritual and social attitudes characters questionnaires is presented in Table 2.

Table 2. Description of Students' Affective Learning Outcomes Data (Spiritual Attitude and Social Attitude): Pre-test and Post-test Experiment and Control

No	Description	Experiment		Control	
		Pre-test	Post-test	Pre-test	Post-test
1	The number of students	30	30	30	30
2	Mean	81.13	96.13	80.00	85.00
3	Deviation Standard	6.73	6.73	4.70	4.70
4	Minimum Score	63.00	78.00	63.00	75.00
5	Maximum Score	93.00	108.00	93.00	93.00

This Table presents the result of descriptive statistical data including mean, deviation standard, minimum score, and maximum score before and after treatment. It can be seen from the data that mean experiment class before treatment was 81.13 and after treatment was 96.13 and mean control before treatment was 80.00 and after treatment was 85.00. The standard of experiment class deviation before and after treatment was 6.73, the control deviation standard before and after treatment was 4.70.

The minimum score of experiment class before treatment was 63.00 and after treatment was 78.00, while the minimum score of control class before treatment was 63.00 and after treatment was 75.00. The maximum score of experiment class before treatment was 93.00 and after treatment was 108.00 and the maximum score of control class before and after class was 93.00 each.

4.2. The Pre-test Result Data Affective Learning Outcomes (Spiritual and Social Attitudes)

Experiment Class

Frequency and percentage of pre-test result of students' affective learning outcomes in the experiment class can be seen in Table 3.

Table 3. Classification of Students' Affective Learning Outcomes before Treatment in Experiment Class

Interval Score	Classification	Frequency	Percentage
$X \geq 88$	Very high	5	17%
$88 > X \geq 81$	High	10	33%
$81 > X \geq 74$	Low	11	37%
$X < 74$	Very low	4	13%

It can be ascertained from Table 3 that the category of students' affective learning outcomes before treatment (pre-test) in the experiment class by applying Active Debate method indicated 5 students were categorized into very high (17%), 10 students were categorized into high (33%), 11 students were categorized into low (37%), 4 students were categorized into very low (13%). The results indicated that low category has the most frequency which is 11 students

(37)%. This means that the students' affective learning outcome was high with interval score of $81 > X \geq 74$.

Control Class

Frequency and percentage of the pre-test category result of students' affective learning outcomes in control class can be seen in Table 4.

Table 4. The Category of Students' Affective Learning Outcomes before Control Class Treatment

Interval Score	Category	Frequency	Percentage
$X \geq 89$	Very high	6	20%
$89 > X \geq 83$	High	13	43%
$83 > X \geq 77$	Low	7	23%
$X < 77$	Very low	4	13%

It can be seen from Table 4 that in term of the category of students' affective learning outcome before treatment (pre-test) in the class control by applying lecturer method, there were 6 students included in very high category (20%), 13 students were in high category (43%), 7 students were in low category (23%), 4 students were in very low category (13%). This indicated that the high category had the most frequency which was 13 students (43%). It means that the students' affective learning outcome was high with interval score of $89 > X \geq 83$.

4.3. Post-test Result Data of Students' Affective Learning Outcome (Spiritual and Social Attitudes)

Experiment Class

Frequency and percentage of the category of students' affective learning outcome after treatment in experiment class in Table 5.

Table 5. Experiment Class Treatment

Interval Score	Category	Frequency	Percentage
$X \geq 103$	Very high	5	17%
$103 > X \geq 96$	High	10	33%
$96 > X \geq 89$	Low	11	37%
$X < 89$	Very low	4	13%

It can be seen in Table 5 that in term of the category of students' affective learning outcomes after treatment (post-test) in control class by applying Active Debate method, there were 5 students included in very high category (17%), 10 students were in high category (33%), 11 students were in low category (37%), 4 students were in very low category (13%). This indicated that low category had the most frequency which was 11 students with the percentage of 37%. This means that students' affective learning outcome was high with interval score of $96 > X \geq 89$.

Control Class

Frequency and percentage students' affective learning outcome category after treatment in control class can be seen in Table 6.

Table 6. The category of Students' Affective Learning Result after Treatment in Control Class

Interval Score	Category	Frequency	Percentage
$X \geq 99$	Very high	6	20%
$99 > X \geq 93$	High	13	43%
$93 > X \geq 87$	Low	7	23%
$X < 87$	Very low	4	13%

It can be seen in Table 6 that in term of the category of students' affective learning outcome after treatment (post-test) in experiment class by applying lecturer method, there were 6 students included in very high category (20%), 13 students were in high category with the percentage of (43%), 7 students in low category with the percentage of 23%, 4 students in low category (13%). high category had the most frequency which was 130 students (43%). This indicated that students' affective learning method was high with interval score of $99 > X \geq 93$.

4.4. Data Analysis

4.4.1. Normality Test

Normality test was conducted to ascertain whether data were normally distributed or not in the experiment class and control class. This research applied kolmogrov-smirnov method for normality test using software SPSS 22.0 for windows. Testing criterion was obtained from data population distributed normally if the significance value was 0.05. Based on the analysis which had been conducted, the normality test result presented in Table 7 indicated that from univariate normality test data it was obtained significance value of more than 0.05. This indicated that the data were distributed normally and therefore the data could be applied.

Table 7. The Result of Normality Test before and after Treatment

Variable	Kolmogorov Smirnov	Note
	Affective Learning Outcome	
Pre-test experiment	0.200*	Normal Distribution
Post-test experiment	0.200*	Normal Distribution
Pre-test control	0.180	Normal Distribution
Post-test control	0.143	Normal Distribution

4.4.2. Homogeneity test

Homogeneity test was applied to find out whether the analyzed data were homogeneous or not. The testing criterion was obtained from homogenous data population if the significance value was bigger than 0.05. Homogeneity testing for multivariate test applied Levene Statistic test if there was no difference or both variance and covariance were same. The result of homogeneity test analysis conducted applying software SPSS 22.0 for windows can be seen in Table 8.

Table 8. The Result of Data Homogeneity Test before and after Treatment

Variable	Levene Statistic	df 1	df 2	Sig
Pre-test	3.387	1	58	0.71
Post-test	3.387	1	58	0.71

It can be seen in the Table presented above that the value of Levene Statistic before and after treatment was 3.387, whereas its significance level was 0.71 meaning more than 0.05. The estimate result by applying software SPSS 22.0 for windows indicated homogenous variance-covariance matrix in dependent variable.

4.4.3. Hypothesis Test

Hypothesis in this research was the effects of Active Debate method on the students' affective learning outcomes in IPS learning in SMP Negeri 1 Jatisrono. Hypothesis test was conducted by regression analysis of Active Debate method on the students' affective learning outcomes. Decisions rule was applied when the significance value was ≤ 0.05 , H_1 was excepted.

Table 9. The Result of Method Hypothesis Test and Student Affective Learning Outcomes

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	107.267	2.370		45.251	.000
	metode	-11.133	1.499	-.698	-7.426	.000

Regression Equation

$$Y^{\wedge} = a + bX$$

$$Y^{\wedge} = 107,267 - 11,133 X$$

It can be seen from Table 9 that the significance score was 0.000 smaller than 0.05. This means that Active Debate method affected students' affective learning outcomes. When it was ascertained that there was effects, and then further test was conducted; determination coefficient in order to determine which learning methods showed more significant effect.

It was drawn that H_1 was accepted meaning there was difference between Active Debate method and lecturer method in IPS learning on students' affective learning outcomes in SMP Negeri 1 Jatisrono. Which learning method was more influential towards students affective learning method could be ascertained by applying determination coefficient test. The result of determination coefficient test can be seen in Table 10.

Table 10. The Result of Determination Coefficient Test

Summary Model

Model	Change Statistics				
	R Square Change	F Change	df1	df2	Sig. F Change
1	.487 ^a	55.147	1	58	.000

It can be seen in Table 30 that the determination coefficient value was 0.487. Based on the above table, it was concluded that the most influential method towards students' affective learning method was Active Debate method. It means that 48.7% of affective learning method was influenced by Active Debate method and the remaining of 51.3% was affected by other factors.

4.5. Active Debate affected the students' learning outcomes in IPS learning

The result of data analysis indicated that Active Debate method affected the students' learning outcomes in IPS learning in SMP Negeri 1 Jatisrono. It was obtained from univariate analysis in order to ascertain the effects of Active Debate method on students' affective learning outcomes in IPS learning. Determination rule which was applied was when the significance score was ≤ 0.05 , H1 was accepted meaning that Active Debate learning method affected students' affective learning outcomes. Determination coefficient test was conducted after having known the significant effects difference.

The most influential method on the students' affective learning outcomes was Active Debate method. It means that 48.7% of affective learning outcomes was Active Debate method, the remaining was 51.3% affected by other factors. Active Debate method in IPS learning affected the students' affective learning outcomes based on the above mentioned arguments. The method can be used as an alternative in IPS learning so that students can be more active and motivated in class learning participation. The method has been tested to have positive effects in the students' affective learning method.

5. Conclusion and Suggestion

5.1. Conclusion

Based on the data analysis and discussion, it can be concluded that there was Active Debate method effects on students' affective learning outcomes in SMP Negeri 1 Jatisrono. The improvement of students' affective learning outcomes using questionnaires by applying Active Debate method was higher than the improvement of students' affective learning outcomes using questionnaires by applying lecturer method. This was proven by using further test of *post hoc bonferroni* in order to ascertain the most influential method towards students' affective learning outcomes. The result of *post hoc bonferroni* further test showed Active Debate method was more influential than lecturer method towards the results of students' affective learning outcomes in SMP Negeri 1 Jatisrono.

5.2. Suggestion

Based on the conclusion and implication explained previously, the researcher provides suggestions as follows: the result of this research indicated that Active Debate method was more influential than lecturer method. When teachers applied Active Debate method, and therefore students' learning outcomes would have higher improvement than when teachers applied lecturer method. It is better for teachers to apply Active Debate method in order to get higher students' learning outcomes.

Learning by applying Active Debate method obtained more influence towards students' affective learning outcomes compared to lecturer method. Therefore, through learning applying this method, students will be able to give meaning on learning and are able to find ways out in overcoming social problems particularly those found in its surroundings.

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Education in Character Formation and Civilization Indonesia

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Abstract: Education is a conscious and deliberate effort to establish human Indonesia intelligent and of good character. Education is needed to establish an independent state to be able to get out of the abyss of ignorance and are able to produce human resources (HR) is reliable. Education is a human character formation effort. That is, humans are subject to change behavior to a more positive direction. Human beings who have good human resources should also have a good character. A good character can be pursued by performing good actions against someone or against someone else. A good character is the hallmark of the Indonesian people who need to be maintained in order to foster a sense of nationhood and keep us from the threat of national disintegration. Reflecting the Indonesian civilization has been able digdaya his day in advance is an important capital for the sake of mental-mental awakening of the Indonesian nation. Majapahit to conquer a variety of land in the world, Sriwijaya can master the maritime world is proof that Indonesia is a nation that should be proud winner.

Keywords: Education; character; Indonesian Civilization.

1. Introduction

Education, character and civilization is a very interesting theme to be discussed in the perspective of Indonesia. Progress in the development of human civilization requires some important aspects for keberlangsungannya. One aspect that is very important for the progress of human civilization is education and character. Education can never be separated in the formation of the whole human development as a forerunner to the progress of a nation.

Character is something that is considered a good thing, therefore, synonymous with the character more positive things. Character is more closely related to the nature of human beings. While civilization in English often called *civilization* and *bescahaving* in Dutch and *zivilsation* in German. Civilization can be defined as the whole culture has changed to a more advanced viewed from all aspects of human life. Encourage human civilization for more advanced and think hard to find new things for the benefit of mankind. Evolving human civilization can not be predictable and not accessible to the human mind. Human work has unwittingly made a great change for civilization. Civilization is formed from time to time require a handrail and a structured concept in the world of education.

2. Related Works/Literature Review

Relevant research study systematically contain a description of the results of research that has been done by previous investigators da tone conjunction with research to be conducted. The study of the character that has been done by Agus Sukrisman with the title character formation of Students in Institutions of Islam Al-Izzah Sorong city can be seen the result that the process of formation of the character at the Institute of Islamic Education Al-Izzah City Sorongmelalui three approaches, the first keteladanan in this case educators must become a model and a good example for students implements selected characters excel in school, both habituation, the implementation should be done with the character formation of habituation continuously until internalized in self-learners. Third Discipline of Students, among the characters discipline implemented in SDIT Al-Izzah Sorong is discipline obey school rules, always keep to dispose of waste in place, lining up at the time of taking (dining, ablution and out of the mosque), and a culture of excuse when walk past the educator or an older person. [1]

The study research has been done above have in common. The equation is the research theme built character melali educational path that is at the Institute of Islamic Education Al-Izzah Sorong. The difference with previous studies is how education can shape kaakter and civilization of Indonesia.

3. Material & Methodology

Metode penulisan ini adalah metode studi pustaka. Studi pustaka atau disebut juga studi teks Noeng Muhadjir Penelitian ini adalah penelitian studi teks atau studi pustaka. Studi teks menurut Noeng Muhadjir mencakup: *pertama*, telaah teoritik suatu disiplin ilmu yang perlu dilanjutkan secara empirik untuk memperoleh kebenaran secara empirik pula. *Kedua*, studi yang berupaya mempelajari seluruh obyek penelitian secara filosofis atau teoritik dan terkait dengan validitas. *Ketiga*, studi yang berupaya mempelajari teoritik linguistic. *Keempat*, adalah studi karya sastra. [2]

Salah satu alasan menggunakan metode ini adalah untuk memahami secara mendalam dan komprehensif tentang pendidikan, karakter dan peradaban Indonesia.

4. Results and Discussion

4.1. Education

Education is an aspect that is vital for the progress of a nation. Benchmark the progress of a nation can be seen from the level of educational establishment in the country. Human resources are formed hinted education in a country well run and structured. Education is a very urgent need and become the main countries that want to improve the status and dignity. When identity becomes a problem for a nation in an international context, then education plays a major role in enhancing the dignity of a nation.

Education brings rays of hope that illuminates and fills the sides of the darkness and the absence of life. Nothingness and darkness can be described as ignorance, backwardness, and the lack of which eventually empties into the weakness and the seeds of the destruction of a nation. A great nation is not only a nation that respects the services of his hero, but a great nation must also consider aspects of education and ensure education for its citizens. Education provides a clear path for a nation that wants to up the starfish success and prosperity. This is reinforced by the statement of Socrates since 2500 years ago that the most fundamental purpose of education is to make one a "*good and smart*".

Before discussing further about education, it helps us to know in advance the understanding of education. Education according to Indonesian Dictionary is the process of changing attitudes and procedures of behavior or groups of people in human mature business through teaching and training effort, process, method, action to educate. [3]

The pengetahuan assumes that education is a human character formation effort. That means, man is subject to change behavior to a more positive direction. Meanwhile, according to Law No. 20 of 2003 on the national education system mean that: Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state.

Understanding that education is also in line with the said Nugraha and Rahmatiani that education is an effort for a nation to prepare the younger generation to run the life of the nation later in the future [4]. Understanding that education implicitly confirms that education is an effort that is prepared to form a good character, which should be owned by every citizen. Primarily, these efforts made at the level of schooling. We already know that one of the future goals of the Indonesian nation is independent. Meaning of independence also is when people have been able to be free of foreign imperialism and capable of running their lives respectively. Of course this also means that independence is decisive character of each particular character of the Indonesian nation.

Meaning education above also confirms to us that the lofty ideals of an independent Indonesian nation also has been attempted through education. In terms of quantity, we can say that we succeeded in setting up the equity of education in Indonesia. Although still found Indonesian children are very far away to attend school. But in terms of quality, we have not succeeded in setting up a uniform

educational quality. The quality of education in urban areas has not been the same as that found in the corners. This has become one of the base of not lifting the name of Indonesia in the ranks of countries with the best education quality in the world.

Indonesia is a pluralistic nation like the diversity of ethnic, cultural, regional, religious, and various other political aspects (Sumantri in Budimansyah) [5]. It also became the basis of acceptance of education in every region in Indonesia has diversity. There are areas that received an influx of education, but there are also areas in Indonesia which refuses entry of education. This is because of the importance of ancestors who still see education as a threat that would eliminate cultural traditions in an area. The age of independence Indonesia began entering the seventh decade is a reflection upon us as a nation of Indonesia to inflame education and began to realize the importance of education in the life of the nation.

This is supported also by Nugraha statement stating that the independence of Indonesia, who turned 71 years should be a concern for all of us as citizens, as well as an evaluation for us to begin to think, act and contribute to this nation [6].

4.2. Character Education

Definition of an independent have been expressed in the previous section, which means that the meaning of independence is also independent in determining the character of the nation is very appropriate if we look back look at the history of Indonesia. The *Founding Fathers* proclaimed the independence of Indonesia with a common purpose to change the feudalistic system and colonialist system into a modern system and the democratic system. Independence by Sukarno was the 'golden bridge' towards the ideals of democracy, while the formation of '*nation and character building*' is done in the process. (Sumantri in Budimansyah) [5].

According to Aristotle in Lickona, the character is "*... the life of right conduct - right conduct in relation to other persons and in relation to oneself*". That statement means that characters can we interpret as a well-behaved life / benevolent, which behaved to another party (the Almighty God, man and the universe) and terhadap themselves [7].

Character education is a very important aspect in the world of education in Indonesia. National education goals set forth in Article 3 of Law No. 20 of 2003 on National Education System, which reads: "The national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to be man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible.

"This indicates that the national education goals not only for the intellectual life of the nation but needed the formation of the character and disposition of learners. Therefore we need an effort in order to realize the national education goals. One of the efforts that must be done is to develop character education. However, during this time we do not yet fully know about the character education.

Characters by Indonesian dictionary means the properties of psychological, moral, character or personality are formed from the internalisation of the various virtues (values, morals, and norms) are believed and used as the basis for perspective, think, act, and act. Character is an outburst of the soul through the values, morals, and norms of human beings that makes different from other human behavior. Character radiates from within human beings naturally and makes people so different from other humans. [3]

Later, character education expressed by anonymous (www.big.com/character) ie "*... the teaching of children in a manner that will help them develop variously as a moral, civic, good, mannered behaved, non-bullying, healthy, successful critical, traditional, compliant and / or socially-acceptable beings*". Based on such understanding character education can be done to teach children in a way that will help them develop a range of moral, civic, nice, polite behavior, non-bullying, healthy, successful, as being traditional or socially acceptable critically.

The importance of character education for a nation as shown by Theodore Roosevelt in Lickona that educating someone just to think with the mind without moral education means building a threat to society. Threats in the life of the nation that it should be our common concern that the degradation of morals is bad for Indonesia [7]. Supposedly, Indonesia is a country that should be aggressively membunikan character education in all aspects of life. Indonesia is known as a friendly nation by a foreign nation. Indonesia is also supposed to be planting a pilot country for the moral good of other countries.

The world has long known that Natural Resources Indonesia is so abundant and the envy of other countries. But this is not a guarantee for a country to grow and prosper. This is similar to those uttered by President Joko Widodo in his speech at the consultation event on the National Education and Culture (RNPK) Pusdiklat Kemendikbud 2018 saying that "I want to emphasize here that the wealth of natural resources can not guarantee a prosperous and successful nation. I need to emphasize this in the beginning because we always exalt the problem of our natural resources "[23]. Statement by the President Joko Widodo it makes sense. If we compare with Japan notabenehya is a country that does not have abundant natural resources like Indonesia can become a developed country even beat Indonesia. Of course this is a valuable lesson for us all. There is something that should be built and realized that Human Resources and characters nurtured from an early age. President Joko Widodo also said that "The advance the state is the human resource. It is the responsibility of enormous shoulders the father's mother in attendance. Again HR." The second statement of President Joko Widodo confirmed to us together while providing a message that Resources man is a determinant of the progress of a nation. Many examples of countries in the world who have human Resources for excellence and impact on the country's progress.

Statement by the President Joko Widodo, it makes us aware of the importance of building human Indonesia intelligent and kind. in other words, it takes Indonesian men are intelligent and good. According Winataputra said citizens are intelligent and well as "*... who can consistently perpetuate, timely develop the ideals and values of democracy, and Effectively deal with and manage the constantly emerging crises for the betterment of Indonesian society as an integral part of a peaceful and global welfare society*" [8] .. That is a citizen of Indonesia intelligent and well it is they who steadily maintain, and develop the ideals and values of democracy appropriate age development, and effective and lasting handle and manage crises always appear for the benefit of the people of Indonesia as an integra part of the global society of peace and prosperity.

The purpose of education is a national character to the achievement of educational direction that has a noble character to the better in everyday life. The purpose of education is character according Budimansyah:

1. Developing the potential of the heart / conscience / affective learners as human beings and citizens who have cultural values and national character.
2. Develop habits and behaviors learners are commendable and in line with the universal values of the religious traditions of the nation.
3. Instill leadership and responsibility of learners as the future generation.
4. Develop human ability learners become independent, creative, insightful nationality.
5. Develop school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and the full force [5].

The values of character education is supposed to be built by the people of Indonesia have been formulated by the government through the Ministry of National Education. The values of character that was initiated by the Ministry of Education are as follows:

1. Religious, namely obedience and kepatuhan to understand and implement the teachings of religion (cult) adopted, including in this case is a tolerant attitude toward the practice of religion (cult) others, and living in harmony and co-exist.

2. To be honest, the attitude and behavior that reflect the unity of knowledge, word, and deed (knowing what is true, telling the truth, and do right), making the person concerned as a person who can be trusted.
3. Tolerance, the attitudes and behavior that reflect respect for differences of religion, cult, ethnicity, customs, language, race, ethnicity, opinions, and other things that are different from themselves consciously and openly, and can live quietly in the middle such differences.
4. Discipline, the habits and consistent action against any form of regulation or rules in force.
5. Work hard, ie behaviors that indicate an attempt in earnest (fight to the bitter end) in completing various tasks, issues, jobs, and others as well as possible.
6. Keratif, the attitudes and behaviors that reflect innovation in many ways to solve problems, so it is always finding new ways, new results even better than before.
7. Independent, the attitudes and behaviors that do not depend on others to complete various tasks and problems. But this does not mean there should be cooperation collaboratively, but should not be throwing the duty and responsibility to others.
8. Democratic, the attitude and way of thinking reflects the equality of rights and obligations fairly and equitably between himself and others.
9. Curiosity, which is a way of thinking, attitudes, and behaviors that reflect a curious and curiosity about all things seen, heard and studied in greater depth.
10. The spirit of nationalism, namely the attitudes and actions that put the interests of the nation above personal interests or individuals and groups.
11. Love the motherland, the attitudes and behaviors that reflect a sense of pride, loyal, caring, and a high appreciation of language, culture, ekonomi, politics, and so on, so it is not easy to accept the offer of other nations that could harm the nation itself.
12. Appreciating the achievements, namely an open attitude towards other people's achievements and recognize my own shortcomings without prejudice to the spirit of achievement is higher.
13. Communicative, happy friends or proactive, ie open attitude and actions toward others through communication manners so as to create a collaborative working properly.
14. Love of peace, the attitudes and behaviors that reflect the atmosphere of peaceful, safe, quiet, and comfortable on her presence in the community or society.
15. Likes to read, which is a habit with no compulsion to provide a special time to read a variety of information, good books, journals, magazines, newspapers, and so on, giving rise to a policy for himself.
16. Care for the environment, the attitude and actions are always working to maintain and preserve the environment.
17. Social Care, the attitudes and actions that reflect a concern for others and the people who need it.
18. The responsibility, the attitude and behavior of people in performing their duties and obligations, whether in relation to oneself, social, community, nation, country, or religion.

4.3. Indonesian Civilization

Civilization is a popular conversation today. Word civilization resurfaced when people feel that their interests over the interests of all. The real form of the movement of civilization is when a region has emerged identity. The region may be a region that is able to affect other areas or countries that are able to influence other countries. Clash of civilizations as expressed Huntington (1996) in his book *The Clash of Civilization* is a culture clash that occurs naturally and may even predictable.

According Fraticiu *Civilization is meant to be the totality of the material works issued by people and this defines its stage of development being the particular type of society, making it different from the others*. This means that civilization is a relic that is generated by the community in the form that is different [9].

Indonesian civilization is different from other civilizations in the world. The most prominent civilization in Indonesia was in the days of empire, where there are two great kingdoms were able to bring Indonesia to the height of its power. The kingdom is the Majapahit and Sriwijaya.

However, at this time of course the context is different. The triumph of civilization Indonesia is nostalgic history in the present. Indonesia requires a form of systems able to restore past glory. How most likely is of course is with education. Education civilize us all of the good. One way to implement good character through education is the lesson of civic education. As said by Kerr in Winataputra *Citizenship or Civics education is construed broadly to encompass the preparation of young people for Reviews their roles and responsibilities as citizens and, in particular, the role of education (through schooling, teaching, and learning) in that preparatory process [8].*

According to Kerr, citizenship education broadly defined to include the process of preparing the younger generation to take on the role and responsibilities as citizens, and in particular, the role of education including schooling, teaching, and learning, in the preparation of the citizens. Civic education is education intended as a shaper of *good citizenship* or a lesson prepared to form a good citizen, in the sense of a responsible citizen. A good citizen in this regard can also be interpreted as a citizen who has a good character.

Citizenship education by Cox in Sapriya originally introduced in the US in 1870 with the aim to re-American-kan America by the name of "*Civics*" [10].

According Azyumardi Azra in Aulia, civic education, Civics education is developed into a civic education which is substantially not only to educate young people to become citizens who are intelligent and aware of their rights and obligations in the context of the life of society and state, but also to establish the readiness of citizens to become citizens of the world , global society [11].

From the description of the experts above, we can conclude that citizenship education is a conscious and planned effort to educating the nation for citizens to foster identity and the morale of the nation as the basis for the implementation of rights and obligations in defending the country, for the sake of the continuity of life and glory of the nation and the state (Nugraha) [12].

Citizenship education is a subject that is very important in growing Indonesian human characters were very varied according to Pancasila and the Constitution they NRI, 1945. Based on the above said that citizenship education is a scholarly study that has three characteristics, namely knowledge, skills, and character formation citizen.

Another opinion by explaining that the Civics Sapriya namely:

subjects Civic Education is education courses or subjects that have the primary purpose to educate students to become good citizens, democratic and accountable. Citizenship Education Program is looking at students in their capacity as citizens, so that the programs, competency or materials provided to learners is directed to prepare them to live functionally as citizens and good citizens [10].

Based on the above, citizenship education is a subject that provide supplies to students and to form good citizens(*tobe goodcitizenship*)who have the knowledge, skills, and character to establish the continuity of life of the nation. In practice, of course in the study of civic education are meanings that can be obtained.

The purpose of Civics in Permendiknas 22 of 2006 is as follows:

1. Thinking secar critical, rational and creative in responding to the issue of citizenship.
2. Participate actively and responsibly, and act intelligently in the activities of the society, nation and state.
3. Developing a positive way and to establish democratic self based on the characters of Indonesian society in order to live together with other nations.
4. Interact with other nations in the international arena directly or indirectly by utilizing information and communication technology.

The purpose of civic education described in this developing various citizens' basic abilities such as: critical and creative thinking, can take the appropriate decisions, holding steadfast fair rules, respect others' rights, obligations, responsible for the words and deeds, participate actively and responsible in the life of society, nation and state (Nugraha) [13].

4.4. Education To Build Character and Civilization Indonesia

As an independent nation, it is fitting Indonesia promote education in building an independent state. Construction of a nation should be the noble ideals that should be stated in the deed. Lofty ideals of Indonesia stated in the preamble of the Constitution (Constitution) of the Republic of Indonesia Year 1945 paragraph 4 which reads "...and to promote the general welfare, the intellectual life of the nation ..." and also contained in the Act basic (Constitution) of the Republic of Indonesia over article 31 paragraph (3) that "*the Government shall manage and organize a national education system, which enhances faith and piety and good character in the context of national life that is governed by law*".

The sound of the Constitution of the Republic of Indonesia mentioned above implies that education is a very important aspect for the development of Indonesia. Education is one of the noble ideals of the Indonesian nation in managing and building a civilization of Indonesia. Indeed, Indonesia is a great nation should be aligned with other major nations around the world. Even with the advantages of human resources is supported by abundant natural resources owned, should Indonesia is the country and the nation's best and most advanced in the world. However, we must not turn a blind eye to what happened today. Education has not been evenly distributed throughout the country, making Indonesia limped in treading the steep path to success and prosperity for a nation.

Implementation of the lofty ideals of the Indonesian people above, stated in the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System Article 3, which reads "*The national education serves to develop the ability and character development serrta civilization dignified nation in the context of the intellectual life of the nation, aiming for the development of students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens*".

The statement can be concluded that the importance of education for the nation of Indonesia. Through the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System requires that Indonesia wants to realize the ideals luhurnya to the intellectual life of the nation. Education is a great investment for people in a country to achieve the expected goals of the estuary later became his country's ideals.

Commemorate 100 years of Indonesian independence on August 17, 2045 which is contained in the ideals of "Indonesia Gold" is the great hope of the Indonesian nation in changing the status of Indonesian people from developing countries to developed country. In Indonesia to meet the ideals of gold, many factors that should be a concern with the people of Indonesia. Among some of the important aspects that should be of concern barangtentu one aspect that should not be forgotten is the educational aspect. Educational equity across the country should be a priority in the development of the Indonesian nation. Today, centers of education are still concentrated in Java. This resulted in an imbalance of equitable development across the country. Many of them students from outside Java were eventually forced to Java just to get the best education in Indonesia. In the end there was a population density becomes permasalahan in Indonesia over the years.

Required movements are structured, systematic and massive in the task sow the seeds of education in this country. The role of young people and intellectuals in realizing the ideals of the nation for educating the nation. According states that the importance of education is reinforced by evidence showing that in almost every historical event, youth cadres of the nation, always appear as a driver.

The statement was not wrong because the youth before and after Indonesia's independence is very holds the key to building a civilization of Indonesia, especially the families of the educated who are members of Budi Utomo. Budi Utomo movement which is basically the Indonesian-educated young people carry enormous influence in the metamorphosis of the civilization of Indonesia. Physical movements were replaced with political movements that could eventually bring Indonesia to the gate of the independence of Indonesia. It is no exaggeration if we put great hope to the young people to

bravely step, changing the face of Indonesia becoming educated country that can change civilization Indonesia into a better direction.

Today, movements for educating the nation has begun to grow and develop, including SM3T program (Bachelor of Teaching in the Regional Frontier, Outermost, and Disadvantaged) and 1,000 teachers' movement. Both of these programs are the programs initiated by the observer of education in Indonesia. Both of these programs have keangotaan majority clans, especially young students. A nice gesture that should receive serious attention of the government.

President Joko Widodo has launched a mental revolution that began on education as a base. Mental Indonesian nation formed for this is still very far from what was expected. Proven with Indonesia always lower position in all aspects of civic life, especially in the context of the International. The mission for educating the nation must have been born shortly after the nation declared independence proclaimer of the hands of the invaders.

Reflecting the Indonesian civilization has been able digdaya his day in advance is an important capital for the sake of mental-mental awakening of the Indonesian nation. Majapahit to conquer a variety of land in the world, Sriwijaya can master the maritime world is proof that Indonesia is a nation that should be proud winner. It would require a good Indonesian human characters to be able to sustain the superiority of Indonesia in the future. Good character according to Aristotle in Lickona is life by doing right actions with respect to oneself and others [7]. The statement hinted to us all that well behaved mutual inter sesame can also be regarded as a good character. In the course of everyday life we often interact with the community around us. The importance of good character in the community is to maintain peace and tranquility in society. Mutual respect and mutual respect is needed in the life of Indonesian society that is multicultural. With seventeen thousand seven hundred islands and ethnic groups, Indonesia has been duly educated people to have a good character. This is done in order to avoid forms of threats that may arise from within. The forms of the most feared threat in the life of the state is the disintegration of the nation.

Disintegration can occur if the society no longer considers it important brotherhood, which ultimately can lead to wars between tribes. This can lead to national disintegration. Then, we need a reminder to us all that Indonesia is a country that is in harmony, mutual respect among the tribe, because according to Michael Novak in Lickona said that the character is a mixture of compatible of all the good that is identified by a religious tradition, literary, the wise, and set sensible person in the history [7]. The statement means that characters can also be fostered from the thoughts of human beings that have always positive thinking, rather than having the ideas of mutual suspicion among the nation's children.

Good character also needs to be invested in educational practices in Indonesia. Education should bring peace, tranquility, and good values. Lickona said that good character it has three interrelated parts, such as moral knowledge, moral feeling and moral behavior [7]. Good character consists of knowing a good thing, wanting a good thing, and doing good.

Components of good character as portrayed by Lickona can be seen in the following figure:

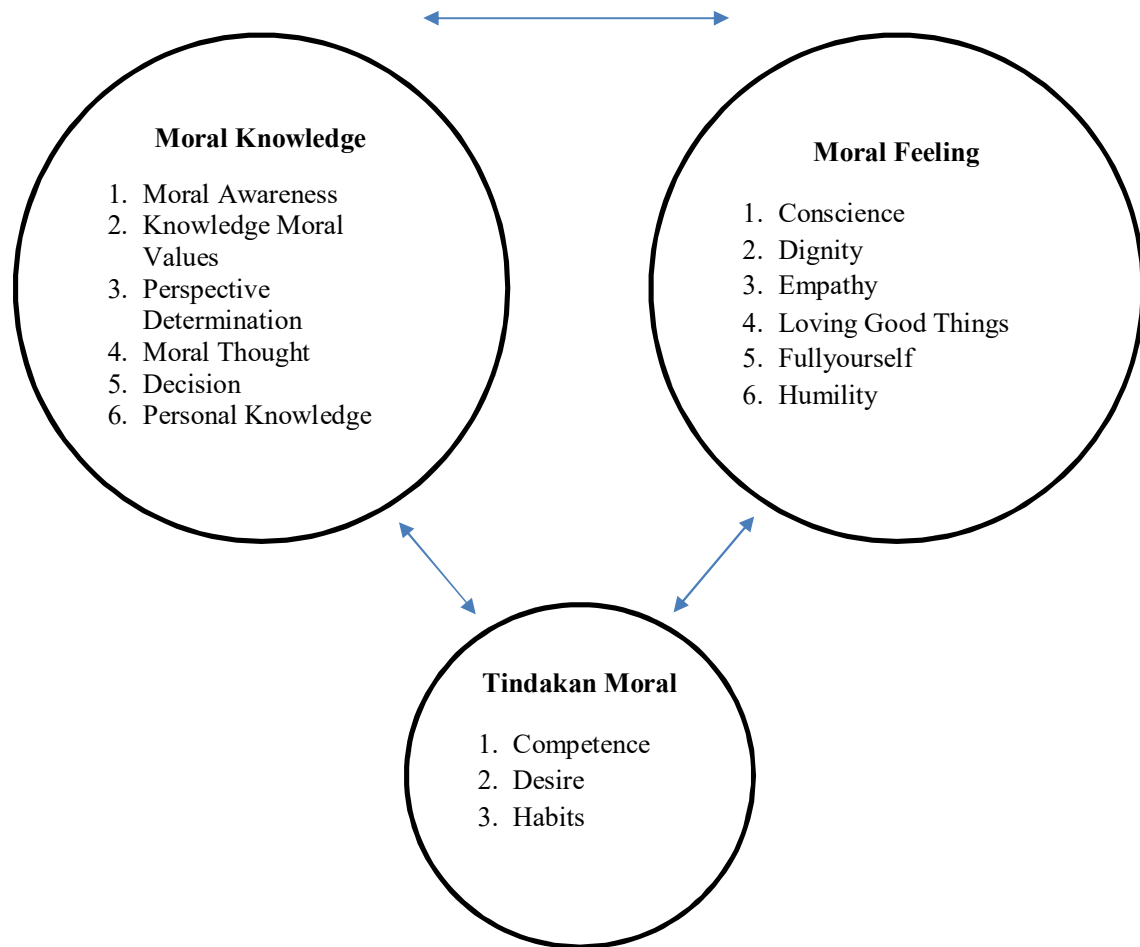


Figure 1 Components of good character [7]

The arrows that connect each domain character and the other characters of both domains is intended to emphasize the interconnected nature of each of these domains. Moral knowledge, moral feeling and moral action does not function as separate but mutually penetrate and affect each other in any way (Lickona) [7].

This is supported by Megawangi that to form a character must be carried out simultaneously and integral involving all aspects, both knowing (knowing), feeling (feel), and acting (train and familiarize yourself), so that will give birth to humans lovers of virtue [14]. Furthermore Megawangi has compiled nine pillars of character seyogiyanya taught to children. Because we all know that an effective character education is penetrating through the children. The characters are:

1. Love God and truth
2. Responsibility, discipline and independence
3. Amanah

4. Respect and courtesy
5. Love
6. Confident, creative, and unyielding
7. Justice and Leadership
8. Good and low liver
9. tolerance and peace.

To build national character, must start from the smallest sphere. Character development of the nation would be better if done in advance through education in schools. Character education in schools can be done in various ways. It is said to be true if character education should be taught in the family. The family plays a key role in shaping the character of children. But no less important characters as well be taught in school, because the school is a place to finalize the social emotions. Understanding the nature of school can be loaded in the curriculum implemented in schools, where the curriculum used to contain the values of the characters that will be built at the school. However, the implementation of character education in schools can also meet various obstacles. The obstacles often encountered is about not supporting school atmosphere and environment around the school.

School atmosphere or often called learning climate is very influential on the development of student character. As said by the Climate Nugraha learning needs to be formed in a proper atmosphere to learn in order to make the students feel comfortable in their studies and develop discipline [12]. Discipline is the one character who wants to be built at the school. In general it is a character played a key role in shaping the character of students. Climate study is also referred to as a work climate that describe the atmosphere and working relationships among teachers, between teachers and heads of schools and between teachers and students in the environment is a manifestation of a conducive working environment. This kind of atmosphere is needed teachers and principals to carry out their work more effectively in order to be able to guide the learners to develop the skills of learners and establish discipline learners.

When learning takes place, teachers are not simply pass on the lessons but also create an atmosphere of learning or learning climate discomfort experienced every learner. Communication between teachers and learners should be running smoothly. This kind of atmosphere is needed learners so that the class be a fun and learners more easily understand the lesson.

Thomas Lickona in Wulansari briefly outline there are 11 (eleven) factors that can shape the success of character education in schools, namely:

1. Character education should contain values that can form good character
2. The character to be defined as a whole which includes aspects of thinking, feeling, and action
3. effective character education requires a comprehensive approach and focused on the aspects of the teacher as a role model of school discipline
4. schools should be a model of society that peace and harmony
5. to develop the character of the students need the opportunity to practice how to behave morally, for example how training for social work
6. character education should include curriculum materials
7. character education must awaken the internal motivation of the child
8. All school staff must be involved in character education in schools
9. character education requires moral leadership of the various parties
10. Schools should work with parents and the community around
11. There should be a periodic evaluation of the success of character education in schools [15].

Education in establishing the character is also very important in building the civilization of Indonesia. According to Hakim Negara Indonesia requires human resources in sufficient quantity and quality as the main supporter in development [16]. To meet the human resources, education has a very important role. This is consistent with the wording of Article 3 of Law No. 20 of 2003 on National Education System states that the national education serves to develop the ability and shape the character and civilization of the nation's dignity in the context of the intellectual life of the nation.

Indonesian civilization of course, must be maintained until the world ends. However, in a civilization that continues to run this course this country needs more than just exist. This country needs to be led by the leader of a reliable, intelligent, conscientious, have good character, have a spirit of leadership, and visionary. The country must also have people who are intelligent, good character, respect, positive thinking, and forward-thinking. All this can only be realized with education. Quality education can shape generations of quality as well, not just smart thinking, but also have good character in accordance with the character of the Indonesian nation.

Indonesian education quality deterioration and can be seen from people's perceptions of the graduates of educational institutions. This resulted in products being low educational outcomes. Then, human resources also did not show satisfactory results. According to Edward Sallis quality is a filsosofis and methodological assist institutions to plan change and set the agenda in the face of external pressures excessive [17].

Then Sumayang stated quality, quality is the degree to which the design specification of a goods and services in accordance with the functions and consumer besides that quality is the degree to which a product of goods and services in accordance with the design specifications are based on expert opinion can be concluded that the quality (quality) is a filsosofis and methodological (size) and a good level of bad an object, which helps institutions to plan change and set the agenda a draft specification of goods and services in accordance with the functions and consumer agenda in the face of external pressures excessive [18].

Quality is a comprehensive overview and characteristics of the goods or services that are demonstrated in satisfying the needs of specified or implied (Rini) [19]. Quality implies the degree (level) the benefits of a product (work / effort) in the form of goods and services, both tangible (able to hold) or intangible (can not hold) (Suryosubroto) [20].

The above statement implies that something of value is different and superior to the others is a quality process. This is supported by the expression by Sallis that Something that quality is part of a very high standard which can not be surpassed [17]. Product quality is something that is made perfectly and at high cost. The product can be assessed as well as create satisfied and proud owners. Quality in this view is used to deliver excellence status and position, and ownership of the goods that have "quality" will make the owner is different from others who are not able to have it.

If we look at the context of education, the quality of education refers to the process of education and educational outcomes. Process quality education involves various inputs such as teaching materials, teaching methods, school facilities, administrative support, and infrastructure and other resources for the creation of an atmosphere conducive school. Quality in education to ensure the quality of inputs, processes, products / outputs, and outcomes of the school so as to increase school accountability. Otherwise qualified educational inputs if ready to be processed. Otherwise the product quality if the results of academic and non academic learning of students is high.

In the world of education, the quality of education outcomes seen in the context of the current results and achievements at school in any given period of time. Achievement or educational outcomes (student Achievement) may be academic test results. Can also achievements in other fields, such as achievements in sports, art, skill, and others. Even school achievement can be a condition that can not be held (intangible), such as an atmosphere of discipline, solidarity, mutual respect, cleanliness, etc. (Sowiyah) [21].

Speaking of quality, the low quality of education in general is caused by several sources that include curriculum design is weak, the buildings are not eligible, poor working environment, systems and procedures are not appropriate, work schedule haphazard, resources are lacking, and the development

of staff inadequate. Special causes of quality issues can include lack of motivation, communication failures, or problems related to equipment (Sallis) [17].

The views in general a lot of factors that affect the quality of education, including the factors of curriculum, educational policy, educational facilities, application of information and communication technologies in education, especially in the learning process in the classroom, in laboratory, and the scope of other learning through the internet facility, application methods, strategies, and cutting-edge approaches and modern education, methods of evaluation of the proper education, the cost of an education, education management is done in a professional, educators and professional teaching force. National standards for the proper education of all levels of education providers need to be set as a reference norm in education.

Government Regulation No. 19, 2005, stated that education in Indonesia using eight standards as reference in building and improving the quality of education. National Education Standards are the minimum criteria regarding the educational system in the entire territory of the Unitary Republic of Indonesia, there are eight standard becomes the minimum criteria, namely:

1. Theof content standards
- standard process2.
- 3.competency standards
4. standardof teachers and
5. standards of facilities and infrastructure
- management standards 6.
- 7.financing standards
- 8.of education assessment standards.

National Education Standards aimed at ensuring the quality of national education in the context of national life and character development as well as the existence of a dignified nation. Quality beneficial for education due to 1) increase accountability (accountability) of the school to the community or government who have provided all the cost to the school, 2) guarantee the quality of its graduates, 3) work more professional, and 4) increase healthy competition (Usman) [22].

5. Conclusion

Education is a conscious and deliberate effort to shape the character and civilization. Education should be a means to foster an intelligence, good intelligence, social intelligence and emotional intelligence. Focusing attention on the development of education means that we have been trying to instill the seeds of intelligence and good character in the next generation. It is to be cultivated in order to realize the generation of qualified and of good character. Such investments can form a superior human resources.

Characters that are expected to emerge is a good character. Characters that have been initiated by the government as a character to be established in Indonesia include religious, Honesty, Tolerance, Discipline, hard work, Keratif, Independent, Democratic, curiosity, spirit of nationalism, love the homeland, Rewarding achievements, Communicative, love peace, Fond of reading, Care for the environment, social Care and responsibility.

The implementation of character education is an effort to support the educational process in order to maintain the existence of the civilization of Indonesia in the future. Therefore, we never know what will happen to this world at the time to come. Just what we need to do is to keep this country is always there and have a good civilization.

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Integrative Thematic Learning Model Based on Local Wisdom of Children For Developing Character At Age 5-6 Years in Selong Subdistrict

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Abstract: This research aims to: (1) produce an integrative thematic learning model based on local wisdom, (2) to know the effectiveness of integrative thematic learning model based on local wisdom in shaping the characters, mainly honesty and responsibility. This research used *Research and Development design* in three main stages. The research subjects were 3 teachers and three schools taken by random sampling. Research with data analysis was done statistically using MANOVA analysis. The result of the research were (1) Integrative thematic learning model based on local wisdom was developed (2) Integrative thematic learning model based on local wisdom have a good influence on the limited test or field test. (3) Integrative thematic learning model based on local wisdom in field test showed that there is significant influence on the value of honesty and responsibility characters of children in kindergarten at Selong Sub-district, it proved by MANOVA analysis with significance value (sig.) = 0,000 at significance level 5%.

Keywords: Learning Model, Integrative Thematic, Local Wisdom, Character, Honesty, Responsibility

Introduction

Early childhood education becomes important; it is because the golden age is a very important period in giving and running aspects of children development. Every aspect of children development will begin to develop at an early age. One way to inculcate the character's values in children is through the process of learning. Jean Piaget through Browne & Gagne (2011) stated that learning is a process of interaction that a person do with its environment, it is enabling children to acquire knowledge. Children are able to obtain new theoretical information with existing information so that they generate new knowledge based on learning activities by interacting with their environment. The activity of the children's learning in kindergarten is conduct by learning while playing.

Learning process in PAUD used the 2013 curriculum by applying integrative thematic learning. The word integration is defined as union in order to become unity and to be intact. The focus of integrating on a number of learning skills that would be given to children in a learning unit is to be able to master the learning content together with learning skills, that include thinking skills, social skills and organizing skills (Rusman 2014: 95).

Kristina Bladury (2008: 1) stated that the uniqueness of integrative thematic is to create a binder from the structure of the part that connects all the core subjects into the main and final objectives of the learning process. The process of integrative thematic activities will also support the teachers' activeness in communicating actively with children, so that the integration of themes in integrative thematic learning process runs in accordance with the objectives of learning in early childhood (PAUD). The integrative thematic units touch all subjects and introduce one of the central themes that will improve children's learning abilities.

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Kemendikbud No.137, year 2014 stated, the process of learning activities in early childhood (PAUD) sets out on local potential. Learning process in PAUD teaches local values that provide an overview to children in introducing regional identity and culture. The recognition of local values will also provide insight to the children related to the love of region.

Rachmawati & Mappajaya (2012: 449) stated that, local wisdom is a positive human behavior in dealing with nature and environment which is derived from the value of religion, customs, ancestral heritage or culture that was built scientifically. Local wisdom can be understood as the idea of a local wise, full of wisdom, valuable, embedded and followed by members of the society. Setiyadi (2013: 294) added that local wisdom is diverse; local wisdom in society can be found in the form of wisdom's song, proverbs, advice, slogans, and daily habits of society.

The value of *Sasak's* local wisdom accumulates in traditional values, *solah* (good), *soleh* (virtuous), *rapah* (peace), *reme* (togetherness). The values of the accumulated local wisdom becomes the guidelines for the referral of the behavioral system of society to create the public life including goodness, peace, solidarity, unity and mutual understanding in solving existing problems (Rais, 2012: 25)

The implementation of *Sasak's* local wisdom values is beneficial in the process of learning activities with various aspects of development in *Sasak's* local wisdom so that applied in character education. The implementation of character education by applying the existing local wisdom in Lombok mainly used traditional game through the application of integrative thematic learning model. Local wisdom is able to shape the character of the children by inculcate the existing values in society (Wibowo, 2012).

Lickona (1991: 68) described the third parts of characters with their respective characteristics, namely: (1) moral knowledge; consists of moral consciousness, knowing moral values, perspective, moral reasoning, decision making, and self-knowledge; (2) moral feeling; consists of conscience, self-esteem, empathy, loving policy, self-control, and humility; (3) moral behavior (moral acting); consists of ability, willingness, habit. Xiandong Liu (2014) described character education as a response that was widely described and contemporary; consisting of concerns over ethnic and cultural values, feelings and behaviors, descriptions of thinking skills, introduction in schools as a group concern, and introducing children about coverage toward the practice of morality. Broadly, character education emphasizes the value that contained in interaction and social.

Indonesia as a country that upholds the characters certainly has the basics in formulating the character value. Kemendiknas (2010: 9-10) formulated the character value as follows: 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity 10) the spirit of nationhood, 11) love the motherland 12) appreciate achievement, 13) friendly or communicative, 14) love peace, 15) love to read, 16) care about the environment, 17) social care, and 18) responsibility. 18 values of existing characters becomes the basic foundation owned by Indonesian citizen.

Two important and basic aspects of character education are the values of honesty and responsibility. Inculcate the value of honesty and responsibility from an early age is the capital in preparing the next stage of the children. Almerico (2011) stated honesty means being honest with ourselves and others. Honesty means caring and knowing enough about others, not misleading them for personal gain against every individual's mistakes, and must admit to the problems faced. Zubaedi (2011: 79) added that, honesty is the ability to convey the truth, admit mistakes, be trustworthy and act with respect. Honesty is an ability to recognize a person's feelings or thoughts or actions.

Marie, et al (2009: 43) explained that the responsible person will be able to understand the time and use it effectively, as well as the obligations are resolved properly. Fathurrohman (2013: 125) stated responsibility is the attitude and behavior that a person shows to carry out his duties and obligations, it should have done, against oneself, society, environment (natural, social, and cultural), nation, and God Almighty. Najib, Wiyani, & Sholichin (2016:85) explained that, the character of responsibility has an indicator that is used as a reference in the character education process. These indicators include: (1) settling all obligations; (2) does not like to blame others; (3) does not escape the task to be resolved, and; (4) dare to take risks

The implementation of integrative thematic learning model based on local wisdom is not only to introduce the culture and values that are contained in society. But also, it teaches about the importance of the role of regional potential in inculcating and fostering the character values that exist

in children, especially in early childhood. Inculcating early values of characters, especially the value of honesty and responsibilities will be able to provide children who already have good personality and morals.

Research methodology

This research is a development research, used *Research & Development* design by Borg & Gall development model (2003: 570-571). The stages are performed in three main steps: (1) Preliminary Study, (2) Development Stage, and (3) Testing Stage and finalization. The subjects in this research include four teachers and three schools in Selong subdistrict taken by Random Sampling. By taking samples from 3 schools in Selong district. The schools are TK Islam Selong (Islamic Kindergarten), TK Negeri Pembina Selong, and TK Hamzanwadi Pancor. The techniques and instruments of data collection are by using interviews, observation sheets and validation sheets or questionnaires. The data collection techniques in the limited test used one group pretest-posttest design and on field test using Quasi-Experimental with pretest-posttest design experiments.

While the observation analysis of the result character value of honest and responsibility to know the effectiveness of integrative thematic learning model based on local wisdom is by using MANOVA (Multivariate of Analysis) analysis.

Research result

The analysis result is in the form of early draft of integrative thematic learning model based on local wisdom for Kindergarten children consists of 5 activities implemented in the traditional games which is connected with other *Sasak's* local wisdom. These activities are: (1) *manuq peseq*, (2) *Jeletuk Manuq*, (3) *Meong-Begang*, (4) *Ketik Jaran* (horse) and (5) *Selodor*.

This limited test was conducted by 15 students and 1 teacher of Islamic Kindergarten Selong as a sample. The goal is to see the results and to get the input on integrative thematic learning model based on local wisdom and to know the implementation of learning model. The results of effectiveness test on limited test obtained product assessment results as follows:

Table 1. Limited test results of Integrative Thematic Learning Model based on Local Wisdom to Establish Kindergarten Character in Selong Sub-district

.The Results	Honesty character		Responsibility character	
	Pretest	Posttest	Pretest	Posttest
Minimum value	17	24	20	34,00
Maximum value	19,00	46,00	32,00	49,00
Average	24,2	36,867	26,467	40,867
Standard Deviation	3,342	5,370	3,522	4,454
Abs-gain	0,318		0.384	

Based on table 2 obtained an average value of honesty character in the limited test on pretest activity or before the learning process is "24.20" and after being given treatment with integrative thematic learning model based on local wisdom becomes "36,867". While the standard deviation before the implementation of integrative thematic learning model based on local wisdom is "3,342" and after implementation of learning model becomes "5,370" with abs-gain "0,318".

Whereas for the responsibility characters value, obtained the average value of responsibility character is "26.467". After being given treatment by integrative thematic learning model based on local wisdom becomes "40,867". While the standard deviation before the implementation of integrative thematic learning model based on local wisdom is "3,522" and after implementation of learning model becomes "4,454" with abs-gain "0,384".

Model Effectiveness

Field tests were conducted at TK Negeri (state kindergarten) Pembina Selong and TK (kindergarten) Hamzanwadi Pancor. This field tests uses two classes using experimental-control pretest posttest design. The number of students that used in this field tests at TK Negeri Pembina Selong are 15 children as experimental class in B4 class and 15 children as control class in B3 class. While, in TK Hamzanwadi Pancor use B2 class consists of 22 children and B1 class consists of 22 children as its control class. This trial was conducted to determine the realization and effectiveness of the model developed in students with a wider number. The result of field test showed that:

Table 2. Field test results of Integrative Thematic Learning Model Based on Local Wisdom to establish Kindergarten Character in Selong sub-district

Statistical Data	Class	Honesty Character		Responsibility character	
		Pretest	Posttest	Pretest	Posttest
Minimum	Experimental Class	22,00	31,00	24,00	34,00
	Control class	24,00	32,00	23,00	30,00
Maximum	Experimental Class	45,00	53,00	60,00	53,00
	Control class	41,00	34,00	36,00	45,00
Average	Experimental Class	33,05	40,51	34,41	42,70
	Control class	29,14	37,00	30,62	37,51
Abs Gain	Experimental Class	0,241		0,247	
	Control class	0,226		0,184	

Based on table 3, the average value of honesty character in the experimental class on pretest activities or before the learning activity is 33.05 and after being given treatment with integrative thematic learning model based on local wisdom becomes 40.51. In the control class the honesty character value before the learning activity is 29.14 and after learning is 37.00. This showed that the children's honesty character being improved. The improvement of honesty character of the children is shown with the abs value of 0.241 for the experimental class and 0,226 for the control class.

The average character value of Responsibility in the experimental class before the learning activity is 34.41 and after the learning using the integrative thematic learning model based on local wisdom is 42.70. While in the control class before the learning process is 30.62 and after the process of learning activities the average value is 37.61. it is showed that the character of the children's responsibility being improved. The improvement of children's responsibility character is shown with abs gain value of 0,274 for the experimental class and 0,184 for the control class.

Manova test results obtained from the requirements used by using parametric statistics where the value of the data obtained are normal and homogeneous. The results of the Manova test can be seen as follows:

Table 3. Manova Test Results

Multivariate Tests^a

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.945	610.952 ^b	2.000	71.000	.000
	Wilks' Lambda	.055	610.952 ^b	2.000	71.000	.000
	Hotelling's Trace	17.210	610.952^b	2.000	71.000	.000
	Roy's Largest Root	17.210	610.952 ^b	2.000	71.000	.000

Groups	Pillai's Trace	.087	3.376 ^b	2.000	71.000	.040
	Wilks' Lambda	.913	3.376 ^b	2.000	71.000	.040
	Hotelling's Trace	.095	3.376 ^b	2.000	71.000	.040
	Roy's Largest Root	.095	3.376 ^b	2.000	71.000	.040

a. Design: Intercept + Groups

b. Exact statistic

Based on table 4 it is found that the significance value of *Hotelling's Trace* less than (<0.05), it can be inferred that there is an increasing difference between the honesty and responsibility character value of the experimental class and control class. The experimental class that uses an integrative thematic learning model based on local wisdom has an improvement in honesty and responsibility character than the control class.

Discussion

Local wisdom is an internalized base of life-balance. All of them are incorporated in a culture that accumulates and persists continuously (Mungmachon.2012). Local wisdom is the knowledge that continues to be integrated in an area from one generation to the other generation since the transition of knowledge makes local wisdom accepted, adapted, altered and developed. Local wisdom consists of 4 types: (1) local wisdom is abstract and connected with religious values, (2) local wisdom is very potential to protect a community, (3) local wisdom is the body of knowledge, and (4) local wisdom is a thorough knowledge (Singsomboon, 2014). The learning process by using integrative thematic learning model based on local wisdom can shape the characters of the children.

The effectiveness test results of the implementation of integrative thematic learning model based on local wisdom for Kindergarten in Selong District were various based on other cultural values such as song "*Tegining-teganang*", "*Kadal Nongaq*", and "*Tiang Tunas Pamit*". During the process of learning activities, it is found that there is a difference between an experimental class that use integrative thematic learning model based on local wisdom with a control class that use activities with conventional learning. So, in the process of learning activities using integrative thematic learning model based on local wisdom, it is found that the value of honesty and responsibility character of children who use integrative thematic model based on local wisdom is better than the class that used conventional learning model.

The implementation of integrative thematic learning model based on local wisdom has been arranged in Permendikbud No 134 year 2014 which emphasizes on local potency in the process of kindergarten learning activities. Integrative thematic learning can improve children's learning ability and give positive effect not only on cognitive aspect, but also on psychomotor and affective aspects (Liu & Wang.2010). Varun (2014), Varun & Kalpana (2016) stated that children play in an integrated and comprehensive way that affects the development of early age of the children. Children's time is the time to explore, develop and play. Wardani & Widiastuti (2015) stated, integrative thematic learning has an impact on applying learning in kindergarten especially at age 5-6 years using the introduction of local wisdom and local culture potency can give a result to change the children behavior and recognition about excellence and region itself. The process of learning activities with integrative thematic learning model based on local wisdom. The conclusions can be drawn from the experiments that was done is the learning that emphasis on local wisdom can change and shape the character of children (Aynurr Palla 2011)

The establishment of children's character from an early age is an important thing in the process of learning activities. The inculcating of character values by promoting the value of local wisdom is able to shape the character value of the children. The result of research on local wisdom of *Wayang Kancil* by Wardani & Widiyastuti (2015) explained that, the value of local wisdom that is packed through *Wayang Kancil* was able to create some character values for children. Character values include independence in conveying ideas, the ability to cooperate in groups, discipline (in time), honesty (doing one's job), democratic (the ability to accept the ideas of others or other groups), responsibility in performing tasks and complete the task or did not face obstacles. Darmansyah (2014) stated thematic learning is used to accommodate the character education in learning process. The developments needed to keep applying an integrative thematic learning to improvise children's education influenced by school commitment and support, suitability of facilities, and atmosphere in

school must be conducive. Local wisdom is a supportive aspect in the implementation of learning in kindergarten as it used as measurement, such as the selection of themes used are appropriate with the areas and linked to other themes, the selection of themes and sub themes to identify and introduce children in learning and the most important structures are indicators, learning activities, resources, knowledge to stimulate children development (Kristanto&Prasetyo 2014).

Agung Leo (2015: 57) stated that the process of learning activities in the school not only to transfer the knowledge, but through local wisdom is able to provide good learning and also generate about the values of characters. The characters include discipline, responsibility, caring, religiosity, nationalism, love of the homeland, reading interest, sacrifice, creativity, honesty, independence and hard work. Angela Lee (2014) stated the inculcation of character values with music while playing is very effective in the implementation of learning in pre-school, because the inculcation gives action about school system, joined in play group, recreation center and additional school activity. The result is that the value of a responsible, honest, respectful character is capable of being formed. The value of the responsibility character must be done in various ways; one of them is by using traditional steps (Penderi & Rekalidou.2016). The development of responsibilities will affect behavior. The activities with the application of music and traditional musical instruments affect the development of the children's character; not only a responsibility character, but honestly character is also strongly influenced by traditional aspects (Angela Lee .2014)

The inculcation of character values using the values of local wisdom is reflected from a regional culture. Traditional games are part of local wisdom and culture of an area that must be preserved. Dahlia & Soemarno (2015) explained that local wisdom is reflected in the superiority of an area that is not eroded even though influenced by the development of technology and western culture that enter into the life of a society which may affect the behavioral changes that exist within the community. This also includes into the learning process, especially learning in early childhood. The implementation of learning process by emphasis regional excellence makes success in the implementation of learning process (Wardani & Widiyastuti, 2013).

According to Krisyanto & Prasetyo (2014), the implementation of local wisdom values that packaged in traditional games is able to shape the character of children. Packaging local wisdom through traditional games with integrative thematic learning is able to develop the ability of achievement level of children; it can shape the character of children who have been stated in the educational goals of Indonesian. Learning emphasis the traditional game as the implementation of local wisdom in early childhood, it was because the game activity is able to stimulate and improve the level of children development (Wardhani, Widyahening,& Suhita, 2016). The implementation of traditional games as the value of local wisdom is able to develop the ability level of children and also the characters inculcation

The inculcate of character values, especially the honesty and responsibility character by using the integrative thematic learning model based on local wisdom, is a foundation in the inculcation of character values in early childhood (PAUD). The values that exist in *Sasak's* local wisdom that is packed through traditional games can instill honest and responsibilities values in children development. Honesty and responsibility character belonging to the religious and moral values in STTPA that has been arranged in Kemendikbud no146 year 2014 about process of early childhood learning activity. The basis of the application set forth in the law is a reference in the implementation of the learning process in early childhood (PAUD) and the achievement of the desired target in learning in early childhood (PAUD)

Conclusion

Wisdom values that developed in the development of integrative thematic based on local wisdom learning model to shape the characters, especially honesty and responsibilities characters through traditional games of *Sasak* are: (1) *Manuq Peseq*, (2) *Jeletuq Manuq*, (3) *Ketik Jaran*, (4) *Meong-Begang*, (5) *Selodor*.

Based on the limited test and early field, it was found that the result of the development of integrative thematic learning model based on local wisdom to shape the character of the children was done in two stages: limited test and field test:

- a. Based on the results of the top trials it was found that the results of integrative thematic learning model based on local wisdom to shape the character, especially the honesty and responsibility character of the value generated at the beginning of meeting and at the end of learning.
- b. Based on field test, it was found that the class of integrative thematic learning model based on local wisdom to shape the character of kindergarten children in Selong subdistrict by using Manova analysis showed that there is a significant difference between the value of honesty characters in the experimental class using the integrative thematic learning model based on the local wisdom of development compared to the control classes that use conventional learning models. Whereas for the value of responsibility characters obtained experimental class using a learning model developed with a control class that uses conventional learning model.

Recommendations

The research recommendation of development result, as follows:

1. The integrative thematic learning model based on local wisdom to shape the character of the children has been tested its feasibility and effectiveness. Thus, it is suggested to the teacher to use the learning model in this learning activity as an alternative choice of learning activities
2. An integrative thematic learning model based on local wisdom can be used to start shaping the character and behavior of children. Not only honesty and responsibility character, but other character values can also be used because it covers all aspects of children development, ranging from religious and moral values, physical-motor, socio-emotional, language, cognitive, and art. This can provide the alternative for teachers in implementing learning in accordance with existing procedures

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The Noble Character-based Learning in Javanese Culture: A Semiotics Study of Classical Ornaments in the Sultan Palace of Yogyakarta

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Abstract: In the context of a second language art, an ornament presumably functions as a visual language. In Javanese culture, this notion seeks to create an art functioning as an ornament or a medium of expressions through the noble character-based learning. Each moral message is expressed in a poetic language under different conditions within hegemonial subjectivity, diglossia, self-regulated and heterogeneous learning atmosphere. The visual narrative of ornaments is mainly influenced by the acculturation of existing culture in the Javanese society, whereas the noble character-based learning is a result of religious syncretism and belief in the Javanese Culture.

Keywords: *Javanese culture, moral message, ornament*

Introduction

Javanese culture is a product of kingdom hegemony in two kingdoms as the center of Javanese culture namely Yogyakarta and Surakarta. The views of life and life principles in Javanese culture are closely connected to the syncretism of pre-Hinduist, Buddhist and Islamic beliefs. In Javanese culture, life derived from the spiritual causality of God and human beings seeks to shape the perfection of life by unifying themselves with God (Javanese: *ngampampampan nganthi manunggaling Kawula lan Gusti*)² God is abstract and human beings are real in nature; the former is placed as the central point of material object presence, and the latter understand the existence of an abstract God represented in nature; the cycle of nature is life and human life.

The causality relationship between God and nature in the Javanese Culture becomes the principle of life, i.e., nature as the object and as the subject. The role of nature as an object marks the cycle of nature as a life lesson. Humans learn from, about, and within the cycle of nature, and in nature there are lessons about space and time and how to utilize them in human life. Nature can be packed, created or utilized for the benefit of human life. The nature plays a role as a subject, and nature is placed as a teacher for life. The living doctrine of nature in Javanese is commonly called *piwulang lan piweling* or lessons and teachings. The content of living doctrine derives from events, natural events and life lessons in terms of preserving and exploiting nature for life (*Memayu hayuning bawana*). In this sense, the expected moral message is a balance between the use of nature (nature) and human behavior through the understanding of taste or flavor (Mulder, 2001: 31). Teachings are packed with a visual language style through natural personification into basic shapes and ornamental motifs. The lessons and teachings are packaged in the distinctive symbols of Javanese culture. These symbols or symbols as a means or medium aim to entrust a message or advice to people (Herusatoto, 2008: 1).

² (1) God is a universal nature or an absolute being, (2) a universal nature is God's embodiment, (3) a universal nature and human is an entity commonly called macro-cosmos and micro-cosmos (Abdullah Ciptoprawiro, 1976: 22)

Visual Ornamental Narration

The visual narrative of the message or advice in an ornamental artwork is based on the poetic genotext taste. The poetic nature of an ornamental genotext motif representatively takes an asymmetrical form that has the same meaning and the similar symmetrical motifs have different meanings. This homologous nature engenders a construction of the ornament so that it becomes a genotext. The requirement of system in the palace hegemony is that an ornamental motif must fulfill a diglossia-regulated standard. The diglossive principle associated with the strata of society and regulation is expressed through solid forms as reliefs. Questioning the poetic taste, the aesthetic execution of the motive form is mainly based on theoretical constructions: *yasa*, *rawit* and *racik* known as *karawitan* principles. *Yasa* or creation is the packaging of ornaments of formulated ornaments so that it is meaningfully symbolic, decorative and constructive. The symbolic principle of ornamental motif lies in the translation of forms that may produce a connotative-genotext meaning. The creation of this technique for the glory of the Muslim empire is governed in accordance with the Islamic law on the prohibition of describing living things in a realist fashion. The principle of *yasa* is similar to Aristotle's aesthetic order, namely wholeness, unity, complexity and coherence (Ingram Bywater, 1954: 223; Teeuw, 1984: 120-122). The principle of moral message of noble character is a message that must be conveyed to the hegemony. Finally, the delivery of a form is homologous and metaphorical. This metaphorical concept becomes a principle of creation in symbolic ornaments containing a moral message. The setting of *yasa* begins to make up the visual elements and messages behind the power of *piweling lan piweling* (Pamadhi, 2010) called a vision of trust.

One example of Javanese ornamentation is a chronogram (*candrasengkala*) or *sengkalan memet* that contains messages, visions, histories and hopes. Message readings are associated with shapes, colors of ornamental motifs, and one can read the meaning of social and cultural marks of the merely supportive community. According to Arnold J Toynbee in Hans Meyeroff, ed. (1959: 11), the ornamental motif features a dual dimension, namely the literary and cultural dimensions and the historical dimension. The strict requirements of this creation produce the basic form or ornamental motif that ultimately becomes homologous and connotative. Characteristics of homologous ornamental motifs involve the same basic shape but different functions. This homologous composition turns out to be analogical in that its arrangement of natural forms is manifested through metaphors. A narrative visual chronogram is a result of ideosyncratic belief and institutional way of heterogeneity in which the work contains space and time including the alternative public space. Castings give the public a chance to read things using a logic and logical interpretation, and it deals with complexity (according to Monroe Beardsley).



Figure 01. *Dwinaga rasa tunggal*

Source: SINTESIS, Vol.5 No.2, October 2007

The detailed description:

Dwi naga rasa tunggal means 'two dragons in one taste'. The word *dwi* and its formation has a value of 2, the dragon has a value of 8, the taste has the value of 6, and oneness has the value of 1. The *sengkalan* (a chronogram) shows the year of 1682 (a Javanese year). This year delineates the establishment year of the Sultanate of Yogyakarta and, at the same time, it became the year of 1170 or a *Hijriah* year, and the year of 1756 AD (SINTESIS, Vol.5 No.2, October 2007).

This visual ornament has a moral message that starts from understanding history (time) so that the history as a critical reflection on the existence of the palace or as a center of struggle is upheld by the banner of anti-colonial freedom (a cognitive space):

1. The year of establishment of Yogyakarta Sultanate Palace is 1682 or 1756.
2. The meeting of two dragons is represented by a united tail; the left dragon with his eyes opened indicates his joy and the dragon's right eye closing enjoys the confusion. The moral message conveyed is the unity of the heart, and the mind to realize the ideals of victory.
3. Dragon in Chinese culture means the guardian of the world along with two dragons needing a balanced palace.

The formation of Javanese culture is a result of assimilation and acculturation from several cultures through *srawung* (a cultural dialog). In this cultural dialogue, there is a principle of cultural concentration whereas indigenous cultures serve as the focal point of new cultural developments. The Javanese Cultural Fanaticism (JCF) is defended by the urbanists in a constellation of heterogeneity. However, the urbanist is unwilling to be a member of the hegemony. The simultaneous developments occur, and the hegemony of the palace is positioned as a motivator, an executor, a compiler, and a regulator of creation in claiming the works of art. In this case, the palace (the king and his internal units) has the right to determine the system of evaluation and regulation of creation. Artistic and aesthetic claims are at heart of the hegemony. The position of this kingdom has the right to have special powers and is considered to achieve a high aesthetic (on top of an aesthetic moment), and ends the work into which the palace collection adds a description to the educational value in it.

The convergence process is also carried out by the supporters of Javanese culture to select Western cultures or foreign cultures that are accepted and integrated into the institutions of the cultural system. The role of hegemony in cultural divergence especially in the Javanese culture is to provide feedback on the behavioral change for migrants (urbanists). The next process is concentration, namely the process of unifying and simultaneously strengthening the position of Javanese cultural system in terms of local wisdom system. In the creation (*yasa*) of art, the visualization of ideas or concepts goes hand in hand with the process of spirituality in life. The process of spirituality is basically based on the *Berayu Hayuning Bawana* principle that means the nature is always beautiful, human behaviors are in harmony with the nature. Its implementation in the creation of smallest elemental ornaments of nature (geometric flora and fauna elements) becomes the motif of a natural ornament in relation to human life. The doctrine is packed in many ways in which human life is controlled by God, a figure in the beliefs of Prahindhu and the period of Hindhu, Buddhism and Islam. The beliefs in the type of spirit (Prahindhu's belief) become a pictorial painting capable of influencing others.³

The hegemony of Javanese culture engenders the convention that the central role of a King (and his kingdom) is as a ruler for the outer nature (materials) such as the physical environment that regulates the micro-cosmos and the macro-cosmos. This conception is a derivation of the Hindu belief, in which Vishnu becomes a keeper, Shiva a destroyer and Brahma a creator. The king's roles are spelled out as spiritual and material leaders in the sense of organizing laws, rules (customary institutions) as well as land, cultural and economic regulations. In this case, there is a convention that the King is a spiritual leader who manages his religion and ritual systems. This convention takes its roots in religious organizations, and a line of history through which the King has the derived blood of the Prophet (Muhammad). The Hadith and its translations into the culture of Javanese culture utilizes the prerogative King including the regulation of creation.

³ In Javanese religions (i.e., religions of a pre-Islamic, India or Roman Catholic), there is a belief that has a cosmic order of upper space in which goddess empower, goddess have powers to regulate the cosmos in God's willingness, while the lower space is for human beings led by kings. The uniqueness of kings lies in their authority to make decisions in relation to the citizens in the lower space. All this relationship is visualized in an ornament (Jackob Sumarjo, 2002: 20).

In fact, this regulation does not deviate from the Hadist precepts as already outlined and established by a king. For example, batik motifs and ornaments of *Gurdha*. A King is a descendant of King Singasari Wisnu Wardhana. In Singasari temple, there is a statue of King Wisnu Wardhana riding a Garudha bird. This bird in Hindhu belief is the god Vishnu, and then his association as the king is descendant of god Vishnu. Regarding the regulation of Islam (hadith), a mentioned ban describes living things and the bird is deformed into hoards or lars (Javanese rhymes). Islamic culture expands the creation (*yasa*) by blending Hinduist and Islamic elements in the ornament, i.e., realistic depictions must be decorative (modified). The king of Mataram is considered the king of Majapahit (trah), that is why Hindu (Gurdha) motif always attaches to the king's dress (*Parang Barong Gurdha*).⁴ In the teachings of Sufism (Islam)⁵, *Gurdha* or the eagle is imagined as a bird driving to God. Another connotation of *Garuda* is the ultimate beast protection to gain a calm life. The phrase '*Memayu Hayuning Bawana*' is a proverb (HB I) that believes in nature as a great cosmic. *Memayu Hayuning Bawana* means creating the world (nature and environment) to be good and in harmony with nature. Life and human life must be in harmony with nature, and the nature is used as the basic motive of batik (e.g., *batik sekar jagad*, *sekar* means flower, *jagad* means world). Ornamental motifs that take the idea of nature include four principles of batik motifs such as geometric, flora and fauna positions of nature controlled by god (as a figural motif). The motif of nature is depicted in a decorative way (due to obeying the realistic prohibition of depiction in Islam) into decorative ornaments.⁶

Javanese Teaching: The Noble Character

Javanese culture is an acculturation of cultures brought by the beliefs of Prahindhu Java religions: Buddhism, Islam and China. The belief of Prahindhu is animism and dynamism that results in the belief that the eternal spirit and the forces of nature are the representation of God. Such trust values the primal causation of God – humans cannot relate directly to God, but it can be realized through gods.⁷ The belief of Hindhu eventually became a religion and it was a systematic notion of a god that linked to religion. Religion is a way to the perfection of life. A perfect life will not repeat itself, nor does it return to live the life of the world. This belief is called *Kejawen*. *Kejawen*-ridden area is an area until the end of Dipanegara War directly under the kingdom of Surakarta and Yogyakarta along with Mangkunegaran and Pakualaman. This area is assumed to be isolated from the influence of Dutch direct rule until 1830 and is considered to represent the pure and sophisticated Javanese tradition of life (Laksono, 2009: 4).

They have the belief that harmony with nature is called *Memayu Hayuning Bawana*, the main association in running life. The basic idea in this sense is the result of the syncretism of Buddhism, in which human life with nature is governed and led by gods; the role of the next god is a God care-taker who communicates with humans through the gods. God connotes the spirits to be able to penetrate hallo (*nimbus*) to God. These spirits are referred to living beings in the world (life in hereafter) and imaginary in nature, such as the spirit of the ancestors, gods or the like. Coarse creatures are identical to those who have rough thinking like spending nature that becomes artificial, or changing the natural

⁴ A *Gurdha* motif or a *garuda* bird epitomizes the power and safety guards of King Singasari Wisnuwardana; this bird is modified in the form of *jarik* (a Javanese clothing motif) style consisting of wings and bodies and even at the classical time it merely represents wings. *Garuda* is also a vehicle of Wisnu to enter heaven.

⁵ *Tasawuf* is the Islamic Mysticism, or a method in Islamic teachings that emphasizes a unity with Allah's absolutism (Hakim in Simuh, 2002:25), and to unify with Allah, a person must purify his or her soul in advance (Yudhi, 2012: 21).

⁶ Hadith narrated by Muslim Bukhori: I heard the Messenger of Allah says: verily the ones who are mostly tortured by Allah are those who make the images (Alhamdani, tt:9-10).

⁷ Allah cannot be imagined through any ways or things, even a close distance or even further is untouchable for Allah; He is unlimited. In Javanese it is commonly called *dat kang tan kenan kinayangapa*, *cedhak tanpa senggolan*, *adoh tanpa wangenan* (in Western cultures it is called immanence-transcendence) (Poerbotjaraka dalam Abdullah Ciptaprawira, 1976: 23).

for the necessities of life. Regarding the position of human beings as a rough creature, it is believed that they are incapable of receiving a subtle whisper from God. This perception produces the idea that there must be a spirit capable of delivering humans when communicating with the creator. God is placed as an intermediary because it is able to read God's position. Viewed from this system, there is a perfect human idealization; i.e., human beings are capable of translating *piwulang lan piweling*. Islam strengthens the conception of an archetypal man through the syncretism that combines *Kejawen* with other ideas, as stated below:

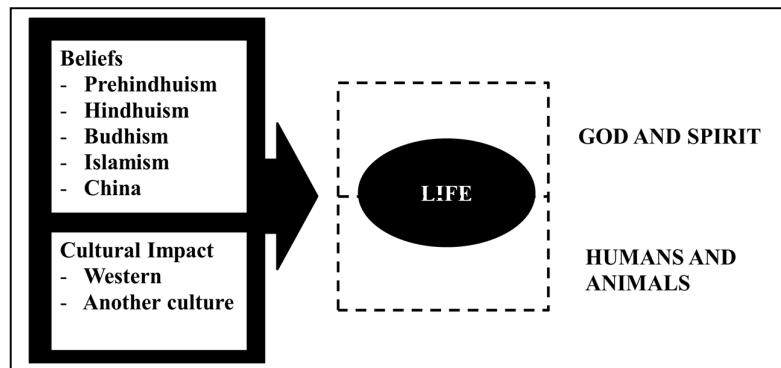


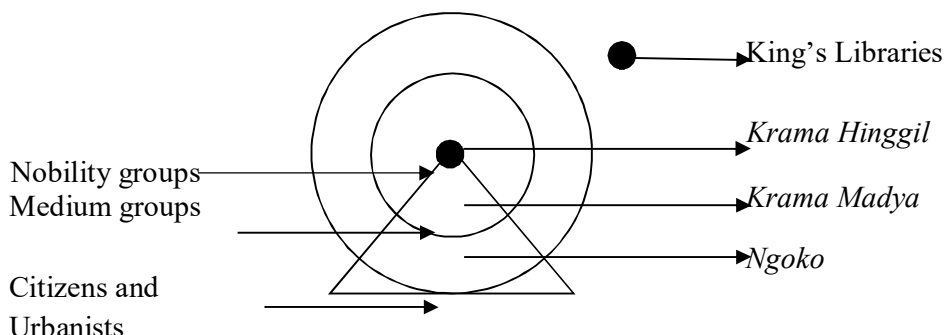
Figure 02, The Scheme of the Process of Life Spirit in Javanese Culture

The compilation of trust occurs in syncretism, and its influence is a moral message and a view of life. A collaboration produces ornamental motif creations. This constellation provides a unique picture that in the Javanese culture unites and syncretizes beliefs and brings forth new cultures. Some old cultural roots are still preserved, but some have been united with others. The advantage of the constellation in Javanese society is the desire for self-assertion, but not vice versa. The protestation of aesthetic legitimacy is its characteristics, and the lower society takes the pattern of hegemony. This cultural dialogue has a principle of tolerance and appreciation.

Yogyakarta's hegemony centered on the Yogyakarta's palace is regulated by the institution of hegemonic system. A hegemony becomes a pattern of non-hegemonic society, for example, the procession of marriage by community groups outside the hegemony of the palace. The decoration, clothing, property and clothing refer to the tradition of the palace, but it is closely related to the taste of community. The ritual process is eliminated. This behavior is approved by the palace even by giving freedom to copy and develop procedures (traditions) outside of hegemony. The palace becomes the source of ideas of developing (*yasa*) an urbanist tradition, but the pattern of *piwulang lan piweling* refers to the palace. The final product developed by the urbanist group is a new system of ceremonial systems.

The hegemony of the palace is placed itself in the highest position, while urbanists enter the outer strata group. The stratum of the form is diglossive language consisting of the highest level of Javanese language (*Krama hinggil*), the medium level of the language (*Krama Madya*), and the basic level of the language (*ngoko*) for urbanists. One special language is called a *putaka hinggil* language, a language register for the king's libraries. This language diglossia shows the typical pattern of Yogyakarta's societal structure.

Figure 03: The Scheme of Diglossive Language that shows cultural strata in the societies in Yogyakarta



Krama hinggil for nobility is usually unilaterally applicable, meaning that there is no obligation for the nobles to use the *krama hinggil*. Language obligations are applied to groups toward the upper strata. The lower strata are obliged to speak the *krama madya*, and the upper strata must use *krama hinggil*. The *ngoko* language for the lower groups includes urbanists. The urbanists in Yogyakarta have unique strata of the *Krama hinggil* structure.⁸

The urbanists in social life appreciate each other including the appreciation toward the hegemony of Javanese culture. The urbanists in Yogyakarta are subject to the regulation of the palace. The urbanist style varies based on local origins and interests or professions. The urbanist life is based on the *piwulang lan piweling* principle. This micro-cosmic circle represents the life of people of Yogyakarta: (1) the nobility is inside the *benteng* (in the middle) acting as the central point of shaping the surrounding culture. Public space becomes a place of aesthetic legality. (2) The position of the Chinese urbanist diaspora locating in Ketandan (around the Beringharjo market) brings forth sciences namely red, yellow, green, white and black domains. In the Javanese Islamic tradition, color is interpreted into ways of teachings: the fifth point of the pancer's qibla (four directions filled with color in its central determining point). The idea is modified.

No	Islamic teachings	Colors in the Chinese Diaspora	Buddhist Pantheon
1.	Personal	Center (yellow, soil).	Center

⁸ “1) The urban economy has a background of economic interests and needs; there is a temporary, permanent and non-permanent urban economy. (2) The urban culture has a background of a prestige as part of an *abdi dalem* (the palace’s loyal officers) platform in the sultanate palace of Yogyakarta and Puro Pakualaman, (3) the urban education is for students staying there and this status has cultural impacts, (4) the urban politics conditionally aims to gain popularity through social activities, and political culture; (5) the urban belief aims to strengthen spiritual behaviors as religious or spiritual leaders, (6) the urban arts closely connect to local cultures through formal higher education and communities (artists and cultural practitioners), modern and postmodern arts traditions (Pamadhi, 2015: 59).

2.	<i>Luwamah</i>	North (black, water element)	North
3.	<i>Sufiah</i>	West (white, metal)	West
4.	<i>Mutmainah</i>	East (green, wood)	East
5.	Anger	South (red, fire)	South

Figure 04. Impacts of Colors on Religions and Beliefs

Source: Jurnal Komunitas 6 (1) (2014): 180-188 *JENANG MANCAWARNA SEBAGAI SIMBOL*: [accessed May 25 2018].

The Buddhist Pantheon (Borobudur) gets input from gods in natural powers: Western, South, East and North (Figure 04). In each direction, it plays its own role, and in the middle with the attitude of *dharmacakra prawartana mudra* hands as the regulator and determinant of human life. Humans have the mind and the feeling to determine the direction of life. This concept influences the success of Islamic Mataram (Yogyakarta) by giving birth to standard colors by inserting black and white elements, as follows:

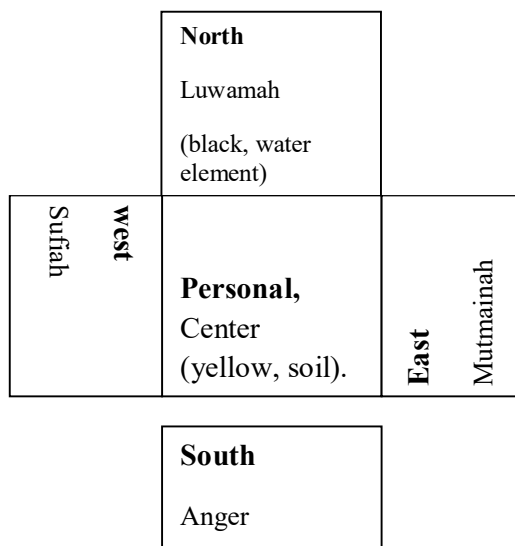


Figure 05. The Scheme of Modification Gods Pantheon in Basic Colors

Source: Jurusan Bahasa dan Sastra Indonesia, FBS, Universitas Negeri Semarang, Indonesia Permalink/DOI: <http://dx.doi.org/10.15294/komunitas.v6i1.2952Jurnal>

The realist's representation is a representative of the decorative figural as illustrated: (1) changing the true shadow (a body image) into the *sungging* position (rhythmic horizontals). The *sungging* technique is in the form of color gradation starting from the thick shadow to thin shadow in the middle. (2) homologous changes of color, i.e., white on certain types of ornaments is not used but replaced with gold color as a sign of pomp or neutrality. Primadi (2009: 31) emphasizes that a visual representation in a visual narrative conceptually can mean more than one, both the language and the form. In contrast, Carter (1990: 23, 35-36) argues that the image in question is a physical object, it is

always more than one. The representation of black color serves as darkness (a shade color). The impact of ornaments is on the appearance of color as a representation of life (Figure 04).

Conclusion

The Javanese people are indigenous communities who form the hegemony with Javanese cultures. The power of Javanese hegemony ranges from the aesthetic expression of ornamentation and its implementation in a sublime moral message. This expression is called *karawitan*, and it has principles namely *rawit*, *racik*, and *yasa*. The *kerawitan* arrangement of visual elements as well as unity like point, line, plane or shape and color are worth considering. The result of syncretism, the conception of Hinduist, Buddhist, Chinese spirituality is (a) Red as a Brahma representation, that is, the power flowing soul; rearticulated in the batik praxis. Red is identical to chocolate and maroon, derived from the derivative of natural color of bark of soja tree. The meaning of brown color is the color of the soil understood as the place of human corpses, meaning the color of immortality. (b) Blue represents god Ciwa identical to black or violet, meaning calm and creepy as a sign of caution. (c) White represents god Vishnu identical to yellow that means glory and glorification.

Basic motifs of ornaments are taken from elements such as flora, fauna, figural and geometry. Fauna motifs take the form of lizards, crocodiles, lizards, reptiles, and pictures of the humans. The pictures of motif flora symbolize a balance between human culture and its nature in the form creeping plants (symbol of fertility), rose (symbol of beauty), pineapple (sweet taste inside but bad outside) and so forth. Geometric motifs show a vertical relationship with God and the horizontal relationship between humans. Intertextuality can be performed on the appearance of motifs arranged in a structured and measurable manner, either symmetric or asymmetrical, and it is also arranged homologously to make the genotext difficult to read. The motif is arranged with chronogram and homologous sentences. The homologous part toward *candrasengkala* has the same picture, but it has a different meaning. The first sample denotes the number, the spherical or spherical shape and manifestly visualizes earth, mankind, moon, prophet, single and living (in the form of words), for example, the principle *Sirna Ilang Kertaning Bumi* means a loss of the world' showing the collapse of the Great Kingdom in 1400 (<https://engineer.co/2011/09/14/candrasengkala-ii-watak-bilangan-angka/>).

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MORAL VALUE OF SAGA STORY IN KOTAGEDE AS A MEDIA CHARACTER EDUCATION IN SCHOOL

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Abstract: The development in the world of technology and information which is increasingly able to embrace all circles become a challenge in this global era. An attitude that is not wise in using it can cause various negative effects, one of the effect is on character development. Therefore, character education, as mandated by the law, is a step that must be implemented in educational process. Planting of positive values as an effort to establish the character of the young generation can be done in various ways, one of the way is through the introduction of saga story (cerita hikayat). Kotagede is an area of the former Islamic Mataram Kingdom. By this historical background, many saga stories have developed in Kotagede. Existing saga story can be medium of character education through the mandate and morals contained in the story. This research is a qualitative content analysis. The subject of this research is the saga story (cerita hikayat) in Kotagede. The techniques of data collection are carried out by interviewing, reading, recording and analysis. Data analysis is performed using descriptive qualitative technique. The results showed that the saga stories that developed in Kotagede had values that could be used as a medium for character education. These values are obtained from an analysis of the implicit message contained in the story.

Keywords: *moral values, Kotagede saga story, character education*

A. INTRODUCTION

Moral deterioration that can be increasingly felt in this global eras is a problem that continues to be of public concern. Various facilities provided by the technology used to cause the public complacent and spoiled by the convenience offered. Not only indulging upon all the ease, the development of information technology also provides a variety of present informations that can be easily accessed by anyone. Carefulness decisive to the use of current technology has been proven to contribute to shaping the character of consumers. Not infrequently, technological developments give an undesirable effect on the development of one's character, especially the younger generation. considering that the young generation is the hope of the future of a nation, this is certainly a threat given to the young generation. Therefore, an effort called character education is needed to counterbalance it.

In accordance with the mandate of the law, character education is part of the education that should be implemented. Act number 20 of 2003 on the national education system has been mentioned that the implementation of compulsory education holds several principles, one of principle which provides education in the process of acculturation and empowering learners to provide exemplary, build a whim, and develop the creativity of learners. Thus, implicitly has delivered that education must include character education in the learning process.

Character education is organized in formal educational institutions will become a shield for the younger generation of the negative impacts on global development. One effort that can be done is by making use of folklore as learning materials in schools. School has long been seen as an institution to prepare children for life, both academically and as moral agents in society (Kaur, 2015: 21). Thus, the school and all the devices need to seek the form of character education that can attract and acceptable among learners.

Saga story as a local wealth is often attached and highly trusted by society. Saga story grows and develop in a society usually is a story that has a message and advice to be conveyed to the reader. Therefore, in order to implement character education, moral value contained in saga story can be used as an example and learning in shaping the character of the students.

Kotagede is a former territory of the Islamic Mataram kingdom located in the Yogyakarta area. As the region of the former empire, in public life Kotagede growing range of story in the form of saga. Saga stories generally are pieces of the story of the leaders of the Islamic Mataram kingdom in his time. Therefore, the existence of storybook in the town is part of the history of Kotagede itself.

In addition to preserving the saga story that developed in Kotagede, the utilization of Kotagede's saga story as media of character education in schools is a step that is considered effective. Kotagede's saga story which is part of the history of an important cultural city of Yogyakarta certainly more embedded in society. Thus, what is presented in it would be more readily accepted by the public. This will support the utilization of a moral value contained in saga story as a media of character education in schools.

B. THEORITICAL REVIEW

1. Moral value

Solomon (in Habsari, 2017) states that the moral emphasize on individual characters that are special, not on rules and obedience. Moral values or morality are the values that govern human life, both as a person with dignity and in order to set the harmony in social life (Nurchasanah and Lestari in Habsari, 2017). Chaplin (in Ibung, 2009) suggests that moral referring to the character in accordance with social rules, or with respect to the law or customs that govern behavior. Morale is a belief about right and wrong, good and bad, in accordance with the social agreement, which underlie the actions or thoughts (Ibung, 2009:3).

Moral principles are as human behavior. The principle is usually acquired by man in his own environment and from the beginning regarded as a necessity. In principle, the moral teachings that encourages a good deed and avoid evil, but because of differences in human nature, moral depends how human behavior is concerned. Thus moral norms are subjective (Santoso, 2014: 84).

With reference to some notions that has been submitted by the experts above, morals can be defined as an act that underlie human behavior in society. Moral emphasis on the provisions of a social nature and related to social life. Thus, the moral value can be interpreted as a message that contains the teachings to do good and noble character develop in accordance with the social conditions prevailing in the society.

2. Hikayat Kotagede (Saga Story of Kotagede)

The word "hikayat" comes from the Arabic languages "hikayah" which means story or fable. Hikayat (Saga) is the kind of old prose that tells of greatness and heroism of saints around the palace with all the magic, strangeness, and like the story of the history or form curriculum vitae (Fauzi, 2016: 635). Suroto (1990: 6) states that the saga is one long story prose contains the lives of kings and the surrounding areas as well as the lives of the gods. King or god in saga story positioned as someone who is very powerful and has the ability to exceed the normal limits of human ability. Similar feelings were expressed by Natia (1994: 13-14), that the saga is a purely imaginary stories that tell of things beyond the fact of life centered on the palace. It can be seen from the contents, saga related to religion, belief, magic, customs, and outlook on life.

Saga created with different purposes. Saga can be entertainment, solace, or to raise morale (Surastina, 2018: 42). Saga also have characteristics that distinguish it from other literary works. The characteristics of a long saga as a literary work is their fantasy or imagination. The historical fact is processed, admix with imagination elements known as the legend, myth, or fairy tales of life that cannot be separated from historical facts (Hatikah, 2007). The characteristics of the saga according to Fauzi (2016: 365), among others, 1) including old literature in long prose, 2) is written in the language and structure of the Malay spelling, 3) mostly in the form of oral literature, 4) is anonymous, communal, static and istanasentris, 5) is not known exactly when the work was created, and 6) it beautifully paced tale.

Kotagede is a region of the former capital of the kingdom of Mataram Islam. As the area of the kingdom of his time, in the town many developing stories relating to the lives of the kings of the

Islamic Mataram Kingdom. Thus, the saga Kotagede is a storybook that tells the life of the kings of Mataram Islam.

3. Educational Character

Character is the culmination of habit resulting from the choice of conduct, behavior, and attitude of an individual as the primary moral including when no one else saw it (Yaumi, 2014: 7). Furthermore, Yaumi explained that the characters include a person's desire to do the best, concern for the welfare of others, cognition of *pikiran* critical and moral reasons, and the development of interpersonal skills and emotional support individuals to work effectively with others in a situation at any time. Character is morality, truth, goodness, strength, and individual attitude shown to others through action.

Frye (in Yaumi, 2014: 8) mentions a character education as a deliberate attempt to help people understand, care about, and act on the basis of values of ethics. Yaumi (2014) states, in the definition of character education refers to the three components that must be processed, the mind, senses and body. Related to this, in the implementation of character education there are some universal values that become the destination to be developed on a self-learners. Universal values that are ethical, responsible, caring, honest, fair, appreciative, kind, generous, brave, freedom, equality, and full of principles (Yaumi, 2014: 10).

Character education in Indonesia is regulated in Law No. 20 of 2003 on National Education System. Article 3 of the Education Law states that the national education serves to develop the character and dignified civilization in order to achieve the nation. National Education has the objective to support the development of students' potentials to become a man of faith, which is devoted to God Almighty, noble, independent, and become citizens of a democratic and responsible (Editors, 2014).

No technical manual is most effective to do in supporting the successful implementation of character education. Lickona, Schaps, and Lewis (in Yaumi, 2014: 10-11) describes eleven basic principle in supporting the successful implementation of character education as follows.

- a. Community within schools develop ethical values and core competencies as the foundation of good character.
- b. School defines a comprehensive character to post your thoughts, feelings, and actions.
- c. School uses a comprehensive, deliberate and proactive approach to the development of character.
- d. Schools create a community of caring character.
- e. School provides the opportunity for students to act morally.
- f. The school offers academic curriculum and challenging then this means that respects all learners develop the characters and help them achieve success.
- g. Schools develop the motivation of learners.
- h. The staff of the school are learning society ethics that divides responsibilities for implementing character education and incorporate the core values that drive the learners.
- i. Schools develop shared leadership and great support towards the beginning or the improvement of character education.
- j. School involving family members and communities as extern in character development efforts.
- k. School regularly assess and measure the culture and climate, the functions of the staff as character educators as well as the extent to which learners are able to manifest good character in daily life.

C. RESEARCH METHODS

This research is qualitative content analysis to study subjects such as saga story which grows in kotagede. The object of this research is a moral value contained in the saga. Data collected by interview, read, record, and analysis. Analysis used in this study is a qualitative descriptive analysis of the moral values in the saga story in the town to be used as a media which supports character education.

D. THE RESULTS OF RESEARCH AND DISCUSSION

1. Kotagede's Saga Story

As the former Islamic Mataram kingdom, Kotagede area has a historical value that allows the emergence of folklore in the form of storybook that developed in the community. Some storybook found are as follows.

- a. **Air Kelapa Wahyu Raja**
A story with the titled Air Kelapa Wahyu Raja is a saga story that tells the story of Ki Ageng Pemanahan and Ki Ageng Giring. They are two fellow brothers. The story of Air Kelapa Wahyu Raja tells the revelation quest in the form of will to become a king. The story was later marked the beginning of the establishment of the kingdom of Mataram.
- b. **Babat Alas Mentaok**
Saga story of Babat Alas Mentaok tells the story of the origin of Islamic Mataram Kingdom territory. Initiated the establishment of Islamic Mataram Kingdom of the contest held by the Royal Showcase. The competition was won by Pemanahan. As a reward for Pemanahan, Pajang Kingdom give a plot of land in the south of Pajang which later become *alas mentaok*. Alas (forest) Mentaok was opened and erected a kingdom there.
- c. **Asal Usul Sendang Seliran**
This story contains of the origin of the spring seliran. One day, Ki Ageng Pemanahan is about to perform ablution but could not find a source of water. Ki Ageng Pemanahan even set foot on the ground. Because of his power, ground it underfoot issued a springs. Springs that are then used as a spring called the Sendang Seliran. In terms of history and historical facts, Sendang Seliran built by Panembahan Senopati in 1284.
- d. **Kyai Reges Truno Lele dan Kyai Dudo Bulus Kuning**
This saga tells the story of a catfish and yellow turtle which found in Sendang Seliran. Reges Lele is a catfish that only bones but can live alone. Meanwhile, yellow turtle contained in Sendang Seliran is a rare turtle. Besides being an albino, it only has three legs. Both of these animals into the pet kingdom.
- e. **Legenda Ndog Jagad**
The story tells Panembahan Senopati figure as a king who cares about the welfare of its people. He often perform austerities to obtain a will in order to deliver prosperity to his kingdom. In one hermitage, Panembahan Senopati met with Ratu Kidul. Both were in love. They make a world of difference peacock can not be united. Therefore, Ratu Kidul give an egg to unite them. However, by Ki Juru Mertani, Panembahan Senopati is not allowed to eat that eggs. Instead, an interpreter called a gardener and asked to eat the eggs. After the egg was consumed by the gardener, he was turned into a giant creature. This shows that the eggs can turn someone into a genie so that Senopati will be able to unite with Ratu Kidul.
- f. **Kisah Tembok Jebolan Raden Rangga**
This story tells of Panembahan Senopati's son named Raden Rangga. Raden Rangga down his supernatural talent from his father. However, he has the characteristic who likes to show-off. By his characteristic, it made his father angry. Raden Rangga was asked to show his power by breaking his big toe. Although powerful, Raden Rangga not afford to break Senopati's big toe. Raden Rangga shame because it was seen by many people. He fled the kingdom by hitting him on one part of the wall surrounding the kingdom. The wall that was broken by the size of the human body.

2. Character Education Contained In The Saga Story of Kotagede

Kotagede's saga story has many moral value that can be taken to be conveyed to the reader. The existence of a moral value in saga story can be used to support the education of children one of them in shaping the character. Moral value contained in the storybook Kotagede are presented in the following table.

Story Title	Moral Value	The Values of Character Education
Air Kelapa Wahyu Raja	<ul style="list-style-type: none"> a. When we have desire, do not be selfish with our own self-interests. Take a seat and exchange ideas are something that should be paramount when trying to reach a decision. b. Something that happened is God's predetermined destiny. We must be able to accept it gracefully. 	<ul style="list-style-type: none"> a. Facing the problem with a presence of mind. b. Avoiding selfishness. c. Prioritizing deliberation and consensus in decision making. d. Developing an attitude of grace.
Babat Alas Mentaok	<ul style="list-style-type: none"> a. Obeying parents is a form of devotion to parents. b. When we have desire, we need a willingness and work hard to get it. 	<ul style="list-style-type: none"> a. Being dutiful to parents. b. Developing attitude of hard work.
Asal-Usul Sendang Seliran	As social beings, people who live in the midst of society need to participate in activities of mutual cooperation. It will give birth to the unity among the people.	<ul style="list-style-type: none"> a. Getting used to work together. b. Developing a caring attitude. c. Promoting unity.
Kyai Reges Truno Lele and Kyai Dudo Bulus Kuning	<ul style="list-style-type: none"> a. The influence of foreign culture in a society should be accompanied by efforts to maintain the original culture so that the original culture is not eroded and lost. b. A change is often difficult to accept. Therefore, when you want to make the change in a positive direction, it needs patience, perseverance, and ingenuity in choosing the strategy used. 	<ul style="list-style-type: none"> a. Developing an attitude of responsibility. b. Developing the attitude of the brave. c. Developing an attitude of patience. d. Developing a tenacious attitude. e. Developing problem-solving skills.
Legenda Ndog Jagad	<ul style="list-style-type: none"> a. Do not be selfish when we have an interest relating to oneself. b. Seeking help and asking for consideration of others before deciding to do something. 	<ul style="list-style-type: none"> a. Avoiding selfishness. b. Giving priority to public interest. c. Developing an attitude of grace. d. Prioritizing discussion.
Kisah Tembok Jebolan Raden Rangga	<ul style="list-style-type: none"> a. Excess not to be exhibited. Ostentatious nature can harm themselves and others. 	<ul style="list-style-type: none"> b. Developing an attitude of humility. c. Avoiding hubris.

Air Kelapa Wahyu Raja, Babat Alas Mentaok, Asal-Usul Sendang Seliran, Kyai Reges Truno Lele and Kyai Dudo Bulus Kuning, Legenda Ndog Jagad as well as Kisah Tembok Jebolan Raden Rangga is the stories are well known by the public of Kotagede. Those sixth story set in the kingdom of Mataram Islam. The plot revolves around the lives of the kings of Islamic Mataram Kingdom.

Air Kelapa Wahyu Raja had an implicit message for us to not selfish related to our self-interest. This is shown in part when Ki Ageng Giring wants to be king but the opportunity just fell to his junior, Ki Ageng Pemanahan. Despite Ki Ageng Giring's desire to become king did not materialize, he was not being selfish to impose its will. This is the evident in the following story below.

Ketika Ki Ageng Giring kembali dari hutan, ia mendapati air kelapa miliknya sudah habis. Ia pun marah besar. Dijelaskanlah bahwa di dalam air kelapa itu terdapat wahyu raja,

yaitu barang siapa yang meminum air kelapa itu dalam satu kali teguk, maka ia beserta keturunannya akan menjadi raja. Karena Ki Ageng Pemanahan juga terobsesi membangun kerajaan, maka dia pun mengelak.

“Ini adalah takdir bagiku untuk menjadi raja.” elak Ki Ageng Pemanahan.

Namun, Ki Ageng Giring tidak mau kalah. Ia pun melakukan negosiasi agar setiap keturunan mereka kelak bisa berselang-seling menjadi raja. Usulan itu tidak diterima oleh Ki Ageng Pemanahan. Menurutnya, akan sulit memerintah kerajaan dengan sistem kekuasaan seperti itu.

(Source: The Saga of Air Kelapa Wahyu Raja)

The quote also shows that deliberation and exchange is a step that should take precedence when they wanted to reach a decision. Moreover, the attitude of Ki Ageng Giring are not continually impose its will and to accept the decision to teach the reader to have an attitude of grace.

The story of Babat Alas Mentaok gives the message that when we have the desire we must have a willingness and hard work to get it. In addition, the story also teaches us to obey the older people because it is a form of devotion to parents. The moral value shown in the following excerpt.

Suatu hari, sampailah berita sayembara itu di telinga Ki Ageng Pemanahan dan Ki Juru Martani. Mendengar kabar tersebut, dua orang itu sepakat untuk mengikuti sayembara. Mereka pun segera mengatur siasat untuk mengalahkan Arya Penangsang. Perdebatan dan diskusi panjang pun terjadi di antara keduanya. Dengan berbagai pertimbangan, akhirnya mereka sepakat untuk mengutus anak dari Ki Ageng Pemanahan yang bernama Danang Sutawijaya untuk melawan Arya Penangsang.

(Source: The Saga of Babat Alas Mentaok)

The story of Asal-Usul Sendang Seliran reminded that as a social being, humans as part of the community need to participate in activities of mutual cooperation. It will make the increasingly closer unity among the people. The message appeared on their activities *nawu sendang* involving various levels of society. In *nawu sendang* activity, local communities come down with the courtiers to drain and clean the spring.

Stories about Kyai Reges Truno Lele and Kyai Dudo Bulus Kuning advises the reader that the influence of foreign culture in a society should be accompanied by efforts to maintain the original culture so that the original culture is not eroded and lost. The message relates to the story of Lele Reges which the animal is actually a symbol for the erosion of indigenous culture by foreign cultures coming. Although still alive, native culture is not live perfectly but only a roughing (denoted by state living catfish bones but still alive).

In addition, a change is often difficult to accept. Therefore, when you want to make changes in a positive direction, it needs patience, perseverance, and ingenuity in choosing the strategy used. It is represented by the presence of yellow turtle. Bulus (derived from the Javanese "mlebu Alus") is a symbol for the entry of a new culture that happens subtly, by juxtaposing the new culture with old culture. By aligning the new culture will be taught with the old culture that has been attached, the new culture more easily accepted by the public.

Legenda Ndog Jagad is a saga story that has a moral value that we are not being selfish when having a personal interest. To decide what will be done to the interests, we need to seek guidance and discuss it with people who are more understanding for consideration. The message shown in the following excerpt.

“Senopati, bawalah telur ini. Jika kau menelannya, kita akan dapat hidup bersama-sama.” Kata Ratu Kidul sembari menyerahkan sebutir telur kepada Panembahan Senopati.

“Baiklah. Akan ku bawa telur ini ke kerajaanku.” Jawab Panembahan Senopati.

Senopati pun pulang ke kerajaannya dengan membawa telur pemberian Ratu Kidul. Ia meminta pertimbangan pada Ki Juru Mertani. Ternyata Ki Juru Mertani melarang Senopati memakan telur tersebut. Ki juru Mertani yang bisa menerawang telur itu berkata, “Kau harus ingat, Senopati. Kita adalah bangsa manusia, sedangkan Ratu Kidul, kekasihmu itu adalah bangsa jin. Kalian tidak mungkin bisa bersatu.”

(Source: The Saga of Legenda Ndog Jagad)

The story of Tembok Jebolan Raden Rangga teaches us not get used to the nature of the exhibition. The habit of showing off the excess is improperly actions because it can harm themselves and others. This message is contained in the following excerpt.

Mengetahui hal itu, Panembahan Senopati memanggil anaknya. Panembahan Senopati tidak berkenan dan murka dengan sifat anaknya yang nakal dan suka pamer kesaktian. Setelah kejadian itu, Senopati memerintahkan Raden Rangga untuk mengerahkan kesaktiannya dengan mematahkan jempol kakinya. Tanpa berpikir jauh, Raden Rangga melaksanakan perintah ayahandanya. Namun, dengan kesaktiannya Raden Rangga tetap tidak bisa mengalahkan dan mematahkan jempol kaki ayahnya. Karena merasakan sakit, Senopati pun menghentakkan kakinya sehingga Raden Rangga terhempas. Raden Rangga pun tersungkur dan jatuh.

(Source: The Saga of Tembok Jebolan Raden Rangga)

These stories contain messages that can be a lesson. Explanation of the various moral value contained in the storybook above shows that each saga story in Kotagede has implied messages to be conveyed to the reader. As already mentioned, the moral value contained in the storybook can dimafaatkan as a means of implementing a character education.

Learning through literature, saga story can be a topic of interest to be used as learning materials. By utilizing the saga story in the learning process, the implementation of character education can be made more attractive, with storytelling and reviewing moral value contained therein. In addition to educating, saga story utilized as learning material can also improve the knowledge of the history of the learner. Lastly, the use of saga story as learning material can also be an effort to continue to preserve the cultural wealth in the form of saga story itself.

E. CONCLUSION

Kotagede as the region of the former Mataram Kingdom has the wealth of saga stories that developed in the community. The stories in the saga generally contain an implicit message in the form of moral values to be conveyed to the reader. The existence of a moral value in the Kotagede's saga stories can also be used as character education medium in the learning process. Various character educational values that can be learned are building the habit of facing problems with a cool head, avoiding selfishness, prioritizing consensus, promoting unity, developing attitude of humility, responsibility, courage, sincerity, patience, caring, tenacity, hard work and obeying parents' orders.

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Negotiating English Teacher Professional Development in Remote Area: In service English Teacher Experiences

(A Narrative Study of Teaching for Lampung of High School English Teacher)

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Abstract: With the respect of the development of English service demand all over the area, Indonesian government is now conducting some even distribution of the quality of education. One of them is a program namely Teaching for Lampung. By employing narrative inquiry method, this research aimed to know the negotiating professional development done by the English teacher in remote area. The data were collected from questionnaire and interview. This research revealed that procedural negotiation was the negotiation category done by the teacher. It is then followed by self-monitoring as the method to develop professionalism. Teacher claimed that she applied such kind of negotiation to respond the limited sources. The findings showed that it can be concluded that English teacher in remote area did procedural negotiation to do professional development because of the internal motivation rather than the hard situation she faced in completing their task.

Keywords: Negotiating teacher professional development, remote area

Introduction

It is important to maintain creativity, interest, and enthusiasm of experienced teacher in doing their profession (Farrel J. C., 2005). As the one who is responsible to shape, build and improve the quality of human resource, a teacher needs to keep learning before, while even after finishing the task. In the term of English education in remote area with very hard situation and limited sources, it is not easy to quantify how enormous English teacher' responsibilities to complete their tasks. It can be seen from the very wide work coverage English teacher should embrace. Besides teaching under the curriculum that may intermittently change as the result of the dynamics in education-related policies and performing their best under the limited sources, she have to progressively learn and develop their competence as well. Therefore, language teacher professional development (TPD) in remote area functions both to improve English teacher' competencies and to maintain their interest towards their profession.

English teachers' efficacy fundamentally lies on their capacities both efficiency academically, pedagogically and (load of work, commitment and ability) (Mosha, 2004) and (Rogan, 2004) in (Mahmoudi, 2015). Furthermore, it is then added by (Dumitru, 2015) in that a teacher never stops learning. Hence, it can be seen that teaching English is not an easy task. English teacher is not merely expected to teach their students but she also have to commit to do a lifelong learning as well as an integral part of their task.

Besides work load related to classroom ecology, English teacher is pursued to cope with the social changes covering themselves both as a professional and as a human being. English teacher is the heart of classroom instruction (Galabawa, 2001) in (Mahmoudi, 2015). She have to answer the

students' needs and request as she is expected to fulfill the principle's demand. In addition, English teacher in remote area have to perform their best under the limited facility and hard situation. It can be seen that she is the main actor of education as it is stated that teacher is the architects of the next young generation (Sisman, 2012). From these explanations, it can be concluded that if a country wants to fasten its essential development, it has to properly be initiated by paying extra attention to the quality of the English teacher. Moreover, English is now used in almost all parts of this life such as economy, tourism, politics, trading, etc.

Teaching English means being involved with complex ecology of situations, people, systems, policies and social norms (Tan, 2015). In the remote area context, the ecology becomes more complicated since the input students know and use English less (Interview 1). As the main part of this complex ecosystem, English teacher have to deal with expectations and demands from many parties such as students, parents, principles, other English teacher, government, English service users, etc. She is responsible for teaching students in a good way, understanding the policies, negotiating the situation, and she have to work and report to parents about their children progress. These is only a hand of demands faced by English teacher in completing their tasks. However, there is many other responsibilities which still lie with the respect to their profession. Corresponding to these very complex responsibilities, English teacher should be receptive to take suggestions for them to keep upgrading their skills.

1.1 Objectives of the Research

Some of these crucial issues corresponding to negotiating of TPD is subjected to the investigation towards the kind of negotiation done by English teacher in remote area. Besides, considering the hard and limited situation she have, what activities done by English teacher to develop their professionalism is also important to be investigated. Hence, the research investigating the kind of negotiation and method of language TPD in remote area is important to fill the gap. This research is expected to contribute to decrease the research gaps under the theme language teacher professional development which is very important not merely for English teacher themselves, but also for many other stakeholders such as schools, professional development providers and some other parties such as policy maker.

Therefore, the objective of this research is to investigate (1) The kind of negotiation done English teacher in remote area, (2) The methods done by English teacher in remote area to develop their professionalism

1.2 Research Question

Referring to the previous studies, there is still found some areas that is not investigated yet by the previous ones as regards the issue of negotiating language teacher professional development. It is essential to know the kind of negotiation to develop professionalism in remote area. In addition, it is also crucial to investigate the method done by English teacher in remote area to develop their professionalism. From this explanation, the writer subsequently formulates two problem statements of this research, she is:

1. What kind of negotiation done by English teacher in remote area to develop professionalism?
2. How does the English teacher in remote area develop their professionalism?

2. Negotiation in English Teacher Professional Development

2.1 The Concept of English TPD

The process of negotiation in TPD can be seen as the contemplation process of the concept of sociocultural in the world of modern education that is adjusted to the current situation. Identically, the teacher did their professional development because they eager to acquire the knowledge or develop their abilities. On the contrary, the challenges is coming from far location and limited facility of their teaching places. In teacher' life, professional development is a must due to the higher demand from

many parties involved in education. To deal with these limited facility and high demand efficiently and effectively, negotiation between teacher and the situation she faced to incorporate the voices of all parties must be established.

Originally, the word negotiation coming from the cooperative relationship of everyday dialogue and is a kind of social activity (Michael & Andrew, 2002). In the term of professional development, negotiation primarily a matter of dealing with the interactive relationship between teacher and the situations she had. In the case of teacher teaching in remote area, she is pursued to be professional and becoming more professional by doing professional development in such situation. In other words, negotiation is utilized to enable their professional development in whatever situation she is. Specifically, when teacher rearrange the strategies to teach in remote area with different situation, thus, negotiation is established. As the expression of personal construction values, teacher professional development negotiation in remote area concerns more of teacher's independent, affection, personality, and initiatives.

Considering teacher as a liberated learner. Committing negotiation in facing new situation is thus considered as a process of improvement or development of their professionalism. In a negotiable situation, professional development will be easier not only for the teacher intention but also supporting situation tangled and harmonized positively. Due to the negotiation between these two involved parties, teacher must be easily managed to improve their professionalism. Furthermore, teacher could have more opportunities to grow their professionalism positively.

2.2 The Negotiation Levels in English Professional Development

Adopted from English classroom negotiation involving the students, teacher, and the factual event of teaching-learning activities, negotiation in professional development in remote area is categorized into three domains, they are: Personal negotiation, Interactive negotiation, and Procedural negotiation (Michael, P. B. & L., Andrew, 2002). These levels of negotiation cannot be separated one from another. Basically, they are closely related and interchangeable. they function as a valuable instrument in the process of professional development.

2.2.1 Personal Negotiation

Personal negotiation can be defined as a process happening in one's psychological area. This process involves personal contemplation of learning factors such as analysis, discrimination, memory, synthesis, and reflection, etc. For example, when one tries to understand the information he/she read or heard, negotiation makes him/her in between the possibility meanings and the interpreted those meanings. For example, in teacher's daily life, when she attempt to know what is needed by the students, she is essentially in the process of personal negotiation. It takes place within their own thinking concept. Then, she will ask some questions such as "What is the best skill to teach to the students?" and "How to teach this skill?" and so on. In this case, negotiation can be seen as the process or movement of complex personal mentality that is not observable.

2.2.2 Interactive Negotiation

This model negotiation is originally from the nature of conversation. When one expresses whether she understands others' talk or not, the interactive negotiation established here. Learning itself is resulted in the process of negotiation, in which learners will be involved in the interactive negotiation. Related to professional development, the input (in this case the condition) needs to be clarified and therefore the input should be understood comprehensively, be simplified and interpreted the input so as the creativity happened. Basically, interactivity is the common strategy used by society in running their life. It also happened in classroom situation that is applied by the teacher consciously or unconsciously during and after the class.

2.2.3 Procedural Negotiation

This mode of negotiation is especially about how the class should be taught. The main function of this kind of negotiation is to establish teaching successfully. As this process takes place, some main

decisions such as special attention, for example, who works with whom? by what media? with what material? for what purpose? In this negotiation, the teacher is obligated to make proper judgement related to the answers of every question by negotiating with students and modify the teaching organization vigorously and submissively. For the sake of teaching, the interaction between the teacher and students should be interactive. Hence, English class organization should apply procedural negotiation. Thus, it has bigger important role amongst the three dimensions, because this mode of negotiation is responsible for the overall design of the classroom, including teaching and preparing the most effective teaching plan. Then, interactive negotiation, personal negotiation and prescribes the range and quality of the two may be resulted. Those negotiations can appear separately or all at once and can include each other.

2.3 The Notion of Teacher Professionalism

As the one who is responsible for improving students' quality, teacher needs to improve their knowledge and skills to enhance, improve and promote professionalism. How teacher develop their professionalism, It is started by teachers' understanding of the word professionalism actually means in the field of education. (Pratte & Rury, 1991) in (Creasy, 2015) defines professionalism as an ideal to which individuals and occupational group aspire, in order to distinguish themselves from other workers. It is supported by (Helbling and Lubeck, 2008), defines professional is exercises discretion in making decisions within the scope of their expertise. Form these two definitions, it can be seen that discretion in making decision that differs professional teacher from those who is not professional.

In addition, professional refers to behavior that is expected of individuals in specific occupation (Tichenor, 2005). Unlike other professionals like lawyer, doctor or engineer that have specific definition, teacher may be viewed differently. Professional in the field of education may be multifaceted based on the situation. It is in line with (Cheng, 2003), the needs of teacher vary from person to person and from school to school. It can be assumed that the word professional may be understood differently by the teacher depending on the situation she face. The level of professionalism demand in the city may be different from those in the urban or remote area.

In Indonesian context, based on to be professional, teacher must have four kinds of competencies. She is personality, professional, pedagogical, and social competence (Regulation for Teacher and Lecturer No. 14, 2005). Competencies can be seen as a combination between skills and knowledge that enable teacher to be successful, to maximize students learning and to face complex environment where hundreds of critical decisions is required. Regarding to this research, these four competences will be one of the important topic in investigating the kinds of negotiation and methods of professional development.

2.4 The Notion of Teacher Professional Development

As teacher grow and become more experienced, their job skills, knowledge, attitudes, behavior, and outlook continuously change (Burden, 1982). This change is an inevitably process that may be resulted from the changing motives, responsible, work load and demands. It means that maintaining English language teaching as a rewarding profession remarkably need effort and long process. To be able to fulfill this responsible, teacher should become a professional. A professional is someone whose work involves performing a certain function with some degree of expertise (Ur., 2002). In a simpler definition teacher' role is as same as doctors' or psychiatrists', whose expertise involves not only skills and knowledge but also exercise of highly sophisticated judgment. In addition, teacher' accreditation may necessitate extensive study done by professional board. Hence, it can be concluded that teaching English is now assumed as professional as other jobs such as lawyer, doctor, pilot and engineer that is impossible to do the jo unless having adequate knowledge and skills.

Teacher professional development is remarkably based on the philosophy that teacher develop themselves if she is actively involved in the identification of their own strengths and weaknesses in their teaching practice (Richards & Farrell, 2005; Burns, 2010). It means that teacher need to systematically observe their teaching, interpret what happens in their classrooms, detect problems, and find solutions (Roux, 2014). It can be concluded that one of the biggest responsible of being a teacher

is not only teaching the students certain competences, but also conducting self-monitoring so that one's strength and weaknesses can be controlled. The result of this self-monitoring enables to teacher to decide which part need to be improved and which one need to be avoided.

2.5 The Definition of Teacher Professional Development

Teacher professional development is the professional growth a teacher achieves as a result of gaining increased experience and examining his or her teaching systematically (Glatthorn, 1995) in (Villegas-Reimers, 2003). It is then supported by Hassel in (Tan, 2015) who defines TPD as the process of improving teacher' skill and competencies for producing stellar educational outcomes for students. The word "systematically" in Glatthorn's and the word "process" in Hassel's explicitly inform us that teacher professional development is a long-term process of the effort to increase teacher' ability. Hence, it can be concluded that TPD is considered as a long-term process that includes regular opportunities and experiences planned systematically to promote growth and development in the profession. In addition, it can be said that TPD will be more effective when it is an on-going program, includes training, practice and feedback, and provides adequate time and follow-up support. It is in accordance with (Villegas-Reimers, 2003), TPD is a long-term process that includes regular opportunities and experiences planned systematically to promote growth and development in the profession.

In regarding to TPD, (Burns, 2009) considered TPD is consisted of two different knowledges, she is knowledge about and knowledge how "Knowledge about" here means the teacher' capability of linguistics matter such as phonology, discourse analysis, etc. In addition, the term "knowledge how" means the teacher capability to transfer or teach those linguistics matter to the students. It means that TPD is the matter of combination between "knowledge about" and "knowledge how". The notion of teacher professional development is very large since it is a multifaceted construct with multiple definitions of what constitutes TPD (Tan, 2015). It is line with (Richards, 2009) the focus on teacher professionalism may mean different things in different places. Meaning that the focus of TPD in Indonesia differs from those is in other countries. The focus of TPD in certain country is possibly based on the need or demand from other bodies.

2.6 Approaches on Teacher Learning

Talking about TPD, it means that talking about the effort and process of improving teacher' quality both linguistically and methodically. Therefore, it cannot be separated from the term teacher learning. It is supported by (Richards, 2005) who divided teacher learning into four different approaches, she is:

2.6.1 Teacher Learning as Skill Learning

This view sees teacher learning as the development of a range of different skills or competencies, mastery of which underlies successful teaching. Teaching can be broken down into discrete skills that can be mastered one at a time. The skills targeted with this approach (e.g., questioning, giving explanations, presenting new language) is those identified with a model of effective teaching. It means that this approach consider teacher learning as a process or gaining certain skills needed to make the teaching process runs effectively. Hence, this process should provide teacher the chance to learn and imitate those skills. In addition, it can be seen that this view considers this process by using the approach of Behaviorism.

2.6.2 Teacher Learning as a Cognitive Process

This approach views teaching as a complex cognitive activity and focuses on the nature of teacher' beliefs and thinking and how these influence their teaching and learning. It emphasizes that "teacher is active, thinking decision-makers who make instructional choices by drawing on complex practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs" (Borg, 2003) in (Richards, 2005). In teacher education, it encourages teacher to explore their

own beliefs and thinking processes and to examine how these influence their classroom practice. Processes used include self-monitoring, journal writing, and analysis of critical incidents. It can be seen that this approach considers teacher development by using Cognitivism approach.

2.6.3 Teacher Learning as Personal Construction

This educational philosophy is based on the belief that knowledge is actively constructed by learners and not passively received. Learning is seen as the nature of teacher education involving reorganization and reconstruction and it is through these processes that knowledge is internalized. New learning is fitted into the learner's personal framework (Roberts, 1998). In teacher education, this has led to an emphasis on teacher's individual and personal contributions to learning and to understanding of their classrooms, and it uses activities that focus on the development of self-awareness and personal interpretation through such activities as journal writing and self-monitoring. It can be seen that this view considers it by using Constructivism theory.

2.6.4 Teacher Learning as Reflective Practice

This view of learning is based on the assumption that teacher learn from experience through focused reflection on the nature and meaning of teaching experiences (Schon,1983; Wallace,1991; Richards & Lockhart,1994) in (Richards, 2005). Reflection is viewed as the process of critical examination of experiences, a process that can lead to a better understanding of one's teaching practices and routines. In teacher education, this has led to the notion of reflective teaching, that is, teaching accompanied by collecting information on one's teaching as the basis for critical reflection through such procedures as self-monitoring, observation, and case studies. However, the teacher-development activities is not linked to a single theory of teacher learning because it is believed that teacher can usefully learn from procedures drawn from different educational philosophies (Richards, 2009).

Methodology

Related The topic of this research, that is negotiating ENGLISHteacher professional development in remote area. Hence, the main purpose of this research is to investigate the phenomena related to the reasons and method of professional development (TPD). For the sake of this research, the writer employed qualitative approach. How and why questions is more explanatory and likely to lead to the use qualitative approach (Yin, 1984). By giving three participants of this research questionnaire and in-depth interview, it is expected that the result of these two data collecting techniques is able to reveal negotiating English teacher professional development in remote Area.

Literature Review

Related to the great importance of TPD in English teacher' life, some researches under this theme have investigated tension and dilemmas in teacher professional development (Tan, 2015) the finding shows that individual needs will be adversative with organizational needs. It happened when the English teacher and the organization is not in the same line. It can be seen that English teacher and the organization in this case the school should stand in the same stream with the same purposes. In addition, (Thomas, 2018), with his research entitled "Policy embodiment: Alternative certification and teach for America English teacher in traditional public schools", offers the findings revealing that the new schools where the new English teacher is placed tend to resist the policy. It can be seen from their treatment to them that is caused by their worries that those new English teacher will replace their position and take their power in the school. However, the old schools tend to more warmly welcome the new English teacher. It can be seen that not all English teacher agree with this professional development.

Findings

The negotiation done by English teacher in remote area to develop professionalism

In this part, the findings of the first research objective that is to investigate the reason why English teacher in remote area engage in TPD. When asked for the reason why she engage in TPD, the participants explicitly stated that:

1. Procedural Negotiation

“It is a bit challenging to develop professionalism here. Frankly speaking, during teaching, I sometimes record and adjust the material and teaching technique based on students input and the facility here. It is rather difficult to use LCD projector since the electricity is available at night only.” (Mis MP)

From the data presented above, it can be seen that those the teacher is engaging in TPD by applying self-monitoring. It can be seen from the statement “I sometimes record and adjust”it means that self-monitoring established here. It can be said that she applied procedural negotiating in TPD.

The Method of Language TPD in Remote Area

During the interview session, the participants showed some of their photographs and videos as the evident that really did the professional development. However, she claimed that more or less she is influenced by the situation she is faced such as the very limited facility, and limited sources. When asked about the method she did to develop their professionalism, she stated that:

1. Self-Monitoring

“To be honest, it is not easy for me to do professional development. However, the spirit to build the quality of the students in remote area fuels me to keep improving my quality as a teacher by recording my teaching and then do reflective teaching afterwards.” (Mis MP)

She added

“facing the very limited sources doesn't mean I cannot develop my professionalism. As far as I know I can develop my skill by looking the teaching portfolio or any other record of my activities during teaching. Then I used those data to see and measure myself. Whether or not I was good at that one and not good at that thing”.

The data presented above show that hard situation in this case limited sources and facility in remote area does not block them to improve themselves by doing some methods that is possibly and easily to do. As it is stated by (Richards, 2005) A starting point in teacher development is an awisness of what the teacher' current knowledge, skills, and attitudes is and the use of such information as a basis for self-appraareal. In addition, teacher' awisness about their levels is remarkably important in improving their professionalism. There is two ways to do self-monitoring, the first one is by providing outsider's perspective and the other one is by collecting data about their own teaching. Self-monitoring or self-observation is basically intended to report activities in which information about one's teaching is documented or recorded in order to review or evaluate teaching. And the data proofed that the teacher did professional development by self-monitoring method in the form of collecting data about their own teaching. While the other teacher did professional development by conducting action research.

Limitation

This study is expected to be beneficial for those who have something to do with language teacher professional development especially TPD in remote area. However, we do admit that there is still some gaps to complete regarding to the issue of this research such as the effect of TPD towards language teacher' classroom performance and possibly the difference between TPD and remote area and in the downtown.

Recommendation

The decision to do such professional improvement is made personally. It does not mean that best teacher is teaching in big modern school with sophisticated facilities. This research shows that teacher in remote area is able to negotiate with the limited condition to do professional development. It is recommended that policy maker should start considering the program that can support the teacher

who teach in remote area not merely prior to teach in such isolated place but also the program designed to support them during the teaching process in remote area.

Conclusion

The result of this research proofed that no matter the place where teacher teach and how many facilities supporting them to develop their professionalism, the decision to do such this improvement is made personally. It does not mean that teacher teaching in big modern school with sophisticated facilities is better in doing professional development than those who teach in remote area. It can be concluded that the soul of being and educator is the main fuel for teacher in remote area to engage in professional development in a cognizant way.

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PENGEMBANGAN MODEL PENERJEMAHAN IPTEK BERBASIS SEMIOTIK SOSIAL BAGI MAHASISWA PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

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Abstract: The objective of this study was to produce a developing science and technology (IPTEK) model of socio-semiotic-based translation in English-Indonesian for students of English Language Education Study Program.

This study was a research and development (R & D) consisting of 5 steps namely 1) preliminary study, 2) developing prototype, 3) conducting focus group discussion (FGD), 4) small-scale field tryout, 5) large-scale field tryout model. This study used a descriptive-qualitative approach. The data were obtained through observation, questionnaire, contents analysis, interview the key informants, and focus group discussion (FGD) of five experts in English and translation course which was conducted to evaluate and validate the science and technology model of socio-semiotic-based translation. To tryout the model, Class Action Research (CAR) was done to the class A of semester six English Education Study Program of the University of Timor. There were three cycles implemented in this study. Each cycle consisted of four activities namely, (1) observation, (2) planning, (3) action, and (4) reflection. The subject of research was the students of semester VI English Education Study Program of the University of Timor consisting of 20 students. The object of this study was the English IPTEK texts namely computer science, socio-politics, mathematics, psychology and medicine.

The result of the research was a model of socio-semiotic-based translation in translating science and technology (IPTEK) text from English into Indonesian by determining register text (field, tenor and mode) and language meta function (ideational, interpersonal and textual) into 8 steps (1) tuning, (2) analyzing, (3) understanding, (4) terminology, (5) restructuring, (6) checking, (7) discussion, (8) publication. The developed model could increase quality translation of science and technology text from English-Indonesian, help the students to use register text (field, tenor and mode) and three meta functions (ideational, interpersonal and textual) to analyze the text holistically before doing translation, be appropriate to be used by students of English education study program in doing translation activities, and help students to increase translation's score. It can be seen from the increase of obtained score namely pretest was 64,3, posttest cycle I was 69,3, posttest cycle II was 80,85, and posttest cycle III was 84,1195.

Keywords: *translation model. IPTEK, sociosemiotic*

INTRODUCTION

In the information technology era nowadays, the process of transferring technology from the developed countries into the developing countries is so removed. Unfortunately, the competence of mastering foreign language particularly English as a means of transferring science and technology by the most people of developing countries is not sufficient yet. Related to the issue, it should be determined that the access to the main sources of science and technology books containing the newest studies failed to be exposed by people in the developing countries.

Facing the real condition, it needs an effort to overcome the issue so the process of transferring science and technology from the developed countries into the developing countries run smoothly. According to the writer, translation is a way out to respond the issue. By translation, access to the main sources of references in the science and technology is opened to be reached by people for the information already be written in a local text like Indonesian.

Translation can be seen as a motivation as well to activate people in socializing the science and technology itself in the middle of people. By reading the translating books of the newest inventions in various kinds of science disciplines across the world by local people, automatically a

translator can open a concept of people to see what are happening in the world and how do they act to face the rapid change in the social, cultural, and political life.

It cannot be denied that the human resource in translation of science and technology in the developing countries including Indonesia is still limited while the demand of information needs in the science and technology of people is very urgent. The ratio between translator in science and technology and people as a user of science and technology translation books is very unbalanced. To overcome the issue, the students of English language education study program have a great potential to be empowered as a science and technology translators through intensively exercise when they are studying translation course at campus. Mastering theories of translation by students and be able to apply in practicing very often in students' activities will contribute a positive work to build up nation especially in translation field.

English students in Indonesia play an important role as translator agents to produce science and technology translation books to be read by people. People will change their concept of thought following the developing of science and technology in all aspects of human life. It can be said that no day without changes in modern era. The rapid of information technology like internet, television, face book, whatsapp, etc conveying information to the user what's new and how do they get it as a part of their life. But its only be a tool of communication owned by someone and not contribute much if all application programs using English. Indonesian people will find much difficulties to know much information technology as they do not have much capability to communicate or understand the written messages in English. It is time to do translation.

Doing translation is not simple as people thought. It needs a great competence in source language and target language. Most of Indonesian students very often find much difficulties to learn English for both English and Indonesian are different at all in almost the language aspects like structure, spelling, vocabulary, pronunciation, etc. In translation activity, a translator does not only focus on linguistic factor but nonlinguistic factor as well. Linguistic factor refers to physical form of language and nonlinguistic factor refers to the meaning of the language. On the level of language form a translator faces to two difference manuscripts of source language and target language. Students should be able to see the contrast of each language aspects and find the equivalence meaning of the text maker.

Improving students' skill in translation activity of science and technology should be done in teaching learning process at campus. Translation materials, techniques, strategies, models and process are contributing a success of producing translation texts when they are well-designed. Unqualified producing translation text made by English study program students often caused by inappropriate application of translation model in translation exercise at campus. There are many models offering by translators' expert but generally all the models are not suitable to be done for the students as a novice translator. It should be combined of more than one model to adapt with the students' level of English and Indonesian. Besides that, the materials to be used in translation practice in class should be chosen of the light texts from the first start and make sure that the students are ready to do the exercise happily.

Socio-semiotic model is one of approaching model that can be used to train English study program students to increase the students' translation quality particularly in science and technology texts. It can assist students to identify the register text (field, tenor and mode) and meaning realizing (ideational, interpersonal, and textual). By register text, students as a novis translator can go through translation phases offering by Bathgate (1981) that is operational model. Operational model leads a translator to do translation activity through the following steps; 1) tuning, 2) analysis, 3) understanding, 4) terminology, 5) restructuring, 6) checking, 7) Discussion. The writer uses socio-semiotic approach model of the register text to be used in surfing the whole of the text through the 7th phases of translation activity. In the process of teaching learning activity it would be added one of step that is publication.

AIMS

This study aims at producing a science and technology model of socio-semiotic-based translation from English into Indonesian for students of English Language Education Study Program.

THEORETICAL REVIEW

1. Definition of Translation

Nida (2011: 21) says that translating is essentially a technology which is dependent upon a number of disciplines: linguistics, cultural anthropology, psychology, communication theory, and neurophysiology. From the definition above it is clear that principally translation is not a single discipline but multi discipline which one and another interrelated. Furthermore, Manfredi (2008: 20) define translation as thought of a text which is a “representation” or “reproduction” of an original one produced in another language. Translation assesses different text form without changing the original meaning of the text.

Bell (1991: 13) distinguishes meaning of translating (the process) a translation (the product) and translation (“the abstract concept which encompasses both the process of translating and the product of that process”). Looking at the definition of the terms, those are closed related in doing an activity of translation itself. Furthermore, Nord (1991: 28) says that translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanding function of the target text.

Larson (1984: 3) states that translation consists of translating the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It’s meaning which is being transferred and must be held constant. Only the form is changed. The definition emphasized the activity of translation which involves two texts one as a source language that made without depending on the second text, while the second text is written based on the meaning of the first text by using semantic structure.

Cook (2010: 55) defines translation as a transfer of meaning from one language to another, and this is reflected in its Latin root *translatum*, a form of the verb *transfere* which means “to carry across”, and it also the origin of the English word “transfer”. Peincipally translation is a transferring meaning of one language (source language) into another language (target language) in constant of natural structure of target language.

2. The Process of Translation

Larson (1984) says that translation consists of transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of a second language by way of semantic structure. Furthermore, Larson explains that it is meaning, which is being transferred and must be held constant only the form changes. It can be said that translation involves amount of linguistic aspects like lexicon, grammatical structure, communication situation, cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. Shortly, translation is an activity to replace the source text into the target text in different form but constant in meaning. The diagrammed process of translation can be display as follows.

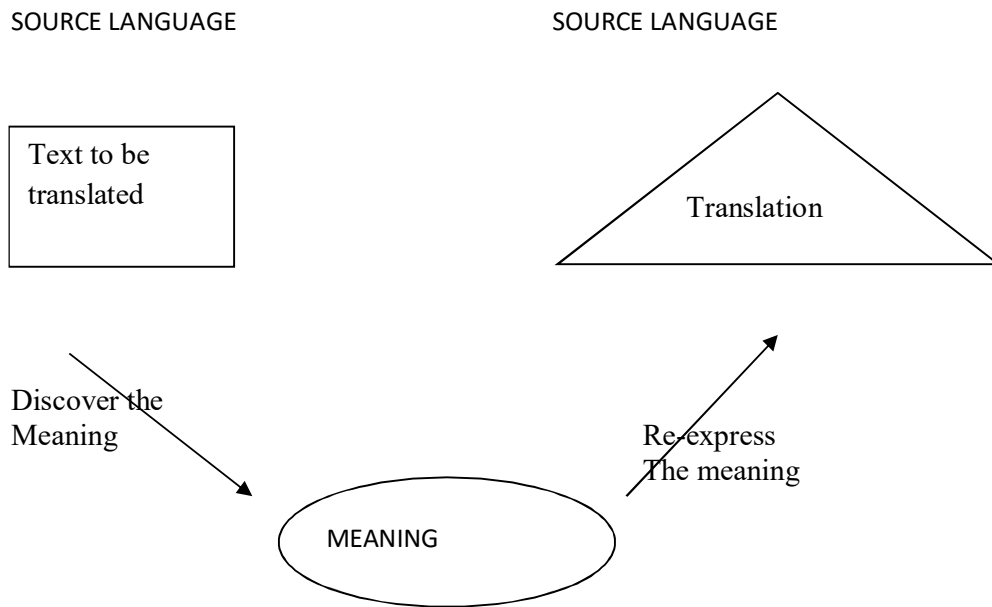


Figure1: The process of Translation (Larson,1984)

3. Kinds of Text

Text can be classified into three, namely exposition, argumentation, and instruction. Text, then, is still divided into subtext like exposition focuses on states, events, entities, and relations and sub-divided into descriptive, focus on space, narrative, focus on time, conceptual in terms of analysis or synthesis. Argumentation: focusing on argument, in a board sense, either overt or covert.

Introduction: focusing on influencing future behavior either with option or without option. Bell (1991: 204-205).

Shi-Chung-Ling (2007:5) says that the classification kinds of texts are still controversial for a text tends to be multifunction and overlap with a certain aspects of the text to another kinds of text. Although there have a distinction of text, but for the interest of translation study, text can be divided according to the domain issues like journalistic text, religion text, scientific text, etc. It can be said that text-making always be suited with the aim of the issue to be written by a text creator.

4. Model of Translation

Few models of translation proposed by linguists as Bathgate in (Widyamartaya, 1998 : 20-33), House (Munday, 2001: 92), Bell (1991: 121) aims at leading a translator to comprehend well all linguistic aspects in a text before doing translation activity. Bathgate (1981) through his formulation of translation model one of them is operational model describing the process of translation which starting with tuning, analysis, understanding, terminology, restructuring, checking and discussion, while House model using register text (field, tenor, and mode) according to the structure of lexical system, syntactic and textual of every languages. Bell (1991) identifying any kind of text based on meta function language, namely ideational, interpersonal, and textual. The model can be seen in the figure below.

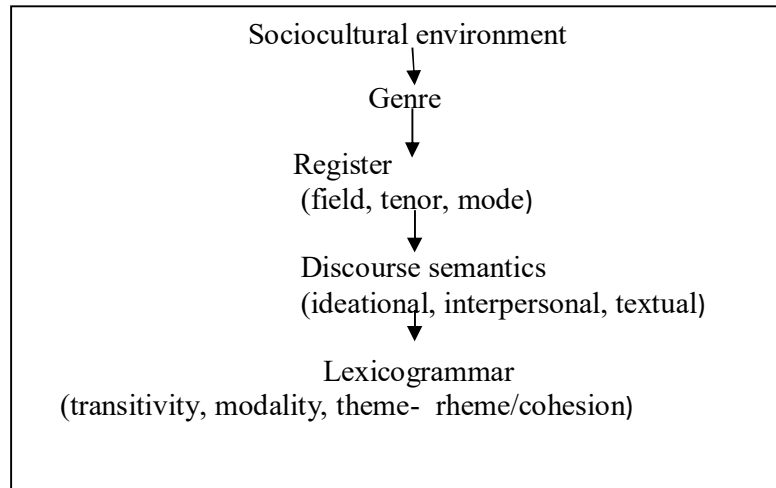


Figure 2: Scheme of Interrelation between Environment of Socio-cultural and Register (Monday, 2001).

While Bathgate (1981) describes a translation model and called it as an operational model as follows.

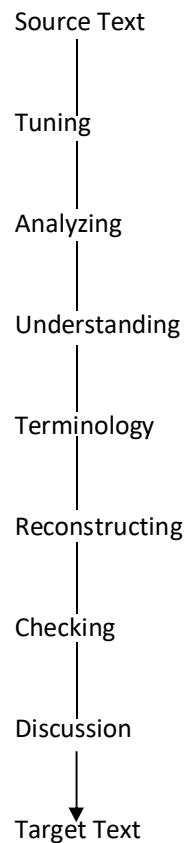


Figure 3. Operational Model of Translation (Bathgate, 1981)

Both of the translation models can be combined to produce a high quality of translation activity through applying register text in seven steps during doing

translation science and technology activity. For the beginner in practicing translation like English Study Program Students it might be suitable to be used in translation course. When the students master the register text well, they will be familiar with any kinds of texts in science and technology whenever they transferred the text into target text.

5. Socio-semiotic-based Translation

Socio-semiotic-based translation is a type of translation that uses systemic functional linguistic (LFS) focusing on semantic structure, and social context. The third linguistic aspects can be realized through ideational, interpersonal, and textual meaning. By analyzing each meaning aspect of the text comprehensively a translator produces a quality translation text.

Related to the translation process, Nida as quoted by Hu (2001) says “ Perhaps the most pervasive and crucial contribution to understanding translation process is to be found in socio-semiotics the discipline that treats all systems of signs used by human societies. The great advantage of socio-semiotics over other interlingua communication is that it deals with all type of signs and codes, especially with languages as the most comprehensive and complex of all systems of signs employed by humans. No holistic approach to translating can exclude semiotics as a fundamental discipline in encoding and decoding sign”.

The statement above emphasizes the role of socio-semiotic as a science discipline in linguistic to help a translator comprehending a text by analyzing the systems of signs use by human societies.

RESEARCH STUDY

This study is a research and development (R& D) intended to develop a science and technology (IPTEK) model of socio-semiotic-based translation for students of English Language Education Study Program. Data gathering technique were obtained by observation, questionnaire distributing to 125 students of semester six in five universities especially English Language Education Study Program in East Nusa Tenggara (NTT), content analysis, interview the key informants, test and focus group discussion (FGD). To know the impact of application the model, class action research (CAR) was done to the students of semester VI A English Language Education Study Program, Education Science Faculty of the University of Timor. Class Action Research designed into three cycles and every cycle consists of four activities, namely observation, planning, action, and reflection.

DISCUSSION

1. Description of pre action research
 - a. Preliminary study

The study was began by distributing questionnaire for 120 students of semester six English Language Education Study Program from five universities in East Nusa Tenggara (NTT). There were 10 questions answered by the students and the result shows as the table below.

Table 1: The Students’ Activity of Science and Technology Translation

No	Statements	Criteria				
		VO (5)	O (4)	ST (3)	R (2)	N (1)
1	Doing tuning text	14 (11,7%)	40(33,3%)	47(39,2%)	16(13,3%)	3(2,5%)
2	Analyzing text	11(9,2%)	45(37,5%)	42(35%)	17(14,2%)	5(4,2)
3	Understanding text	21(17,5%)	45(37,5%)	34(28,3%)	15(12,5%)	5 (4,2%)
4	Finding context of text	33(27,5%)	36(30,0%)	39(32,5%)	10(8,3%)	2(1,7%)
5	Using dictionary	70(58,3%)	32(26,7%)	13 (10,8%)	4(3,3%)	1 (0,8%)
6	Consistent in transferring meaning	36(30,0%)	42(35,0%)	29(24,2%)	10(8,3%)	3(2,5%)
7	Tend to add or less meaning	34(28,3%)	47(39,2%)	33(27,5%)	6(5,0%)	-
8	Doing translating IPTEK	34(28,3%)	14(11,7%)	68(56,7%)	4(3,3%)	-

9	Identifying register (field, tenor, mode)	17(14,2%)	34(28,3%)	47(39,2%)	17(14,2%)	5(4,2%)
10	Knowing socio-semiotic	9 (7,5%)	29(24,2%)	44(36,7%)	23(19,2%)	15(12,5%)

Notes: Vo: very often, O: Often, ST: Sometimes, R: Rare, N: Never

The table 1 shows that the frequencies of choosing option “sometimes” place a top of the survey that is 396. It means that the students still look at the translation of science and technology does not play an important role for themselves. Besides questionnaire, scores of pretest were obtained by the students indicated that the students’ competence in translating science and technology text were very bad.

Table 2: Score of Students’ Pretest before Doing Class Action Research

No	score	Total	Percentage (%)	Criteria
1	86-90	-	-	A
2	76-85	-	-	B
3	61-75	14	70%	C
4	46-60	6	30%	D
5	20-45	-	-	E
Total		20	100%	

b. Implementation of Class Action Research Cycle I

1. Planning

The writer together with collaborator organized the planning as follows.

- a) Discussing with collaborator to identify students’ difficulties in doing translation of science and technology text from English into Indonesian.
- b) Together with collaborator to plan the exercise of translating science and technology text using socio-semiotic model.
- c) Discussing the steps of translating science and technology using socio-semiotic model.
- d) Applying socio-semiotic aspects (field, tenor, and mode) and language meta function into operational model’ Bathgate (tuning, analysis, understanding, terminology, restructuring, checking, discussion, and publication) in analyzing a text before doing translations scientific text from English into Indonesian.

2. Execution Plan

The lecture was focusing on the following activities

1). Modeling step

On the modeling steps, lecturer was

- (1) opened the class with prayer together, apperception, and checked the students’ attendance.
- (2) explained the objective of translating science and technology text exercise from English into Indonesian by using socio-semiotic model
- (3) Explained the science and technology text to the students
- (4) Explained the phases of translating science and technology to the students using register text (field, tenor, and mode) and medan semantic (ideational, interpersonal, and textual) into eight steps as

translating process namely, tuning, analysis, understanding, terminology, translating, discussion, and publication.

2) Translating step of science and technology

(1) students translate the distributed text prepared by lecturer and applying the register text (field, tenor, and mode) and language meta function (ideational, interpersonal and textual) through operational model : tuning, analysis, understanding, terminology, translating, discussion, and publication

(2) Students identify register text (field, tenor, and mode) and meta language function (ideational, interpersonal, and textual)

(3) Students do an equivalents ‘ meaning of word then do the draft translation

(4) Students do editing draft of translation as a real translation text

(5) Students report the result of real translation and discuss together with lecturer

(6) Lecturer comments the product of the student’s translation work and give a correction on it.

3. Observation

In action research activity, particularly in the cycle I, the researcher and collaborator pay attention to the whole of the process namely; students’ active in translation exercise, students’ seriousness in translating text, and discussion session. All the activities were documented to be discussed together. There were two main activities to be observed namely translation process and product of students’ translation. In the cycle I, a text be given to the students to translate as follows.

“A DRUG LABEL”

Teks BSu	Teks BSa
<i>“Take two tablets with water, followed by one tablet every eight hours, as required.</i>	Ambillah 2 tablet dengan air, satu tablet untuk setiap 8jam memerlukan. (S13).
<i>For Maximum nighttime and early morning relief, take two tablets at bedtime</i>	Untuk hasil maksimal malam sampai pagi minumlah 2 butir obat sebelum tidur. (S9)
<i>Do not exceed sixt tablets in twenty-four hours.</i>	Tidak melebihi 8 tablet dalam 24 jam (S20)
<i>For children six to twelve years old, give half the adult dosage.</i>	Untuk anak berusia 6-12 tahun berikan ½ dari takarannya
<i>For children under six years old, consult your physician.</i>	Untuk umur di bawah 6 tahun, konsultasikan dengan dokter anda. (S4)
<i>Reduce dosage if nerfousness, restlessness or sleeplessness occur”. (Johan, 2002 p.54).</i>	Mengurangi dosis jika terjadi gugup, gelisah, dan sulit tidur

Applying the model of socio-semiotic-based translation in translating science and technology text from English into Indonesian through implementation of register text (field, tenor, and mode) could assess kinds of meaning (ideational, interpersonal, and textual) that help students to easily identify language units in each text before doing

translation. The usage of register text in translation course covers 7 steps as Bathgate (1981) called as operational model of translation namely, tuning, analyzing, understanding, terminology, restructuring, checking, and discussion. Students used every step of translating process by the third of the register text fore every text be created based on the field, tenor and mode. After conducting class action research by applying socio-semiotic-based translation model for three cycles, the score of students' translation test were increased as displayed in the obtained score every posttest at the end of action.

Table 3: Students' score of posttest cycle I

No	score	Total	Percentage (%)	Criteria
1	86-90	-	-	A
2	76-85	3	15%	B
3	61-75	15	75%	C
4	46-60	2	10%	D
5	20-45	-	-	E
Total		20	100%	

Based on the table 3 no one students got score 86-90 before action, and the average score students was 64,3. On The first cycle, the average score obtained by the students increased from 64, 3, to 69,3 . The score described that the students had a new strategy to do translation especially in translating science and technology text.

Table 4: Students' score of posttest cycle II

No	score	Total	Percentage (%)	Criteria
1	86-90	1	5%	A
2	76-85	17	85%	B
3	61-75	2	10%	C
4	46-60	-		D
5	20-45	-	-	E
Total		20	100%	

Table 5: Students' score of posttest cycle III

No	score	Total	Percentage (%)	Criteria
1	86-90	7	-	A
2	76-85	13	-	B
3	61-75	-	-	C
4	46-60	-	-	D
5	20-45	-	-	E
Total		20	100%	

4. Reflection

Based on the observation and field notes, from the third cycles in class action research (CAR) it seems that the students' competence of translation science and technology text from English into Indonesian was poor indicated by pretest's average score 64,3. After applying science and technology model of socio-semiotic-based translation class in cycle I, there was an increasing average score on the posttest namely 69,3. The increasing average

score in class action cycle II was 80,85, and the students' competence in translating science and technology shows better quality in doing translation exercise in cycle III that the average score student in posttest was 84,1195.

On the preliminary study, particularly in the pretest the understanding concept of students to the source text is very bad. It would be clear if the translator makes a little review using operational model of translation through 7 steps; tuning, analyzing, understanding, terminology, reconstructing, discussion, and editing by the help of register text (field, tenor, and mode) and checking the appropriate meaning based on social-semiotic approach namely, ideational, interpersonal, and textual. For the lack of register text, the students fail to decide which one of the proper meaning that based on the text. Most of students were still do translation on the surface structure level of the text and did not touch the level of content. As a consequence, the result of students translation can be read ungrammaticality, unclear meaning, and unnaturalness based on the target text. The common mistakes done by the students in translating scientific text can be described as follows: (1) doing translation once without making revise, (2) lack of comprehending linguistics and paralinguistic, (3) have a very little stock of scientific terms, (4) have a limited practice in translation activity, (5) ability of mastering source text and target text is very poor, (6) lack of knowing socio-cultural issue. Here was an example of student translation work in action cycle II. E.g. "If your monitor fails to operate correctly consult the following check points for possible solutions before calling for help". *"Jika layar monitor anda gagal beroperasi dengan baik, konsultasikan dengan mengecek point-point untuk mencari solusi lain sebelum meminta bantuan". Frasa "konsultasikan dengan mengecek poin-poin untuk mencari solusi" terasa janggal. Seharusnya "...lihatlah butir-butir pengecekan berikut ini untuk mendapatkan pemecahan" is more acceptable and easily to be understood by Indonesian people.*

One of the given text to be translated refers to population growth. The students were asked to translate the sentence "They think that very intelligent people would be likely to have fewer children, and this would bring about a lowering of the general level of intelligence in the population as a whole"." *Mereka berpikir bahwa orang yang sangat cerdas akan cenderung memiliki anak lebih sedikit, dan ini akan membawa tentang penurunan tingkat umum intelligen dalam populasi secara keseluruhan*". It should be read "Orang-orang pintar cenderung akan mempunyai sedikit anak, dan ini akan mengakibatkan penurunan tingkat inteligensi penduduk secara keseluruhan (Johan, 2002: 207).

Based on the translation text exercise the student less focuses to identify the text register (field, tenor, and mode). So the translation be read meaningless and make the reader confused to grasp the meaning.

Conclusion

The result of the research was a model of socio-semiotic-based translation in translating science and technology (IPTEK) text from English into Indonesian by determining register text (field, tenor, and mode) and language meta function (ideational, interpersonal, and textual into 8 steps (1) tuning, (2) analyzing, (3) understanding, (4) terminology, (5) restructuring, (6) checking, (7) discussing, and (8) publication. The developed model could increase quality translation of science and technology text from English-Indonesian, help the students to use register text (field, tenor, and mode) and three meta functions (ideational, interpersonal and textual) to analyze the texts holistically before doing translation, be appropriate to be used by students of English education study program in doing translation activities, help students to increase translation's score. It can be seen from the increase of obtained score namely pretest was 64,3, posttest cycle I was 69.3, posttest cycle II was 80,85, and posttest cycle III was 84,11.

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Moral Education In Bhinneka Tunggal Ika: Historical and Philosophical Perspective

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Abstract: Bhinneka Tunggal Ika with Pancasila, NKRI, and UUD 1945 has been established as the pillar of nation and state which is commonly known as four pillars of nationality. Implications of these provisions, Bhinneka Tunggal Ika is not only as a motto or slogan, but it becomes a source of value for the daily life of the people of Indonesia. Bhinneka Tunggal Ika is the spirit and soul of the Republic of Indonesia which come and abstracted from the life experience of the society itself. Therefore, as a source of value, it is not only related to the social life of society, that is the relationship between human beings and also the universe horizontally, but also a source of value vertically in the relationship between creatures, *mahkluk*, and *Khaliq*, God. By knowing and actualizing the values of Bhinneka Tunggal Ika, Indonesia is becoming more peaceful and harmony; the community will become more tolerant and respectful of differences; and vice versa. This article will explain analytically and philosophically the value contained in Bhinneka Tunggal Ika as a moral base in the life of nation and state.

Keywords: sources of values, harmony, tolerance, diversity, unity

Introduction

Bhinneka means literally diversity, pluralism, hetrogen, diverse, and plural. The word of Tunggal Ika is single and one. The combination of the two, Bhinneka Tunggal Ika, is translated into diversity in unity, or commonly mentioned in everyday life that even though the people of Indonesia are different in terms of ethnicity, religion and language, but we are still one, Tunggal (Pursika, 2009).

The statement or motto embedded on the Garuda bird's feet as the symbol of the Unitary State of the Republic of Indonesia (NKRI) semantically is very easy to understand, especially if it refers to the social reality of Indonesian society that culturally, belief, faith, and color of skin are completely different. Although Indonesian society differs from various aspects, it remain one within the umbrella of the Unitary State of the Republic of Indonesia.

In the context of difference, it can easily be found in the physical world as well as in social realities such as color differences as well as language, but in the context of unity, Tunggal or one, and moreover in the Unity in Diversity, it needs a deeper and more philosophical explanation. The importance of philosophical explanation is related to the motto of Unity in Diversity or Diversity in Unity, when looking at the recent reality in which differences, enmities and hatred are more prominent than a sense of unity, equality, mutual respect, mutual love, tenggangrasa, and mutual understanding.

The implications of the increased sense of difference over the feeling of unity have resulted in a growing of hatred and suspicion among different groups of people. It has even spawned an act of terrorism by killing fellow human beings through suicide bombings (Bamualim, ed., 2018). Based on the results of research conducted by Center for Studies of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta, proves that the seeds of hatred and radicalism continue to grow and develop in educational institutions ranging from the lowest level to college or university (Al-Makssary, Ed.,

2010). Beside that, the places of worship such as mosques and mushalla become part of the nursery of terrorism.

Similarly, based on the results of Postgraduate research of UIN Jogjakarta concluded that vocational students and high school students neither at private or public in 16 universities are read more books and literatures that have Islamist and jihadis content (Postgraduate UIN Sunan Kalijaga, Yogyakarta, 2018). Thus it appears that the motto of Bhinneka Tunggal Ika has not become the spirit and soul of Indonesian society. One of the problems of not internalizing the motto of Bhinneka Tunggal Ika in the life of society because there is no analytical-philosophical explanation related to Bhinneka Tunggal Ika. Society does not have a deep, holistic, and integrative understanding related to the motto. In addition, the method of delivery of the motto is monotonous and doctrinal.

Beside that, the explanation of Bhinneka Tunggal Ika is based more on social, cultural, historical, and political perspectives such as Gina Lestari (2015), Mohammad Imam Farisi (2014), Zuhariri Misrawi (2013), I Nyoman Pursika (2009) Udin Saripuddin Winataputra (2008), and Rizal Musntasyir (1995). In fact, the motto of Bhinneka Tunggal Ika is a universal principle that can be explained philosophically-metaphysical as mentioned by I Nyoman Pursika and Rizal Muntasyir. Although both of them in the title of their article used analytical and philosophical approach, it only focused on the language of Bhinneka Tunggal Ika and there is no metaphysical basis and explanation.

As mentioned by Seyyed Hossein Nasr that the main problem of modern man and science is cut off from the Transcendent, from the eternal principle which govern all things and realities (Nasr, 1994). The emergence of existential, psychological, environmental and moral crisis can not be released from the separation of man to the center of his existence. Human being alienated from himself, from his environment, and from God.

In this study, researchers used a holistic and integrative approach based on Islamic philosophical method, which is not only on socio-cultural but also based on a historical, philosophical, and metaphysical (theological) approach. This metaphysical basis, especially in the concept of Unity, which can be a source of value for human or community moral behavior in the life of the nation and state as it also listed in Pancasila. Theologically for example, as mentioned in the Qur'an clearly as follows;

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has al-taqwa [i.e. one of the muttaqun(the pious)]. Verily, Allah is All-Knowing, All-Aware,” (QS. Al-Hujarat, 49:13).

Although the phrase of Bhinneka Tunggal Ika is derived from Sanskrit, which is identical with Hindu and Buddhist teachings, the motto actually is also very relevant to the values and teachings of Islam (Said Aqil Siroj, 2006). The essence of God's word applies to all religions of the world, such as Christianity, Islam, Hinduism, Buddhism, Khong Hu Cu, as well as other religions, have the same orientation and purpose of acknowledging the Single Substance, the One, which created the world in its entirety. It is this substance that must be worshiped and obeyed by everyone indiscriminately. So that the quality of the obedience of a human being is above race, class, social status, skin color, and other external differences.

Relation between Nusantara, Indonesia, and Bhinneka Tunggal Ika

The word Nusantara refers to a special period when Indonesia was controlled by Majapahit, especially when Hayam Wuruk (1350-1389 AD) become the King of Majapahit and his great patriarch, Gajah Mada. Gajah Mada is a famous patih in Majapahit kingdom. He began to be known since his success to crush Kuti rebellion during the reign of Jayanegara (1309-1328 AD). When Tribhuana Tunggaladewi (1328-1350 AD) become the King of Majapahit, Gajah Mada was appointed as a prime minister and at the time of his inauguration, he make an oath to unite the archipelago under

the auspices of the Majapahit kingdom. The implications of the oath, Gajah Mada succeeded to unite the archipelago and in the history, the oath of Gajah Mada known as the Palapa Oath.

To realize his ideals, Gajah Mada then built a naval fleet was led by admiral Nala or Empu Nala. In 1340 AD, Gajah Mada and his troops controlled Dampo, and in 1343, Gajah Mada with Adityawarman succeeded in occupying Bali, Sumatra, Borneo, Nusa Tenggara, Sulawesi, Maluku and Peninsula of Malaya (Djafar, 2012). Gajah Mada passed away in 1364 AD.

The greatness of Majapahit, according to Vlekke's pledge, hold out only for three generations, i.e in periode of Kertarajasa, which established the kingdom in 1293, Jayanegara (1309-1329), Tribhuwana (1329-1350), and Hayam Wuruk (1350-1389). Nevertheless, according to the results of Hasan Djafar's research, the Majapahit kingdom continued to exist until in 1519 AD with its king Girindrawarddhana (1474-1519 AD) (Hasan Djafar, 2012). After Hayam Wuruk died, Majapahit successively was led by Wikramawarddhana (Bhra Hyan Wisesa, 1389-1429 AD), Suhita (Prabhu Stri, 1429-1447 AD), Wijayaprakramawarddhana (Bhre Tumapel, 1447-1451 AD), Rajasawarddhana (Bhre Kahuripan, 1451-1453 AD), the Interregnum period (1453-1456 AD), Girisawarddhana (Bhre Wenker, 1456-1466 AD), Sinhawikramawarddhana (Bhre Pandansalas, 1466-1474 AD), Bhre Krtabumi (1468-1478 AD), and the last is Girindrawarddhana (1474-1519 AD).

Among the ruling kings, Hayam Wuruk who assisted by his patron Gajah Mada, was the most successful king of Majapahit. He died in 1389 AD. Therefore, with the success of Hayam Wuruk in mastering and uniting the archipelago, Vlekke called Majapahit as the greatest state in Nusantara before the colonial period. Vlekke said, "*Majapahit is the greatest state to exist in Indonesia before the late colonial period, it is often heralded as a precursor of the Republic of Indonesia.*" (Drakeley, 2005).

Although Majapahit controlled most of the archipelago and become the greatest state, borrowing the term Vlekke, the kingdom of Majapahit fragmented and suffered destruction. The decline and destruction of the Majaphit, according to Steven Drakeley, is caused by primordialism which has roots in the grouping of religions such as Buddhism, Hinduism, Shiva Buddhism, and Islam (Bangun Jiwa, 2009).

Meanwhile, Hasan Djafar has a different analysis with Drakeley. According to him, the destruction and decline of Majapahit kingdom because it is caused by intenal factors and external factors. First of all, because there is no next generation who able to control the wheels of Majapahit government whose territory is very large and wide. after King Hayam Wuruk and Patih Amankubhumi Gajah Mada. Secondly, it was caused by a long struggle of power and family fighting and waged war between the families of the majaphit kings. Such circumstances, according to Djafar, have led to the emergence of disunity and weakness in various areas of government life in the kingdom of Majapahit (Djafar, 2012). Thus, the Majapahit kingdom collapsed begins and originates from within the kingdom and this is what is meant by internal factors.

The external causes that led to the collapse of Majapahit are the growing Islamic religion and emerging forces in the coastal areas as well as the emergence of Europeans around the 1500s. At that time, the kingdom of Majapahit was very weak and closer to the threshold of its destruction due to the internal factors above.

As mentioned above that Majapahit in the time of Hayam Wuruk has mastered the entire archipelago. With the vastness and variety of races, tribes, languages, and religions in the power of Majapahit, contradictions and differences cannot be avoided. In addition, within the kingdom of Majapahit emerged a conflict and power struggle between the royal families. At that moment a statesman who was in the kingdom of Majapahit was born. He is known today as Empu Tantular.

According to him, the strengthening of groups who disagree and hate each other will threaten Majapahit's existence and wholeness. Therefore, he appealed to different parties to fight and unite

again. He said, although the public Majapahit different but they are one. This term is in Javanese language known as *Bhinneka Tunggal Ika*, Tan Hanna Dharma Mangrwa (Bangun Jiwa, 2009).

The Birth of *Bhinneka Tunggal Ika*

According to Nurcholish Madjid, the birth of *Bhinneka Tunggal Ika*'s philosophy is not supported by the strengthening of religious groups such as Hinduism, Buddhism, Islam, or because of the conflict between the kingdom of Majapahit in struggling of power, but more because Majapahit stands on the greatest form of two cosmological architecture and monuments of Indonesia. The two greatest monuments are Buddhism with its Borobudur temple and Hinduism with its Prambanan temple. Buddhism with the Prambanan temple is usually associated with the Sriwijaya kingdom representing the great kingdom outside Java with maritime spirit, while Hinduism with Borobudur as its symbol with type extends to all corners of Javanese culture especially Majapahit.

Empu Tantular, according to Cak-Nur, the greating of Nurcholish Madjid, presents to seek reconciliation between the two monuments and various religious schools within the Majapahit kingdom. The existence of unity here does not eliminate any religious or cultural identity, but unity in the spirit of plurality on the basis of beliefs about the essential unity behind formal differences. Everything is diverse, but essentially one, *Bhinneka Tunggal Ika* (Madjid, 2004). This Cak-Nur thesis is reinforced by Jajat Burhanuddin and Kees van Dijk in their book, *Islam Indonesia: Contrasting Images and Interpretation*. They say that The motto of *Bhinneka Tunggal Ika* originates from the medieval Javaness kingdom of Majapahit, where adherents of Hinduism and Buddhism co-existed peacefully (Burhanuddin and Kees Van Dijk, 2013).

The word of *Bhinneka Tunggal Ika* itself comes from the old Javanese language translated in Indonesian (Malay) into "Different but One Also." The first *Bhinneka Tunggal Ika* sentence found in the Empu Tantular's Sutasoma, who lived during the reign Majapahit (Rachmat, 2010). The official title of the Book of Sutasoma is actually Purusadha. The Book of Sutasoma was composed by Mpu Tantular in the form of kakawin (syair) during the heyday of Majapahit under the reign of Hayam Wuruk (1350 - 1389). The book in the form of lontar sheets is so famous in the treasury of this country because in the 139th pupil (stanza V) there is a line of sentence and then edited by the founding fathers of this republic to be the motto in Garuda Pancasila symbol of the Republic of Indonesia. The verse that contains the sentence as follow:

Hyāng Buddha tanpāhi Çiva rajādeva; Rwāneka dhātu vimivus vara Buddha Visvā; Bhimukti rakva ring apan kenā parvvanosēn; Mangka ng Jinatvā kalavan Çivatatva tunggal; Bhinnēka tunggal ika tan hana dharma mangrwa.

Tranlation:

The Buddha is no different from that of the Mahadeva Shiva; They are one thing; It is impossible to separate one another; Because Buddhism and Shiva are really singular; Both are indeed one, no dharma (law) are ambiguous.

In addition to expressing unity in differences in the meaning of religion, tribe, and belief, the *Bhinneka Tunggal Ika* is an expression of the spiritual experience of the Empu Tantular who has roots in two major religions namely Buddhism and Hinduism. In Sutasoma stated that Lord Shiva and Lord Buddha are conceived differently and worshiped by two different religious followers, but the essence is the same, i.e single and one. Both of religions worship the same God, a single truth. All the people of Majapahit have one God, although different religions. That is, whether they are Buddhist or Hindu, although their religion is different, their God is different, but the essence of their Lord is the same, single, one, God who has the truth, and the truth is God himself Sismonov, 2018).

The above explanation of *Bhinneka Tunggal Ika* which is the spiritual experience of Empu Tantular, has a positive relationship with the history of *Bhinneka* itself. It is said historically that the phrase of *Bhinneka Tunggal Ika*, Tanhana Dharmma Mangrwa, has begun since the time of Wisnuwarddhana in the days of Singasari kingdom, when the Tantrayana school reached its peak.

Therefore, Nararyya Wisnuwarddhana immortalized at two locations; the first is in Waleri that as Shiva and the second is in Jajaghu (Candi Jago) as Buddha. It is also the crown Prince of Kertanagara (Nararyya Murddhaja) was ordained as JINA (Jnyanabajreswara or Jnyaneswarabajra) (Katulistiwa, 2018).

Based on that fact, Singasari is an embryo that animates the existence and sustainability of Majapahit Kingdom. Narayya Wijaya as the founder of the kingdom is none other than the family as well as the son-in-law of Sang Nararyya Murddhaja (Sri Kertanagara, the last king of Singasari). Because the motto originated from Singasari, namely in the time of Wisnuwarddhana Dhinarम्मeng as the Ring Jajaghu (Candi Jago), then both the motto of Bhinneka Tunggal Ika and Jago temple building was perfected during the Majapahit period. The formulation of Bhinneka Tunggal Ika, Tanhana Dharmma Mangrva, by Mpu Tantular is basically a statement of creative power in an effort to overcome religious and religious diversity, in relation to the efforts of the state council of Majapahit kingdom at that time (Katulistiwa, 2013).

Regardless of the various versions of the origin of the sentence, who, when, and where the sentence Bhinneka Tunggal Ika which is a small part of the work of Mpu Tantular, Sutasoma, the sentence is very important within the framework of unity of Indonesia which consists of thousands of islands from Sabang to Meraoke and inhabited by thousands of languages, races, and tribes. The sentence, has the same roots with the religious values of both Islam and other religions. In Islam there is a verse that matches the sentence, such as, "O believers, we create men and women, and we create you all nation and tribe, so that you know each other."

The term of Bhinneka Tunggal Ika is not born from a vacuum, but as an expression of the plurality of people under the Majapahit kingdom and the image of the harmony and tolerance built by the community at that time, the majority of which are Hindus and Buddhists (Oentoro). The birth of Bhinneka Tunggal Ika is a reflection of the reality that existed at the time and at the same time the ideals for the future of the Indonesian nation.

With the vastness of Majapahit territory led by Hayam Wuruk and has given birth to many scientists and writers such as Empu Tantular with its Bhinneka Tunggal Ika. It has become a model for the unity and unity of the Indonesian republic both in the struggle against the Dutch and after independence. Although the triumph of Majapahit Empire was short (1293-1389), as a symbol of the unity of Indonesia, Majapahit was very important, especially for the Indonesian national movement which envisioned a model of political unity in the past (Assyaukane, 2008).

Just as the Empu Tantular who tries to unite Javanese and outer cultures, Soekarno at the time for the struggle to the independence of Indonesia has referred to this Majapahit unity that has dominated the whole archipelago and combined with the geographical balance with the ruling kingdom of Sumatra, Srivijaya. Soekarno was impressed with the geographical appeal and political power of these early Indonesian kingdoms. To him, these kingdoms are clearly an integral part of the golden age of Indonesian history that precedes the dark period in the domination of the Dutch.

This is the period in which Indonesia reaches a level of peace, prosperity, progress, unprecedented and incomparable. This period is expected to be emulated by modern Indonesia after achieving independence (Wood, 2008). Soekarno in his speech said the following;

"We see it in the Spanish occupation of the Dutch against the British, in the East, the kingdom of Srivijaya desires to conquer the Malacca peninsula, the kingdom of Malaya, and to exercise influence on its neighboring countries like Cambodia or Champa. We can witness the lust of Majapahit in its conquest and control of the entire Indonesian archipelago from Bali to Kalimantan, from Sumatra to Maluku ... (Wood, 2008)."

The spirit of Soekarno's diversity in looking the history of the past especially when referring to the kingdoms that existed in Indonesia, was not limited to the mention of the two great kingdoms

above -Majapahit and Sriwijaya- but also some other kingdoms, such as Singasari, Kediri, and Banten. He says;

"Where Indonesians whose national spirit does not live when listening to the stories of the great Malay and Sriwijaya kingdoms, from the first Mataram era, from the era of Sendok, Erlangga, Kediri, Singasari, Majapahit, and Pejajaran - and the glory of Bintara, Banten and Mataram II under Sultan Ageng! What does the Indonesian people miss when remembering their flag, seen and appreciated even in Madagascar, Persia, and China? We should live with the hope and confidence that people who achieve such greatness must have the power to achieve a beautiful future. "(Wood, 2008).

In the content of the above speech, Sukarno not only describes the plurality of Indonesian society but also the religiosity of powerful kingdoms. He gave a nod to the Sriwijaya Empire in Sumatra, honoring the achievement of the Islamic kingdoms and the Mataram Sultanate.

Sukarno was well aware that history -like the display of the majesty of the past kingdoms that ruled and united the archipelago- was a weapon for the fall of colonialism. On the basis of that, if he was only highlighting the identity of Java, it will be difficult to achieve independence of the Indonesian republic. These kingdoms were great, powerful and most importantly united.

Based on the facts, it is not wrong if the Indonesian nation after independence using the motto of *Bhinneka Tunggal Ika* which was introduced by Empu Tantular and pinned on the buried band of Garuda Pancasila and enshrined in the Constitution of 1945. The symbol of the Unitary State of Indonesia, Garuda Pancasila with the motto of *Bhinneka Tunggal Ika*, by Government Regulation number 66 of 1951, on October 17 and enacted on October 28, 1951, on the State Coat of Arms.

In fact, Sukarno said explicitly about *Bhinneka Tunggal Ika* and Pancasila as the motto and spirit in the nation and state both in Indonesian context and in international relations. Sukarno said;

"*Bhinneka Tunggal Ika* not only depicts our nation to *daslam* alone. *Bhinneka Tunggal Ika* also illustrates the Indonesian nation's perception of how the nation-state relationship should be under the heavens: different but one. With *Bhinneka Tunggal Ika* and Pancasila, we are sure to be a good member in the family of nations. With *Bhinneka Tunggal Ika* and Pancasila, we go on. With *Bhinneka Tunggal Ika* and Pancasila, we are fighting against colonialism and imperialism everywhere, and contributing ourselves to the effort to embody the international cooperation of international peoples and peace. With *Bhinneka Tunggal Ika* and Pancasila, we adjust our lives to the rhythm of nature (Krishna, 2008). "

The usage not only represents and illustrates the diverse reality of Indonesian society, ethnicity, race, skin, culture, language, and religion but also as an aspiration, a picture of the future of Indonesia, the ideals of diverse Indonesian people but still harmonious. Likewise, Pancasila which became the principle and ideology of the nation and state can not be separated from the term or motto *Bhinneka* itself that contains noble values about the unity of the nation.

Philosophical Meaning of *Bhinneka Tunggal Ika*

In the history of philosophy, the doctrine of Unity in Diversity or Diversity in Unity coincides with philosophy itself, albeit with simple concepts, such as the singular and simple concept of Plato's idea or emanation theory in the thought of Plotinus. The concept and theme of unity in diversity also become the central topic of discussion among the major western modern philosopher like Immanuel Kant. (Muntasyir, 1995). When Islam came and philosophy also develops in Islamic culture, the concept of unity in diversity continues to flourish with diverse explanations and interpretations. Explanation and interpretation the concept of unity and diversity in Islam are different with Western philosophical explanation.

The development of the concept -Unity in diversity- can not be separated from the basic principles or belief in Islam itself which is based on the principle of unity or the unity of the reality of

being called God. To prove the truth of the Oneness of Being, it takes a great deal of argumentation, analysis, and deep method. Therefore, the question arises as follow, if God is single being, in what ways we can prove that He is the true one? In what ways is He called singular? Why Single? how does his singularity form? Similarly, if God's being is single or essentially, why the universe and religious are different and many? What is the relationship between God, the creator, and the created universe with various colors and shapes, including humans?

From the various questions, Muslim philosophers argue such as emanation, illumination, unity of being and also *tasykik al-wujud*, ambiguity of being. According to emanation principle that everything in the universe appears are emanated from the Single Being or commonly referred to as the first cause. The first is the giver of being, that is, becoming something else to be. Therefore, according to this principle, everything other than the first cause has an absolute dependence on the first cause. The reality that emerges from the Single Being is many and varied, and the diversity is stratified from a reality that can be seen with the five senses and rational proof (Al-Farabi, 1985).

Mulla Sadra, a Muslim philosopher of the seventeenth century, proposed the theory of *tasykik al-wujud*, the ambiguity of being, to explain the Single relationship theory with the many and varied. According to this theory that form is essentially singular but has different appraisals according to the appearance of the qualities of the being itself. Therefore, according to Sadra, being have two concurrent properties at one time, namely singularity and plurality (Al Walid, 2012).

According to this theory, the being or wujud does not differ at the level of substance, but differs only in its quality level. It is like the light that emits its light and the rays come to certain objects with different apparitions. Differences in the appearance of light on different objects are only limited to the quality, but the substance of light is one and the same. Likewise, these light sources are One and Single, that is light above Light.

Based on the principles and theories above, it is clear that there is a relationship between the Single Being, the One, with the other forms of being. The variety of beings come from the Single Being which causes the presence of various realities. According to Mehdi Hairi Yazdi, there is no possibility of an existential void or an interruption of the absence between the First Cause and the resulting consequences of multiple and diverse realities (Yazdi, 2003). Therefore, with a continuous and uninterrupted interconnection, it will have an impact on the harmony and regularity of all reality despite having different identities.

Although the above theory explains the relationship between the Unity and the plurality symbolized by Eternal Being, God, with the new and changing reality of beings, that principle can also be applied to a horizontal reality, that is between human beings as well as with creatures- with other beings like animals, plants, and rocks. It means that in every plural, many, there is always a principle of unity that can be a binder, an intersection, a link from the plurality. Such a concept of 'human' becomes the binding of every individual of man himself. Reference to humans is an abstraction of individuals in their reality that refers to someone who has character, color, and other distinctive features. Undoubtedly, between one individual with another individual has a difference and this is what shows the plurality. However, among these individuals have in common that can unite them. That commonality is called human.

This principle can also be applied to beings other than humans, that is, between humans and animals which are two distinct species, but of the two have in common, and this commonality can unite them. Similarly, between humans, animals, and plants are all three different species, but they also have similarities, there are elements that can unite them both viewed from the physical and non physical aspects. Elements and aspects of the similarities that they become meet, unite, and connected.

According to Huston Smith, the principle of unity in diversity or diversity in unity not only exists in the universe which is the radiance, illumination, of the Pure Light, but also applicable to religions. The term "religion" denotes a difference, but the words can be reduced to a single noun with

the term 'religion' and this word denotes the similarity of religious diversity (Schuon, 2003). There are five religions in Indonesia officially recognized by the state, namely Islam, Christianity, Hinduism, Buddhism, and also Khong Hu Cu. In terms of the fifth name is different, even from some teachings and ordinances in running his teachings are also different. Nevertheless they are all called religion and there is no difference in this context.

According to Frithjof Schuon, every religion has an external and internal dimension. The external dimension called exoteric and the inner dimension called esoteric. The difference between religions is in the exoteric dimension, whereas the meeting point and unity lies in its esoteric dimension. Therefore, it can be said that between exoterism (the diverse dimensions, Bhinneka) and esoterism (inner and singular dimensions, Tunggal), can not be separated. Both must be balanced and by the balance will create harmony.

For Ibn Arabi, the diversity of reality -referring to the diversity of the universe- is undoubtedly because it depicts the manifestation of the God. The plurality of reality is the radiance of God's many names. In addition, diversity is evidence and a sign, '*alamah*, that God is the Creator, by whose nature God is never absent to continually create and create. All cosmic realities consists of the reflection of combinations of the theophanies (*tajalliyat*) or various Divine Names and Qualities that are the roots or support of all the realities of phenomena of this world (Nasr, 1996).

In line with Ibn Arabi, according to Schuon, the esoteric aspect of a religion as a natural necessity and a part of the divine will. The exoteric aspect of religion is the limitation of religions horizontally, while the esoteric aspect is a unifying vertical dimension of all religions. Therefore, a religious person, if only focused on the esoteric aspects of doctrine or form of religion will lead to separation and destruction (Schuon, 2003).

On the contrary, if religion or man only focuses on the esoteric aspect or the inner dimension of religion and forgets the exoteric dimension, it will result in the loss of life, creativity and beauty of the religion itself. Exoterism is leading to esoterism, and esoterism is both the binding and the source of life for exoterism (Frithjof Schuon, 2003). Therefore, exoterism without esoterism will be forced to rely on itself. If this is the case, it is like a body without a soul, that will die.

Teaching of Moral Values

From the historical and philosophical explanation of Bhinneka Tunggal Ika can be taken some moral values that can be the foundation in the process of teaching and education in the life of nation and state in Indonesia today. In Islamic perspective, differ between moral and ethic or akhlak. Moralism related with the conduct of human being individually and relationship among other. Meanwhile, ethic related with concepts, knowledge, and prinsiples how the way to conduct well and correctly.

As mentioned in introduction of this article that one of the main problem of modern man is a moral crisis. The characteristic of modern thought is anthromorphism, namely it divorced from higher principles in metaphysical sense (Nasr, 1994). The implication of modern thought has brought about disequilibrium and an imbalance of human life. They have no meaning and purpose in the realm of the active life, namely the domain of morality. Bhinneka Tunggal Ika can give answer to the problem. The first value is taken from the Bhinneka dimension itself which means diversity, namely the importance of awareness related to the difference. In the Islamic perspective mentioned that the existence of diversity is one of God's blessings given to humans and also the universe to understand each other.

By having awareness of diversity, other awareness is born which also becomes the second value, that is awareness to respect each other, mutual help and cooperation to achieve perfection and get happiness. Uniformity awareness will provide knowledge to someone that he is not perfect, lacks, and needs to others. By the awareness, someone will feel the need of others, he will forever feel bound. As al-Farabi mentioned that every human being will not feel happiness if he can not cooperate.

Therefore, according to al-Farabi, each individual is unlikely to be self-sufficient and obtaining happiness can not be achieved only when one lives alone, without cooperating with another individual. Al-Farabi said, *layumkin an-yakuna al-insan yanalu al-kamal alladzi lijlihi ju'ilat lahu al-fitrah al-tabi'iyah illa biijtima'at jama'ah katsirah muta'awanin yaqumu kullu wahid likulli wahid biba'di ma yahtaj ilaihi* (Al-Farabi, 1985).

Man will not acquire perfection that is naturally attached to him, except by gathering, associating, and helping each other between individuals of the members of the society. Al-Farabi's statement is reinforced by Ibn Rushd, which says that since human perfection is multiple, it is attained through participation in a society or group rather than by individuals (Oliver Leaman, 2004).

In addition, with differences and diversity, we will recognize the word of harmonious order. With the doctrine of 'diversity', the term cosmic order, the order of nature, the harmony of universe, the harmony of religion, is highly relevant. It can not be called the order, if the reality of the universe, man, and religion is only one reality, for example only a physical reality, as naturalists believe, or only Islam as religion, or Christianity alone.

According to the Oxford dictionary, as quoted by Seyyed Hossein Nasr, called order is the arrangement or harmonious arrangement of the position of something contained in one area or place, or a harmonious order of the position of something contained in one group or group. Nasr said, *formal disposition or any regular, methodical, or harmonious arrangement in the position of things contained in any space or area, or composing any group or body* (Nasr, 1994).

The order can also mean the conditions or circumstances in which everything is in place and in accordance with its function. Therefore, the so-called cosmic order refers to a group, type, person, or something that is in its level and differs from the other either in character or in shape. He said, *'group, kind, or sort of person, beings, or thing having its rank in scale of being, excellence, or importance, or distinguish from others by nature or character'* (Nasr, 1996). Based on these definitions, it is clear that reality is not one, but many and vary.

However, as mentioned above that if religiosity stands alone and nothing is binding, it is unlikely that there will be harmony and cooperation. In Islam, the main foundation and the binding of the diversity are belief in God Almighty or also known as the concept of Tawheed. Tawheed means to make, to base, or to rely everything to the One, and in religious context mean that God is the One, *al-Wujud alladhi la sababa lahu wahuwa wahid* (Al-Farabi 1926). The concept of monotheism is of course taken from the formula of Islamic faith that is the phrase, "*La ilaha illallah*", which means there is no god but God. "

It has become the most basic principle of Islamic teachings, and in relation to the discussion of the diversity of being, the universe, humanity, society, and religions, monotheism becomes the ultimate principle as the unifying principle of all reality. With the principle of monotheism, the whole reality unites like the unification of the spider web of which the center and its branches are never separated. Between the center of the circle with all its branches tied with a vertical straight line as the connectors and the vertical lines are one and the same, as well as between different realities tied with horizontal lines. With the bond between the vertical line and the horizontal line that the whole reality will run in rhythm according to the axis and not collide with each other.

The awareness of Oneness of Being become the basic principle of all reality, moral education and character, including in the life of the nation and the state. This principle is explicitly embedded in the philosophy and ideology of the Indonesian state, Pancasila, contained in the first principle, Belief in the One Supreme. This precept becomes the basis for all sila afterwards either in the context of humanity, society, leadership, and in Indonesian unity. The word Ika in the motto of Bhinneka Tunggal Ika has a very close relationship with Pancasila, that is Unity, in the One Godhead. The unity is what unites, becomes the liaison between the motto of Bhinneka Tunggal Ika and Pancasila which are both united in the Garuda bird as the country of the Republic of Indonesia.

Conclusion

Historically, Bhinneka Tunggal Ika is an expression and life experience of plurality of society which is under Majapahit kingdom and at the same time picture of harmony and tolerance built by society at that time, the majority of society are Hindu and Buddha. Although Bhinneka Tunggal Ika was born in Majapahit era, but the values are very contextual in the life of Indonesia today which not only consists of two religions, but there are five religions officially recognized by the government, and also in the midst of increasing the feeling of hatred, suspicion, and mutual hostility among citizens.

In addition, Bhinneka Tunggal Ika's values are also in harmony with the values and teachings of Islam both theologically and philosophically. Therefore, the actualization of Bhinneka Tunggal Ika's values is a necessity. Of course, the actualization will be realized only by knowing, understanding, and comprehending the whole, holistic, and integrative of Bhinneka Tunggal Ika itself. The more Indonesian people understand Bhinneka Tunggal Ika's values and actualize in everyday life, hence Indonesia will increasingly harmony.

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CHARACTER EDUCATION in the FOLKLORE of South KALIMANTAN (the PERSPECTIVE of LITERARY SOCIOLOGY)

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Abstract:

Keywords:

1. Introduction

The term character education appears on lately after a moral degradation afflicting the nation of Indonesia. Starting from here, the Government eventually made a new policy to incorporate the values of character education in any learning in school. Character education should be put in its entirety with the development of the national character and in this regard how important the institution functions as a part of srategis. Suyanto in Kurniawan (2013:31) suggests, "character education character education as a plus, namely involving aspects of knowledge (cognitive), feeling, and action". It can be said that the character education in an effort to make the character or conduct of a person who is obviously good for himself as well as others and the environment.

Sociology is a science of literature examining the relationship of the author with the papers it produces. Based on that, the objects become research sociology literature is literature itself, and social symptoms. In other words, the sociology of literature examines social phenomena existing in the literature.

Literary works that are discussed in this study with regard to folklore. Folklore is a long prose form of oral tradition. As a literary genre of oral, folklore has many benefits for the community. In it embodied the values of education as well as the moral values that are useful. Folk tale or Folklore in South Kalimantan, Banjarese quite a lot number, is a cultural asset is priceless. These are just some of the folklore that has been written and published, the majority again is still a folk oral literature which is spread in the community as a culture that is not written. When the folklore doesn't response in writing, then it was feared at one point later this folklore will become extinct or are experiencing changes in the evolution of the content and the way of the story. In the book the folklore of South Kalimantan there is some collection of folk tales in *Banjar* language. Folk tales in this book recounts the events in ancient times, the story always gives the value of the stories that can be taken by the reader. This research to unearth the knowledge of character education are found through the folklore of South Kalimantan as an object of study. Character education is related to the social and moral values certainly has positive value to the reader.

1.1 The Structure

This study is focused to reveal character education in the folklore of South Kalimantan. the matter will be examined in this study are: Bangaimana character education that relate to yourself?; (2) How character education that relate to our fellow humans?; and (3) How character education related to the environment?

This research is considered important to this research because it examined aims to describe character education that relate to yourself, character education that relates to a fellow human being and character education related to the environment in the folklore of South Kalimantan.

This research is expected to deliver benefits to its readers both to fellow researchers as a comparison or reference materials for further research for students as learning literature and reference materials for the reader extensively to be able to know how fairy tales can provide positive value for the character and moral development in children.

In today's modern era can be seen a fairy tale books in some rare book store by the hands of the buyer, it is very likely to happen considering today things are technology-based. The craze became sons changed drastically, becoming a very loves online games on mobile phones are sophisticated. Especially if coupled with busy parents who work full-time outside the home, it will also greatly affect the moral development of the child at age of course gives influence to the development of children's characters in the future. First parents still have time although few to storytelling to children but now tale which can be accessed in the sophisticated mobile phones can be read by children but it does provide a fun attraction for children. They prefer playing games than reading a fairy tale. Whereas in a fairy tale would certainly have a positive value for the reader, especially self help instill values of character in children. Thus this study to explore the knowledge of character education are found through the folklore of South Kalimantan as an object of study. Character education is related to the social and moral values.

1.1.1 Reference citations

The characters can be interpreted as basically the nature of psychological abuse, morals or character that distinguish a person from another, habits, character. Thus, the characters are owned by the behaviour of human beings which differentiate it from other human beings. Other men said to be distinguished, because every human being has a different nature, it is in line with the theory that quoted from Gunawan (2012:2) explained that "the same Character with personality, personality traits are considered as or style or characteristics or traits typical of someone who comes from a-form received from the environment".

In this study only focuses on character education that relate to yourself, others, and the environment. The value of character education that relate to yourself, among others, honest, responsible, healthy life style, disciplined, hard-working, confident, entrepreneur, logical thinking, critical, creative, and innovative, independent, love science and want to know. The value of character education that relate to fellow human beings, among others, are aware of the rights and obligations of ourselves and others, strict social rules or social care, appreciate the work and the achievements of others, polite, and democratic. Next up is the value character education related to the environment or a sense of love and care to the surrounding environment.

2. Related Works/Literature Review

There are some relevant research in this study among others Silvi Meisusri (1), (2) Yasnur Asri, M. Ismail Nst (3). 2012 *Nilai Pendidikan Karakter dalam Novel Malaikat-malaikat Penolong Karya Abdulkarim Khiaratullah* published in the online journal *Pendidikan Bahasa dan Sastra Indonesia* Volume 1, number 1. On the same research analyzing the value of character education but objects of different studies. On the research object of study used in the form of a novel by Abdulkarim Khiaratullah. Study of the theory are used more or less the same, but in the presentation of research results on the study also described the structure on a novel that examined such as plot, character, setting, themes and speeches.

Other studies that also can be considered relevant to this research is the research of N.M. Ermadwicitawati, Nyoman Sudiana, and Made Utama. 2013. *Pengembangan Materi Ajar Cerita Anak yang Mendukung Pendidikan Karakter pada Pelajaran Membaca Cerita Anak*. The research is contained in the journal online *Bahasa* Volume 2. Such research is indeed much different with this research because such research is the development of this type of research that aims to develop children's learning materials containing character education in learning reading children's stories Class VII junior high school in Singaraja. Research and development is done using the model of instructional design development for the Dick and Carey. The data collected using the now, tests, and interviews and the data is then analyzed in a descriptive quantitative and qualitative descriptive. The results of this research are tersusunnya children's learning materials containing character education

in learning reading children's stories Class VII junior high school. Product trial results show that students have good ability in understanding children's stories containing character education. This is evidenced by the results of a test that showed that as much as 75% more students achieve KKM. The student's response also strongly agree to the child's story material containing character education as a teaching material in learning reading children's stories for grade VII junior high school. In other words, the products of this research are worthy or effective use as the material taught. Thus in the very research have a difference with this outstanding research into the research results can serve as a reference and comparison on this research as has been produced on such research that children can give positive values for children in terms of planting value of character education. As such, this research will be the study was able to complement previous studies specifically on the study of character education in the folklore of South Kalimantan.

3. Material & Methodology

3.1 Data

The data in this study is a collection of the folklore of the South Kalimantan, published by *Lembaga Pendidikan Banua Banjarmasin*, the mold is second in 2006 and third in 2008 mold. As for the title contained in the collection of the folklore is folklore titles and nine researchers only examined the seven titles of folklore as follows.

- a. *Galuh Rumbayan Amas* (Code GRA)
- b. *Asalnya Gajah Kada Ada di Kalimantan* (Code AGKAK)
- c. *Mancari Bagandang Nyiru* (Code MBN)
- d. *Si Cupak Lawan Si Gantang Badua Baading* (Code SCLSGBB)
- e. *Radin Sukar Sangsang* (Code RSS)
- f. *Kisah Luuk Naga* (Code KLN)
- g. *Asal Mula Iwak Pipih Banyak Batulang* (Code AMIPBB)

The source of the data in this study can be described as follows.



Book 1

The title of the : *Si Cupak Lawan Si Gantang Badua Baading*
 Category : Folklore
 Author : Syamsiar Seman
 Publisher : *Lembaga Pendidikan Banua Banjarmasin*
 ISBN : -
 Thickness : 43

Book 2

The title of the : *Galuh Rumbayan Amas*
 Category : Folklore
 Author : Syamsiar Seman
 Publisher : *Lembaga Pendidikan Banua Banjarmasin*
 ISBN : 978-602-96540-8-0
 Thickness : 48

3.2 Method

The methods used in this research is descriptive analysis method. "The descriptive Method of analysis is done by way of describing the facts which are then followed by analysis" (Ratna, 2015:53). A descriptive analysis of not only outlines but also provide insight and explanations. This is done through the analysis of Folklore in South Kalimantan by emphasizing character education contained in the folklore. Folklore is analyzed then elaborated and researchers offer an explanation so that the method can be understood through character education found in folklore. The techniques used for data collection are the techniques of exploration.

Technique exploration of means aimed at digging up information in depth or detail of the folklore of South Kalimantan is related to the formulation of the problem of character education in touch with yourself, character education-related a fellow human being and character education related to the environment. In accordance with these techniques, then there are several stages which is done as follows.

- 1) reading of the folklore of the South Kalimantan from beginning to end repeatedly to obtain a thorough overview.
- 2) records every quote Folklore South Kalimantan that correspond to the problem raised in the form of a sentence and a paragraph or paragraph intact.
- 3) identify with the way elections and sorting parts of the data to be analyzed. This stage aims to take required data only in accordance with the research problem.

4. Results and Discussion

4.1 The analysis of character education that relate to Yourself On the folklore of South Kalimantan

In this study found character education related to themselves i.e., *work hard, be curious, responsible, independent* and *entrepreneur*. Following the exposure of his analysis.

4.1.1 Hard work

Hard work is not easily give up attitude in accomplishing something and mean it.

- [1] Baisian kakanakan nang pina recap nitu, halus-halus pulang, maulah Agap lawan bininya jadi kipuh jua lawan gawian. Tagal biar kaya damintu Agap lawan bininya sayang banget lawan kakanakan samunyaan. Agap tatap haja bahuma banih dipahumaan, bakabun lawan manukil puhun hanau gasan baulah gula habang (01/GRA/2006: 7).

[Have children young, making the Agap and his wife are busy with work. Nevertheless a pity and his wife Agap with his children. Agap still plant rice in the rice fields, fetching water gardening and nira invoked enau to make Palm sugar] (01/GRA/2006: 7).

Quote [1] explained that with so many children belonging to Agap and his wife make Agap still work even harder. The attitude of hard work shown Agap with planting rice in the rice fields, fetching water gardening and nira invoked enau to make Palm sugar.

- [2] Si Cupak bagagas maambili adingnya si Gantang. Lawang kurungan nang bajarajak batang rukam baduri nitu dirintaknya sing gancangan sampai taburahi (04/SCLSGBB/2008: 15).

[Cupak of rushing to pick up his younger brother *Gantang*. The door of the cage that *rukam* barbed spikes it in actions very toned up dispersed] (04/SCLSGBB/2008: 15).

Quote [2] explains that the Measures being not easily give up when he wanted to save his brother from the evil of Datu Layuh. The Measures mean it against Datu Layuh and his wife. Breakfast buffet how hard work done the quarts of to save and pick up his sister.

- [3] Ning Kurungan manimbai lunta, limbah nitu manarik, kadada iwaknya nang sangkut. Ditimbainya pulang lunta nitu ka tengah, ditariknya kadada pulang iwaknya nang takait. Pitung kali sudah lunta ditimbai, limbah ditarik kadada iwaknya nang sangkut. Sanunuhan ada iwaknya, matan iwak kalatau nang halus nitu banarai. Inya gin iwak kalatau nitu gugur pulang ka banyu, inya tambus di luang lunta (06/KLN/2008: 31-32).

[Ning Kurungan throwing nets, after pulling it turns out there is no fish were caught. She is thrown again grate into the Middle, pull it in but no longer fish ensnared. Seven times already thrown, after the nets pulled but no fish were caught. Although there are fish, betta fish are only small fish, betta's escape from bondage, FishNet holes] (06/KLN/2008: 31-32).

Citations [3] gives a picture of how Ning Kurungan and his wife are hard at work looking for a side dish of fish for feeding his family. Although several attempts but did not get a fish, they don't give up.

Hard work is not easily give up attitude in accomplishing something and mean it. Shows an earnest effort in overcoming various obstacles in order to accomplish something. The character of this hard work is found in the story *Galuh Rumbaya Amas* (GRA), *Si Cupak Lawan Si Gantang Badua Baading* (ACLSCBB), and *Kisah Luuk Naga* (KLN).

4.1.2 Wonder

Want to know is the attitude and action to know more of what is learned, heard or seen. Inquisitive would something cause someone will approach, observing or studying something else. Human beings are always trying to find the truth, before human beings find their truth must have the curiosity towards the truth.

- [4] Balalu dihintipnya laang nang bajarang di dalam rinjing nitu. Sakalinya ada bibinian anum pitung ikung banyaknya nang rahatan manculiti banyu laang nang bajarang dirinjing (01/GRA/2006: 4).

[Then peek Agap nira water is being boiled in a pan. It turns out there are as many as seven young women who were tasting water nira being boiled] (01/GRA/2006: 4).

Quote [4] and describing the curiosity Agap, when heard the story from his mother who said that seven days is, nira water in the Pan when the night seemed on the wane. Then the Agap peek to find out the truth. Agap curiosity answered when I saw there were seven women who were sampling the water boiled in the nira wok. Seven of these women was the son of the ghost *kuntilanak*. It turns out that causes water tasting is due to reduced nira by *kuntilanak* ghost kids. Want to know the characters found in the story *Galuh Rumbaya Amas* (GRA).

4.1.3 Responsible

Responsible is the attitude and behavior of a person to perform the duties and obligations towards oneself, society, environment, country and God. Responsibility is an obligation which is embedded a person from the outside, someone who chooses to act so that he should be held accountable.

- [5] Si Cupak taganang lawan adingnya si Gantang nang sasaurangan di punduk, manunggui inya tulak ka hutan mencari burung. Inya taganang, si Gantang musti rahatan bamasak nasi (04/SCLSGBB/2008: 5).

[Cupak remembered by his brother That alone in gantang stops he goes to the forest looking for birds. He remembered, Gantang sure is cooking rice] (04/SCLSGBB/2008: 5).

Excerpt [5], describes how the Cupak as a sister who is responsible for his younger brother Gantang. Because they live only two, then Cupak who should be responsible for maintaining and taking care of his sister. Everyday Cupak looking for birds to eat him along side his brother.

- [6] “Ampun ulun raja. Nangapa ulun dikiau?”
“Pilanduk, ada habar nang manyakitakan hati”, ujar raja.
“Habar nangapa nitu, tuanku?”
“Danau wadah hamba rakyat bubuhan iwak nitu cagar baubah jadi danau banyu panas”, ujar raja Biruang Hiran.
“Imbah nitu kaya apa, raja?”, ujar pilanduk batakun.
“Ikam wayah hini jua lakas tulak ka danau nitu. Suruh samunyaan iwak nang bagana di danau nitu lakasi baalih”.
“Ka mana baalih, tuanku?”
“Turun ka batang banyu di bawahnya. Ayu lakasi ka situ” (07/AMIPBB/2008: 38).

["Sorry my King. There is what I called? "
Kancil any news that hurts the heart ", said King.

"What is it, Lord?"

"The people's servants place Lake fish it will turn into a thermal lake", said the King of black bear.

"After that, the King?", said the kancil asked.

"You now also quick going to the Lake it. Go tell them move ".

"Where, Lord?"

"Down to the water below it. Let's go quickly thither "] (07/AMIPBB/2008: 38).

Excerpt [6] describes how the attitude of the King of the black bear responsibility for its people. Heard of that offence, the King immediately think of how the best path to its people. Then he ordered the kancil to convey his decision to let the fish move to the water that is in the bottom of the Lake. Responsible character is found in the story *Si Cupak Lawan Si Gantang Badua Baading* (SCLSGBB) and *Asal Mula Iwak Pipih Banyak Batulang* (AMIPBB).

4.1.4 Independent

Standalone is the attitude and behaviour that is not easily depending on others to complete tasks. Standalone means it can do everything alone without the help of others.

[7] Nang badua baading nitu maharagu dua ikung burung sampai masak. Limbah nitu masak nang badua badangsanak nitu makan baimbai saling nyamanan. Makan nasi hangat lawan lauk burung masak babanam. Cacahannya buah asam tandui baracik bacampur banyu uyah (04/SCLSGBB/2008: 5-6).

[Two brothers cooking two birds to cook. After cooking, the two brothers shared a meal with gusto. Eat warm rice and courses: grilled bird. With sauce young and fresh mango fruit mixed brine] (04/SCLSGBB/2008: 5-6).

Excerpt [7] describes how Cupak and Gantang who did everything just two. Moreover, after losing his father, mother and their independent living. Looking for a side dish to eat, Cook, and pick up the water in the well. A standalone character found only in the story *Si Cupak Lawan Si Gantang Badua Baading* (SCLSGBB)

4.1.5 Entrepreneur

Entrepreneur is the Act of being a businessman, entrepreneur means having power efforts to trying to carry out a job.

[8] Kimas Lalana dilajari badagang, dilajari jua bakapal tulak kamana-mana badua lawan juragan Balaba. Kaia-annya, Kimas Lalana sudah ganal, jadi urang anum nang gagah, bisa lawan pintar jua sudah badagang (05/RSS/2008: 23).

[Kimas Lalana taught the trade, taught also ship everywhere both with skipper Balaba.

After great already, Kimas Lalana became a dashing young man, able and clever in the trade] (05/RSS/2008: 23).

Excerpt [8] illustrates that Kimas Lalana has entrepreneurial souls. Thanks to skipper Balaba who taught him the trade until he finally became a clever youth entrepreneurship. In addition to selling kitchen ingredients such as onion, garlic, tamarind, coconut oil, rice, tea and coffee, Kimas Lalana also sells fabrics, gloves and caps. This entrepreneur's character found only in the story *Radin Sukar Sangsang* (RSS).

4.2 The analysis of character education that relate to fellow human beings On the folklore of South Kalimantan

In this study also found character education that relate to our fellow humans i.e. attitude, aware of the rights and obligations of ourselves and others, strict social rules or social care, appreciate

the work and the achievements of others, polite, and democratic. Following the exposure of his analysis.

4.2.1 Obedient

Submissive and obedient attitude according to the rules, attitudes and action want to give help to other people in need.

- [9] “Cupaaaak.....! Cibuk banyu, isii tajau!”
“Inggih, Maai!”, ujar si Cupak manyahuti.
“Gantaaaang.....! Jumput kayu, andak di atangan!”
“Inggih, Maai!”, ujar si Gantang Manyahuti.
Nang badua baading nitu panurutan lawan kuitan. Kada tabiasa inya disuruhi umanya inggan dua talu kali, hanyar digawi. Umanya kada sampat munyak manyuruhi (04/SCLSGBB/2008: 2).
- [“Cupak....! Take water and contents of crock! ”
"Yes, Ma'am!" Cupak responded.
“Gantaaaang.....! Take the wood, put it in the kitchen! ”
"Yes, Ma'am!" Gantang responded.
Two brothers dutifully with parents. They're not used if told to twenty three times recently carried out. Not to make his mother angry] (04/SCLSGBB/2008: 2).

Excerpt [9] describing the wayward attitude which is owned by Cupak and Gantang. The non-compliant attitude shown Cupak and Gantang When his mother was sent to fetch water and fill the crock, then take the wood. Because their attitude is her mother never got angry when asking for help or telling them. That is one good example that could be emulated how subservience to parents. This obedient characters found on the story *Si Cupak Lawan Si Gantang Badua Baading* (ACLSCBB).

4.2.2 Social Care

Social care is the attitude and action want to give assistance to people and communities in need. Social care is a form of good deeds against fellow like share, help, and make it easy to do good Affairs.

- [10] Imbah mandangar pidatu Raja Biruang nitu, samunyan binatang rakyat manangisan pulang barataan. Katakutanang banget, nang cagar didatangi dikalahi-i ulih bubuhan gajah. Sakalinya balalu baucap burung putih.:
“Ampun ulun, Raja!”
“Nangapa kahandak ikam, Burung Putih?”, ujar Raja Biruang.
“Ulun mausul supaya kita mangirim taring raja”, ujar Burung Putih (02/AGKAK/2006: 13-14).
- [After hearing the speech of King of the Bears, all animals people cry more. They fear the Elephant King is attacked by cluster. White Bird says: "Sorry I, King!"
"What'd you, White Birds?", says the King of Bears.
"I give the motion so that we send canine King", according to the White Bird] (02/AGKAK/2006: 13-14).

Excerpt [10] explains how the actions of white birds that are also concerned with what people experienced the beast and the Kings of the bear. The White Bird helps by giving advice that they should send the canine King bear. The attitude of the White Bird who care is a very good social attitudes to emulate.

- [11] Urang kampung balalu datangan sabarataan. Ada nang mambawa parang, tumbak lawan karis. Ada jua nang mambawa nyiru. Nyiru nitu balalu dicatuk lawan kayu bapangkih, digandangakan sambil mangiau ngaran si Mawan.
“Mawaaaaan.....! Buliiik.....!”, ujar urang kampung.

Nyiru nitu dicatuk, bagandang sambil mangiau ngaran Mawan. Dikiau bahangkui.

"Mawaaaaan....! Buliiiiik....!", dikiau pulang (03/MBN/2006: 23).

[All the people came. Brought a big knife, spear and Kris. There is also a carry Purifier rice. Purifier rice was then hit with the wood, at 7 a.m. while calling the name Mawan.

"Mawaaaaan ...! home again ...!" shouts the man village.

the tool was struck rhythmically while calling name Mawan. The harder is called.

"Mawaaaaan ...! Home again ...! ", called again] (03/MBN/2006: 23).

Excerpt [11] excerpt illustrates that the community or the people of the village there is very caring towards others who are affected. When hearing the news that their missing, Mawan directly responds and helps search for Mawan. There is a carry large knives, Spears, and Kris. There is also a carry Purifier rice, while struck with wood and is emitted. They shouted calling name Mawan.

- [12] Sakalinya urang kampung nitu datangan sing banyakan.
Bubuhannya ada nang mambawa tumbak, ada nang mambawa parang, ada nang mambawa pamangkung batang galam, ada jua nang mambawa tali bilaran tapah.
"Ayuuuuuuu.....bunuuuh....", ujar urang kampung.
"Ayuuuuuuu.....bunuuuh.....timpaaas.....", ujar nang lain manyahut. Urang kampung datangan batambah banyak.
Datu Layuh balalu dipasung bubuhan urang kampung (04/SCLSGBB/2008: 17).

[It turns out lots of people came.

They brought spear, brought a big knife, brought from the beater stem *galam*, there is also a carry strap *bilaran tapah*.

"Come on ... kill ...", said the people of the village.

"Come ... skewers ...", said the other responded. The villagers come abounded.

Datu Layuh and then tied up by people of the village] (04/SCLSGBB/2008: 17).

Excerpt [12] gives a picture that the people of kampung have behavior and attitude of social care. That attitude they show when they give aid when Cupak has managed to cripple the Datu Layuh. They helped bind the body Layuh the great Datu.

- [13] Juragan kapal nang bangaran Balaba malihat Radin Sakar Sungsang parak kapalnya, balalu ditagurnya:
"Kanapa ikam manangis?"
Radin Sakar Sungsang kada kawa manyinggai. Inya kasakitan kapalnya nang luka sambil mamusut lawan tangannya.
Juragan Balaba ada kasian malihat Radin Sakar Sungsang nang masih kakanakan nitu. Inya lawas manjanaki Radin Sakar Sungsang. Dalam hatinya bapikir, Radin Sakar sungsang naya kada sambarangan kakanakan. Biar inya masih kakanakan, tagal ada baisi ciri-ciri nang urang katurunan bangsawan, katurunan nang baik (05/RSS/2008: 22-23).

[Skipper of the vessel, named Balaba see Raden Sakar Sungsang near the boat, then or he:

"Why are you crying?"

Raden Sakar Sungsang speechless is unable to respond. He's in pain wounded while stroking her head with her hands.

Skipper Balaba pity look Raden Sakar Sungsang who are still children. It views Raden Sakar Sungsang while thinking in their hearts, Raden Sakar Sungsang This is not just any children. Although he was little, he had a distinctive lineage and descent are good] (05/RSS/2008: 22-23).

Excerpt [13] describes how the attitude of social care in the show by skipper Balaba. When looking at Raden Sakar Sungsang crying out in pain she felt pity and compassion, then skipper Balaba treat wounds that exist on the head Raden Sakar Sungsang.

- [14] “Pipih! Pipih! Kami sudah lapah kaya apa?”, ujar iwak nang lain. Iwak nang lain lagi baucap jua kalapahan, kauyuhan.
“Nang maulah ikam lapah nitu lantaran barat mambawa tulang”, ujar pipih.
“Imbah nitu kaya apa?”, bubuhannya batakun.
“Kumpulakan tulang ikam barataan, biar haja aku nang mambawanya”, ujar pipih (07/AMIPBB/2008: 39).
- [“Pipih! Pipih! We're tired of what? ”, said the other fish. Other fish also said fatigue.
"That makes you tired because of the weight of carrying a bone", said the pipih.
"Then how?", they ask.
"Collect the bones of you all, let me just say I that brought him", Pipih said]
(07/AMIPBB/2008: 39).

Excerpt [14] explains the attitude of the social care who owned the fish pipih. That attitude demonstrated by the attitude of the fish pipih who cares to his friends. Fish pipih help when her friends are in trouble. As the fish swim to exhaustion, then fish pipih bones that bring them to his friends not to fatigue.

The attitude of care and help each other badly needed once in a relationship of community. In the book collection of the folklore is found many stories that can be used as a guide in life. Social care characters can be found in the story *Asalnya Gajah Kada Ada di Kalimantan* (AGKAK), *Mancari Bagandang Nyiru* (MBN), *Si Cupak Lawan Si Gantang Badua Baading* (SCLSGBB), *Radin Sukar Sangsang* (RSS) dan *Asal Mula Iwak Pipih Banyak Batulang* (AMIPBB).

4.2.3 Democratic

Democratic is a way of thinking, behaving, and act the same rate between the rights and obligations of himself and others. Democratic is behavior that we should apply in everyday life and a country.

- [15] “Kita mambawa sisik iwak sanggang talu buting, julung lawan Raja Gajah, nyaman inya tahu”, ujar Burung Halang.
“Gasan nangapa sisik iwak sanggang nitu?”, ujar Raja.
“Nitu tandanya awak bubuhan kita tahan diigut, tahan diukang”, ujar Burung Halang.
Imbah nitu kalihatan Raja biruang pina bapikir.
“Ayuha! Aku taparukui haja!”, ujar Raja Biruang (02/AGKAK/2006: 12).
- [“We brought three fish scales sanggang, give it to the King of the elephants, so that he would know ”, said Eagle.
"To what fish scales sanggang?", said the King.
"It is the mark of our bodies hold bitten", said Eagle.
After that it looks like the King of the bears was thinking.
"Alright! I concur and agree only!", said King Bear] (02/AGKAK/2006: 12).
- [16] “Ulun mausul supaya kita mangirim taring raja”, ujar Burung Putih.
Raja Biruang nitu kaliatan pina bapikir satumat, imbah nitu inya baucap:
“Ayuha! Taparukui haja aku”, ujar Raja (02/AGKAK/2006: 14).
- [“Me to suggest that we send a canine King ”, said the White Bird.
The King Bear visible thought briefly, after which he said:
"Alright! I accept and agree ”, said King] (02/AGKAK/2006: 14).
- [17] “Kita bawa ka banua subarang nitu bulu landak, Ulun saurang kainanya nang mambawa, manjulung lawan Raja Gajah”, ujar pilanduk.
“Hauuuuuuuuu.....!” , ujar binatang sabarataan.
Raja Biruang bapikir pulang satumat, imbah nitu inya baucap:
“Akur haja!, Taparukui haja aku!” , ujar Raja (02/AGKAK/2006: 16-17).

["We take it to the opposite side of the continent that feather Hedgehog, I will drive him, give to the King of the elephants", says the kancil.
"Hauuuuuuu!", said all the animals.
The King of the bears think again, after which he said:
"Agree! I agree! ", says King] (02/AGKAK/2006: 16-17).

Excerpt [15], [16] and [17] shows the attitude and actions of the King of the bears in the lead democratic people's animals. The advice of the Falcon, the White Bird and be heard and approval of the kancil. The King of the bears gives the people's right to his opinion. This democratic attitude should be adopted because that way all the problems will be resolved and the aspirations of all people can be carried. Democratic characters found in the acts of *Asalnya Gajah Kada Ada di Kalimantan* (AGKAK).

4.3 The analysis of character education related to the environment In the folklore of South Kalimantan

In this study found character education related to the environment i.e. form, a sense of love and care to the surrounding environment. Following the exposure of his analysis.

4.3.1 Care For The Environment

Care for the environment is the attitude and actions that are always working to prevent damage to the surrounding natural environment, there is a sense of love and developing efforts to repair damage to nature. The following excerpt.

[18] "Naya balasan aku kada tatahu lawan urang kampung, balalu aku musti manjaga kampung", ujar Ning Kurungan.
"Kanapa garang?", ujar nang bini kada mangarti batambah bingung.
"Subuh kaina aku turun ka sungai badiam di luuk situ, manjaga kampung naya supaya jangan didatangi naga putih".
Bujur jua sakalinya, Ning Kurungan nang baubah jadi naga, wayah subuh nitu turun balangsar ka sungai tarus masuk ka dalam liang atawa luuk nang dalam nitu (06/KLN/2008: 35).

["This consideration I don't want know with people, then I have to take care of the village ", according to Ning Kurungan.
"Indeed, why? ", said his wife, who did not understand and increased confusedly.
"Later I went down to the river dawn lived in luuk that keep it from being visited the White Dragon".
It is also true it turned out, Ning Kurungan changed so the Dragon, when dawn came down to the river and get into a rut in it] (06/KLN/2008: 35).

This consideration I don't know menahu with villagers, then I have to take care of the village ", according to Ning Kurungan. When Ning Kurungan transforms into a dragon and he thinks that this is a reply for him for never hanging out with the villagers. Ning Kurungan stay in the rut and promises to keep it from being hometown on the visit by the White Dragon.

The characters really need to care for the environment once owned by everyone. With care for the environment one can participate in preserving nature. The character of the care for the environment is found in the story *Kisah Luuk Naga* (KLN).

5. Conclusion

Based on the results of the analysis have been presented before, then researchers can adduce conclusions as follows.

1. Character education that relate to yourself in the folklore of the South Kalimantan there is some discussion, namely: a) the hard work which includes work gardening and planting rice, the struggling rescue someone, and not give up looking for fish, b) would like to know which includes figuring out a truth, c) charge that covers the responsibilities of a brother and the responsibility of a leader, d) independent that includes doing everything alone, and e) entrepreneur who includes a smart trade.
2. Character education that relate to our fellow human beings in the folklore of the South Kalimantan there is some discussion, namely: a) social care includes help to resolve a problem, help find the missing citizens, help treat a young child, and a fish that helped his friends, b) that includes the democratic free people's opinion, and c) obey that include a wayward child against the parents and a sister who dutifully against her sister.
3. Character education related to the environment in the folklore of the South Kalimantan care for the environment that includes someone who promised to keep the environment of the village.

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ANALYSIS OF VALUE CHARACTER APPLICATION IN SMP

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Abstract: The purpose of this research is to know the analysis of the application of character value in SMP. Research subjects were 10 published articles on character education in several junior high schools. The research method used in this research is the method of content analysis (content analysis) and is descriptive. Data analysis was done by descriptive content analysis technique. In examination and checking the validity of data used triangulation technique. Based on the research results, the following conclusions are drawn. that there are some values of character that have been applied in junior high school are: (1) Religious, (2) Concern, (3) Discipline, (4) Integrity, (5) Critical Thinking, (6) independent, and (7) Nationalist.

Keywords: *analisis penerapan, nilai karakter, SMP*

PENDAHULUAN

Nilai karakter di Indonesia sebenarnya dibangun sejak pada masa kemerdekaan Indonesia yang dikenal dengan “*nation and character building*”. Namun belum terealisasikan dengan baik karena kondisi masyarakat Indonesia pada masa itu masih mengalami banyak kesulitan. Saat ini, karakter telah dipertegas kembali, antara lain oleh Kementerian Pendidikan Nasional (Kemdiknas) melalui gerakan nasional pendidikan karakter (2010-2025). Hal ini dimaksudkan sebagai sarana untuk mewujudkan cita-cita bangsa Indonesia yang berlandaskan empat pilar kebangsaan yaitu Pancasila, UUD 1945, Negara Kesatuan Republik Indonesia (NKRI), dan Bhineka Tunggal Ika.

Pembahasan mengenai pendidikan karakter tercantum pada Pasal 1 Ayat (1) Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. Di dalamnya ditegaskan bahwa pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, keibadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara.

Selanjutnya, pada pasal 3 undang-undang tersebut dinyatakan bahwa pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang

Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.

Pendidikan karakter merupakan proses pembentukan karakter yang menjadi bagian penting dalam membangun jati diri sebuah bangsa. Hal ini dikarenakan tujuan pendidikan karakter bukan hanya melahirkan insan yang cerdas, tetapi juga menciptakan insan yang berkarakter kuat.

Perlunya penerapan nilai karakter dipengaruhi oleh masalah besar terkait dengan tantangan globalisasi yang semakin mewabah dalam segala aspek kehidupan. Globalisasi memang memberikan sesuatu yang baik seperti keunggulan dan kemandirian, namun juga tidak dapat dihindari dampak negatifnya. Seperti yang kita ketahui saat ini, tayangan berita di media cetak maupun media elektronik banyak mengekspose permasalahan-permasalahan generasi penerus bangsa yang tidak ada hentinya.

Dalam kehidupan sehari-hari di sekolah saja dapat dilihat berbagai perilaku yang tidak mencerminkan karakter yang baik, seperti bolos sekolah, menyontek, sering terlambat, tidak mengerjakan tugas, pornografi, pembangkangan, terlibat narkoba, dan sebagainya. Berbagai permasalahan tersebut telah mengindikasikan bahwa kebijakan pendidikan karakter menurut Kementerian Pendidikan dan Kebudayaan belum terasa hasilnya sesuai yang diharapkan.

Karakter anak yang lemah sesungguhnya bisa diubah dan diperbaiki sehingga menjadi lebih kuat. Diyakini bahwa semua orang melalui proses belajar yang terarah dan wajar bisa membentuk diri sehingga memiliki karakter yang semakin kuat dan tangguh. Oleh karena itu, penelitian analisis penerapan nilai karakter menjadi sangat penting dilakukan. Permasalahan utama dalam penelitian ini adalah bagaimana penerapan nilai karakter di SMP dan bagaimana pengawasan pendidikan karakter di SMP.

METODE

Metode penelitian yang digunakan pada penelitian ini adalah metode analisis isi (*content analysis*) dan bersifat deskriptif. Analisis isi adalah metode yang sistematis untuk menganalisis isi dan bagaimana pesan disampaikan. Disebutkan bahwa analisis isi menjadi berguna karena dapat memprediksi siapa yang menyampaikan pesan-pesan, dan bagaimana pesan itu disampaikan (Erianto, 2011: 1). Teknik pengumpulan data yang dilakukan peneliti yaitu mengumpulkan data dengan cara mengumpulkan 10 artikel yaitu dengan judul (1) “Menakar hasil pendidikan karakter terintegrasi di SMP”, (2) “Manajemen pendidikan karakter pada SMP *full day school* di kota Yogyakarta”, (3) “Implementasi pendidikan

karakter di SMP Negeri 8 dan SMP Negeri 9 Purwokerto”, (4) “Implementasi program pendidikan karakter di SMP”, (5) “Implementasi pembentukan karakter budi pekerti di SMP Negeri 1 Tanggul Jember”, (6) “Implementasi pendidikan karakter melalui kultur sekolah di SMP N 14 Yogyakarta”, (7) “Strategi dan implementasi pelaksanaan pendidikan karakter di SMP N 9 Yogyakarta”, (8) “Pemetaan implementasi pendidikan karakter di SD, SMP, dan SMA di kota Yogyakarta”, (9) “Studi implementasi pendidikan karakter pada pembelajaran matematika pada kelas Cerdas Istimewa Bakat Istimewa (CIBI) SMP Negeri 2 Surakarta”, dan (10) “Penerapan pendidikan karakter di sekolah”.

Subjek penelitian dalam penelitian ini adalah artikel tentang pendidikan karakter yang sudah diterbitkan. Artikel tersebut memuat hasil penelitian di beberapa SMP yaitu di SMP Stella Maris, Bumi Serpong Damai, Tangerang Selatan, SMP Negeri 4 Wates, Kulon Progo, DI Yogyakarta, SMP Negeri 13 Yogyakarta, SMP Negeri 6 Surakarta, Jawa Tengah, SMPK Santa Maria II, SMP *Full Day School* kota Yogyakarta, SMP Negeri 1 Sapuran, Wonosobo Jawa Tengah, SMPN 1 Tanggul Jember Malang, Jawa Timur, SMP Negeri 8 dan SMP Negeri 9 Purwokerto, SMP N 14 Yogyakarta, SMPN 9 Yogyakarta, dan SMP Negeri 2 Surakarta.

Data dianalisis dengan teknik analisis isi deskriptif yakni dimulai dari analisis berbagai artikel yang berhasil dikumpulkan peneliti. Untuk menguji keabsahan data, peneliti menggunakan teknik triangulasi teori yakni membandingkan data yang diperoleh dengan teori yang ada untuk memperkuat argumentasi peneliti.

HAKIKAT KARAKTER

Karakter berasal dari bahasa Yunani ‘*karasso*’ berarti cetak biru, format dasar, sidik, seperti sidik jari (Doni, 2007:90). Menurut Ki Hadjar Dewantara (2013: 407-409), karakter sama dengan watak. Karakter atau watak adalah paduan dari segala tabiat yang khusus untuk membedakan orang yang satu dengan yang lain. Driyarkara (2006: 488-494) menyamakan karakter dengan budi pekerti. Menurutnya, seseorang disebut mempunyai budi pekerti atau karakter bila ia mempunyai kebiasaan mengalahkan dorongan yang tidak baik dalam dirinya. Muncul pengertian bahwa karakter dipahami sebagai kondisi rohaniah yang belum selesai. Ia bisa diubah dan dikembangkan mutunya, tapi bisa pula ditelantarkan sehingga tak ada peningkatan mutu atau bahkan makin terpuruk.

Berdasarkan pemahaman itu, maka orang yang bersikap pasrah pada kondisi-kondisi diri yang sudah ada, disebut berkarakter lemah. Di sisi lain, mereka yang tak mau begitu saja menerima kondisi-kondisi diri yang sudah ada, melainkan berusaha mengatasinya disebut

berkarakter kuat atau tangguh. Karakter yang lemah sesungguhnya bisa diubah dan diperbaiki sehingga menjadi lebih kuat.

Diyakini bahwa semua orang melalui proses belajar yang terarah dan wajar bisa membentuk diri memiliki karakter yang semakin kuat dan tangguh. Berdasarkan hasil penelitian yang dilakukan oleh Chih Ming Chang dan Cien Chou dari *Institute of Education, National Chiao Tung University, Taiwan* menunjukkan bahwa keutamaan pendidikan karakter yang dianggap penting adalah rasa hormat, disiplin, dan saling berbagi (peduli sosial) (Chang, 2015: 516).

Karakter tampak dalam kebiasaan (*habitus*) pada kehidupan sehari-hari, oleh karena itu seseorang dikatakan berkarakter baik apabila kebiasaannya juga baik di kehidupan nyata sehari-hari. Karakter baik memiliki tiga kebiasaan, yaitu: memikirkan hal yang baik (*habits of mind*), menginginkan hal yang baik (*habits of heart*), dan melakukan hal yang baik (*habits of action*).

Menurut Lickona, ada dua kebajikan fundamental yang dibutuhkan untuk membentuk karakter yang baik, yaitu rasa hormat (*respect*) dan tanggungjawab (*responsibility*). Kedua kebajikan itu merupakan nilai moral fundamental yang harus diajarkan dalam pendidikan karakter. Selain dua kebajikan fundamental itu, ada sepuluh kebajikan esensial yaitu: kebijaksanaan (*wisdom*), keadilan (*justice*), ketabahan (*fortitude*), pengendalian diri (*self-control*), kasih (*love*), sikap positif (*positive attitude*), kerja keras (*hard work*), integritas (*integrity*), penuh syukur (*gratitude*), dan kerendahan hati (*humility*).

Selain dua kebajikan dan sepuluh kebajikan esensial, sekolah bisa menambahkan kebajikan lain dalam pendidikan karakter. Dalam hal ini misalnya, kebajikan yang terkandung dalam Pancasila seperti: menghargai kebinekaan, toleransi, proeksistensi dalam, sikap moderat, perikemanusiaan, keberadaban, kesetaraan, gotong royong, musyawarah, kebijaksanaan, adil, solidaritas sosial, dan kesederhanaan (Saptono, 2011: 21-22).

Pembentukan karakter juga dapat melalui lingkungan masyarakat. Masyarakat perlu fokus pada pengembangan moral, karakter moral dan pengembangan karakter yang lebih luas, pengajaran mengenai kewarganegaraan dan pengembangan keterampilan kewarganegaraan (Althof, 2006: 495). Seseorang dapat menghasilkan tingkat aktualisasi karakter yang lebih tinggi di dalam lingkungan masyarakat adat, terutama yang berkaitan dengan keberanian, kemurahan hati, kerja sama, rasa hormat dan kejujuran (Arrows, 2016: 261).

NILAI-NILAI KARAKTER

Kementerian Pendidikan Nasional (sekarang Kemdikbud) pada tahun 2010 mengeluarkan Rencana Aksi Nasional (RAN) pendidikan karakter untuk mengembangkan rintisan di sekolah-sekolah seluruh Indonesia dengan delapan belas (18) nilai karakter yaitu nilai religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat berbagi, cinta tanah air, menghargai prestasi, bersahabat/ komunikasi, cinta damai, gemar membaca, peduli sosial, peduli lingkungan, dan tanggungjawab (Suparno, 2015: 35-37). Program ini didukung oleh Pemerintah Daerah dan lembaga swadaya masyarakat sehingga program pendidikan karakter bisa terlaksana dengan baik.

Peraturan Presiden RI No. 87 tahun 2017 memutuskan tentang penguatan pendidikan karakter. Penguatan pendidikan karakter yang selanjutnya disingkat PKK adalah gerakan pendidikan untuk memperkuat karakter peserta didik melalui harmonisasi oleh hati, olah rasa, olah pikir, dan olah raga dengan pelibatan dan kerjasama antar satuan pendidikan, keluarga, dan masyarakat sebagai bagian dari Gerakan Nasional Revolusi Mental (GNRM) (Perpres, 2017).

Gerakan PPK merupakan kelanjutan dan kesinambungan dari Gerakan Nasional Pendidikan Karakter Bangsa Tahun 2010. Pada satuan pendidikan formal, PKK dapat dilaksanakan pada kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler. Adapun lima nilai utama karakter yang saling berkaitan membentuk jejaring nilai yang perlu dikembangkan sebagai prioritas Gerakan PPK. Kelima nilai utama karakter bangsa yang dimaksud adalah sebagai berikut (Kemdikbud, 2017) :

1. Religius

Nilai karakter religius mencerminkan keberimanan dan kepercayaan terhadap Tuhan yang Maha Esa yang diwujudkan dalam perilaku melaksanakan ajaran agama dan kepercayaan yang dianut, menghargai perbedaan agama, menjunjung tinggi sikap toleran terhadap pelaksanaan ibadah agama dan kepercayaan lain, hidup rukun dan damai dengan pemeluk agama lain.

Ekspresi dari kepercayaan di atas berupa amal ibadah, dan suatu keadaan jiwa atau cara hidup yang mencerminkan kecintaan atau kepercayaan terhadap Tuhan, kehendak, sikap dan perilakunya sesuai dengan aturan Tuhan seperti tampak dalam kehidupan kebiasaan (Jalaluddin, 2008: 25).

Nilai karakter religius ini meliputi tiga dimensi relasi sekaligus, yaitu hubungan individu dengan Tuhan, individu dengan sesama, dan individu dengan alam semesta (lingkungan). Sub

nilai religius antara lain cinta damai, toleransi, menghargai perbedaan agama dan kepercayaan, teguh pendirian, percaya diri, kerja sama antar pemeluk agama dan kepercayaan, antibuli dan kekerasan, persahabatan, ketulusan, tidak memaksakan kehendak, mencintai lingkungan, melindungi yang kecil dan tersisih.

2. Nasionalis

Nilai karakter nasionalis merupakan cara berpikir, bersikap, dan berbuat yang menunjukkan kesetiaan, kepedulian, dan penghargaan yang tinggi terhadap bahasa, lingkungan fisik, sosial, budaya, ekonomi, dan politik bangsa. Orang nasionalis dapat menempatkan kepentingan bangsa dan negara di atas kepentingan diri dan kelompoknya.

Orang yang setia terhadap bangsa akan tumbuh keberaniannya untuk membela dan melakukan perlindungan, walaupun dengan modal kemampuan yang terbatas, orang setia akan nekat untuk melakukan perlawanan terhadap bahaya yang mengancam bangsanya (Munir: 2010: 47). Subnilai nasionalis antara lain apresiasi budaya bangsa sendiri, menjaga kekayaan budaya bangsa, rela berkorban, unggul, dan berprestasi, cinta tanah air, menjaga lingkungan, taat hukum, disiplin, menghormati keragaman budaya, suku, dan agama.

3. Mandiri

Nilai karakter mandiri merupakan sikap dan perilaku tidak bergantung pada orang lain dan mempergunakan segala tenaga, pikiran, waktu untuk merealisasikan harapan, mimpi dan cita-cita. Subnilai mandiri antara lain etos kerja (kerja keras), tangguh tahan banting, daya juang, profesional, kreatif, keberanian, dan menjadi pembelajar sepanjang hayat.

4. Gotong Royong

Nilai karakter gotong royong mencerminkan tindakan menghargai semangat kerja sama dan bahu membahu menyelesaikan persoalan bersama, menjalin komunikasi dan persahabatan, memberi bantuan/ pertolongan pada orang-orang yang membutuhkan. Subnilai gotong royong antara lain menghargai, kerja sama, inklusif, komitmen atas keputusan bersama, musyawarah mufakat, tolong menolong, solidaritas, empati, anti diskriminasi, anti kekerasan, dan sikap kerelawanan.

5. Integritas

Nilai karakter integritas merupakan nilai yang mendasari perilaku yang didasarkan pada upaya menjadikan dirinya sebagai orang yang selalu dapat dipercaya dalam perkataan, tindakan, dan pekerjaan, memiliki komitmen dan kesetiaan pada nilai-nilai kemanusiaan dan moral (integritas moral). Seseorang yang memiliki integritas akan mampu bersikap dan berbuat secara bijaksana. Ia akan menjadi seorang intelektual yang mengamalkan intelektualitasnya dalam kehidupan sehari-hari (Munir, 2010: 109).

Karakter integritas meliputi sikap tanggung jawab sebagai warga negara, aktif terlibat dalam kehidupan sosial, melalui konsistensi tindakan dan perkataan yang berdasarkan kebenaran. Subnilai integritas antara lain kejujuran, cinta pada kebenaran, setia, komitmen moral, anti korupsi, keadilan, tanggungjawab, keteladanan, dan menghargai martabat individu (terutama penyandang disabilitas).

Kelima nilai utama karakter bukanlah nilai yang berdiri dan berkembang sendiri-sendiri melainkan nilai yang berinteraksi satu sama lain. Nilai-nilai tersebut berkembang secara dinamis dan membentuk keutuhan pribadi. Dari nilai utama manapun pendidikan karakter dimulai, individu dan sekolah perlu mengembangkan nilai-nilai utama lainnya baik secara kontekstual maupun universal.

Nilai religius sebagai cerminan dari iman dan takwa kepada Tuhan Yang Maha Esa. Religiusitas diwujudkan secara utuh dalam bentuk ibadah sesuai dengan agama dan keyakinan masing-masing dalam bentuk kehidupan antarmanusia sebagai kelompok, masyarakat, maupun bangsa.

Dalam kehidupan sebagai masyarakat dan bangsa nilai-nilai religius dimaksud melandasi dan melebur di dalam nilai-nilai utama nasionalisme, kemandirian, gotong royong, dan integritas. Demikian pula jika nilai utama nasionalis dipakai sebagai titik awal penanaman nilai-nilai karakter, nilai ini harus dikembangkan berdasarkan nilai-nilai keimanan dan ketakwaan yang tumbuh bersama nilai-nilai lainnya.

HASIL DAN PEMBAHASAN

Nilai-Nilai Karakter di SMP

Penerapan nilai karakter di SMP meliputi seluruh kegiatan yang berlangsung di sekolah. Segenap pimpinan sekolah, guru, karyawan, petugas parkir atau kebersihan sekalipun, dan masyarakat, secara bersama-sama punya kewajiban untuk membangun kultur sekolah dengan karakter yang baik. Nilai karakter ini dapat diperlihatkan ketika melakukan komunikasi dan interaksi dengan semua warga sekolah serta dalam bentuk tutur kata, pakaian, dan perilaku.

Pendidikan karakter di setiap sekolah satu dengan yang lainnya memiliki ragam variasi yang berbeda-beda. Sekolah memiliki rambu-rambu pendidikan karakter yang dikeluarkan oleh pemerintah. Namun kebanyakan implementasi pendidikan karakter yang sudah dicantumkan pada RPP belum terlaksana dengan baik, hanya sekedar angan-angan saja. Terlepas dari hal itu, sekolah sebenarnya telah mengupayakan penerapan nilai karakter untuk siswa-siswa di sekolah, baik dalam proses pembelajaran maupun di luar kelas. Berikut merupakan nilai-nilai karakter yang sudah diterapkan di SMP yaitu :

1. Religius

Nilai karakter religius yang ditanamkan kepada siswa SMP diantaranya diwujudkan pada kebiasaan melakukan tadarus setiap pagi. Dalam pembelajaran Pendidikan Agama Islam ada materi mengenai memahami *asmaul khusna* dan shalat berjamaah. Untuk mengamalkannya maka sekolah mengimplementasikan shalat berjamaah setiap shalat dhuhur dan membaca *asmaul khuzna* setiap pagi (Barus, 2015: 228). Ada juga pembiasaan sholat sunah yaitu sholat dhuha. Walaupun bersifat sunah, namun siswa-siswa SMP diharapkan mampu menanamkannya sebagai rutinitas setiap hari (Wahyuningtyas, 2017: 40).

Kegiatan rutin lainnya yang mengarah kepada religiusitas yaitu siswa Muslim wajib mengikuti kegiatan pengajian yang diadakan oleh sekolah, termasuk pesantren kilat atau Pondok Ramadhan yang dilakukan setiap tahun di bulan suci Ramadhan. Bagi siswa non-muslim, kegiatan keagamaan juga diatur sekolah dengan kesepakatan orang tua/wali murid (Pristine, 2015:87)

Selain di dalam pembelajaran dan kegiatan rutin, sikap religius juga diterapkan diluar pembelajaran di kelas. Di SMP terdapat ekstrakurikuler baca tulis al-Qur'an yang melatih anak-anak untuk lebih mahir dalam mempelajari al-Qur'an (Ningsih, 2015: 225-236). Kegiatan ini penting dilakukan untuk menyiram rohani siswa agar semakin lebih religius.

2. Kepedulian

Sifat kepedulian harus diajarkan sejak dini, apalagi di tingkat SMP. Kepedulian dilakukan kepada sesama manusia maupun lingkungan sekitar. Hal ini dilakukan untuk menjaga keseimbangan antara kehidupan manusia dan juga lingkungan alam sekitarnya. kepedulian yang sudah diterapkan di SMP diantaranya adalah diadakannya program jum'at bersih dan sehat. Kegiatan ini menumbuhkan nilai kepada siswa agar lebih peduli menjaga kebersihan lingkungan alam sekitar.

Kepedulian pada lingkungan sekitar sekolah juga ditunjukkan dengan mengatur kebersihan ruang kelas maupun ruang praktikum (Buchory, 2014: 242). Namun kepedulian terhadap lingkungan sekolah tidak hanya dilakukan dengan membersihkan lingkungan di dalam kelas, tapi juga di luar kelas. Sebagai contohnya yaitu tidak membuang sampah sembarangan, tidak mencoret-coret tembok, dan lain-lain. Di sekolah juga ada kegiatan pembuatan pupuk kompos yang sudah terjadwal bagi siswa. Hal ini dimaksudkan agar siswa membiasakan diri untuk menjaga kebersihan demi kepentingan bersama (Safitri, 2015: 180).

Kemudian bentuk kepedulian yang lainnya adalah kepedulian terhadap sesama manusia, misalnya melayat, menjenguk guru atau teman yang sakit. Peduli sosial dapat mempererat tali persaudaraan terhadap sesama manusia karena manusia sebagai makhluk sosial (Barus, 2015:

228). Adapun sikap kepedulian yang diajarkan melalui kegiatan lain yaitu ekstrakurikuler PMR (Ningsih, 2015: 225-236). Di dalam kegiatan PMR, siswa diajarkan untuk memiliki kepedulian tolong menolong dengan sesama ketika mengalami musibah atau sakit.

3. Disiplin

Disiplin merupakan hal yang penting ditegakan di sekolah. Hal ini dikarenakan sekolah memang lembaga yang terstruktur dan memiliki aturan-aturan yang harus dipatuhi. Bentuk sikap disiplin yang diterapkan siswa SMP diantaranya rutin mengikuti kegiatan ekstrakurikuler, selalu mengikuti upacara bendera, ikut memperingati hari-hari nasional dan agama (Barus, 2015: 228). Ada pula sikap disiplin yang dapat diterapkan dalam kegiatan ibadah yaitu melalui shalat berjamaah tepat pada waktunya. Apabila siswa melakukan kegiatan tepat waktu, maka siswa juga tidak akan terlambat dalam masuk kelas untuk kembali mengikuti pelajaran (Dalimunthe, 2015: 105)

Kedisiplinan siswa di SMP diatur dalam buku tata krama dan tata tertib kehidupan sosial sekolah, yaitu buku yang mengatur norma dan adat istiadat yang berlaku di lingkungan sekolah. Di dalam buku tersebut terhadap aturan dan sanksi pelanggaran. Salah satu aturan yaitu tentang cara berpakaian di sekolah, ketentuan rambut, kuku, tato, dan *make up*, serta ketentuan masuk dan pulang sekolah. Peraturan ini berlaku kepada siswa tanpa terkecuali agar siswa dapat lebih disiplin dalam berperilaku di kehidupan sehari-hari (Pristine, 2016: 87).

Selain implementasi yang dilakukan siswa, adapun Kepala Sekolah dan guru-guru di SMP yang memberikan keteladanan disiplin kepada siswanya yaitu selalu berangkat lebih pagi untuk me-nyambut siswa-siswanya dan menjaga kerapihan dalam berpakaian (Wahyuningtyas, 2017: 40).

4. Integritas

Sikap integritas diperlukan untuk menjaga kesatuan suatu masyarakat. maka dari itu anak-anak harus dibiasakan sejak dini. Sikap integritas yang telah dibiasakan pada anak-anak SMP yaitu dengan menghargai orang lain, mengucapkan tolong ataupun meminta maaf, berterimakasih ketika mendapatkan sesuatu dari orang lain, bertanggungjawab, dan selalu mengucapkan salam, meminta ijin ketika tidak masuk kelas (Barus, 2015: 228). Kemudian ada pula nilai karakter integritas yang ada pada kegiatan ekstrakurikuler sepak bola dan pramuka yang di dalamnya mengandung implementasi pendidikan karakter tanggungjawab, kejujuran, dan menghargai (Ningsih, 2015: 225-236).

Selain itu, integritas juga diterapkan dalam sikap menghormati ide, pikiran dan pendapat, hak cipta orang lain dan hak milik teman dan warga sekolah. Siswa mampu menyampaikan

kejujuran sehingga berani menyampaikan sesuatu yang salah adalah salah dan yang benar adalah benar. Sikap integritas dalam menghargai perbedaan juga sangat perlu dilakukan yaitu dengan menghargai perbedaan dalam memilih teman belajar, teman bermain dan bergaul, baik di sekolah maupun di luar sekolah, dan menghargai perbedaan agama dan latar belakang sosial budaya masing-masing (Pristine, 2015: 87-88).

5. Berfikir Kreatif

Dalam upaya membangun karakter berfikir kreatif siswa, guru dapat memanfaatkan proses pembelajaran di kelas. Sebagai contohnya, guru memberi kesempatan kepada siswa untuk memahami materi dengan mengerjakan tugas terlebih dahulu, sehingga dengan hal ini diharapkan muncul kreativitas dan inovasi siswa dalam mengerjakan tugas.

Selain itu, guru juga memberikan banyak pertanyaan yang melibatkan logika berpikir siswa, hal ini bertujuan agar siswa dapat mengembangkan karakter berpikir kreatif dan kritis siswa. Siswa-siswa yang kreatif akan menjawab pertanyaan-pertanyaan guru dengan jawaban yang bervariasi, dan siswa-siswa yang kritis tidak akan mudah menerima jawaban temannya (Rahmat, 2014: 287).

6. Mandiri

Implementasi karakter kemandirian dapat dilakukan oleh guru dengan cara dengan memberikan tugas untuk membaca materi yang akan diberikan pada pertemuan selanjutnya. Aktivitas tersebut dipilih untuk membangun kemandirian siswa dalam belajar di rumah (Munawaroh, 2015: 183). Seperti yang dikatakan oleh Zuchdi bahwa pembentukan karakter kemandirian dapat dilakukan melalui kegiatan membaca dan menulis (Zuchdi, 2014: 8).

Selain itu, kemandirian bisa diimplementasikan pada kegiatan diluar pembelajaran di kelas yaitu dengan memberi kesempatan kepada siswa untuk mengikuti perlombaan atau turnamen (Rahmat, 2014: 287). Ada pula kegiatan ekstrakurikuler pramuka yang dapat mendorong kemandirian siswa yaitu dengan cara memberikan latihan kepada siswa dalam memecahkan suatu konflik. Jadi siswa diarahkan untuk dapat mandiri dalam mengatasi masalah jika ia mengalaminya sendiri (Zuchdi, 2014: 8).

7. Nasionalisme

Nilai karakter nasionalisme yang diterapkan di sekolah yaitu dengan menyanyikan lagu kebangsaan. Kegiatan ini dilakukan sebelum dan sesudah pembelajaran berlangsung. Setiap sebelum pembelajaran dimulai, siswa menyanyikan lagu Indonesia Raya dan ketika setelah pembelajaran siswa menyanyikan lagu Padamu Negeri. Kegiatan ini dilakukan dengan harapan siswa lebih memiliki rasa nasionalisme.

Kemudian selain pembiasaan di kelas, ada pula kegiatan upacara rutin. Sekolah memiliki jadwal upacara setiap hari senin. Di dalam kegiatan upacara, siswa diajarkan untuk menghargai bendera kebangsaan, UUD 1945, Pancasila, dan lagu kebangsaan. Hal ini dilakukan untuk menanamkan nilai kedisiplinan dan menumbuhkan sikap nasionalisme siswa (Safitri, 2015: 180).

PENUTUP

Penerapan pendidikan karakter di berbagai SMP yaitu di SMP Stella Maris, Bumi Serpong Damai, Tangerang Selatan, SMP Negeri 4 Wates, Kulon Progo, DI Yogyakarta, SMP Negeri 13 Yogyakarta, SMP Negeri 6 Surakarta, Jawa Tengah, SMPK Santa Maria II, SMP *Full Day School* kota Yogyakarta, SMP Negeri 1 Sapuran, Wonosobo Jawa Tengah, SMPN 1 Tanggul Jember Malang, Jawa Timur, SMP Negeri 8 dan SMP Negeri 9 Purwokerto, SMP N 14 Yogyakarta, SMPN 9 Yogyakarta, dan SMP Negeri 2 Surakarta sudah terlaksana dengan baik melalui pembelajaran di kelas, kegiatan rutin, dan ekstrakurikuler.

Nilai-nilai yang sudah diterapkan di SMP tersebut diatas yaitu (1) Religius, (2) Kepedulian, (3) Disiplin, (4) Integritas, (5) Berfikir Kritis, (6) Mandiri, dan (7) Nasionalis. Penerapan nilai karakter ini menjadi tanggungjawab dan dibawah pengawasan seluruh warga sekolah. Sejauh ini seluruh warga sekolah sudah melakukan usaha dalam memfasilitasi keterlaksanaan pendidikan karakter secara optimal.

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LOCAL WISDOM JAIPONG DANCE AS SOCIAL IDENTITY IN THE YOUNG GENERATION IN KARAWANG THAT MUST BE DEVELOPED AND PRESERVED

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Abstract: This study uses a qualitative approach with the type of research case studies, Subjects of this study are students, Sociology Teachers, art figures. Karawang jaipong dance that has an appeal to the analysis, including the famous art of jaipong Karawang dance, born through the creative process of cold hands H. Suanda around 1976 in Karawang regency. Jaipong dance as the identity of the community Karawang and traditional art community Karawang. Jaipong dance is made as a local wisdom because of its enormous influence on the young generation and as the successor in preserving the art of jaipong dance. The young generation of Karawang regency is currently feared to start forgetting the jaipong dance as their ancestor's ancestral heritage as a jaipong dance that has been born in their own birthplace. This research can identify characteristic of Karawang society to its young generation. Jaipong dance until now its presence still remain present as art performance in the race School competition, at weddings or formal events although not as much as the presence of jaipong dance in Karawang.

Keywords: H. Suanda, local wisdom, social identity, jaipong dance.

A. Introduction

Indonesian as a diverse nation consists of various ethnic groups with cultural background, original, different customs. It is of course also the humans in it have different activities and uniqueness in creating the distinctiveness of the identity of community life which is included in the patterns of life as a binder in creating cultures during the journey of life from time to time. Indonesian culture is essentially a whole product or a real work that has a noble value as a national identity in the life of the nation and state. The Indonesian is also known as a plural society consisting of various tribes who have different historical, social, cultural and environmental backgrounds that will give the local diversities in customs and habits of life in regions. The diversities reflect the rich cultural heritage of the nation that must be inherited, conserved, nurtured and developed.

The younger generation tend to ignore local arts and more interested in foreign art. This condition should not be allowed because it could threaten the existence of art and culture of the nation. Therefore, to solve the problem is very necessary of the participation of all elements of society to inculcate the spirit of nationality and national identity to the younger generation. Changes in society, both social order, perspective, and technological progress will greatly affect the existence of a traditional art. Psychological condition of adolescents are still very vulnerable if not provided with the foundations of

the nation's own culture that has a noble value that serves as a filter towards acculturation of cultures from abroad.

One of the local wisdom in Karawang is jaipong dance which is already famous in Indonesia even the whole world already know and enjoy jaipong dance which become traditional dance of West Java.

Jaipong dance that is in Karawang known as ketuk tilu must be performed in accordance with the original. In the sense of actors, equipment, characteristics of the audience, because traditional art is a moral message of a particular society. The art should be performed on stage and watched by audiences. It demands creation that must be adapted to the current development such as new conditions and creativity of artists.

Jaipong is a dance art that prioritizes the beauty of gestures that in Karawang known as 3G (geol, goyang, gitek). Royce (2007: 4) explained that the basis of all definitions of dance is a draft of rhythm or patterned motion. Thus the local wisdom of jaipong dance became the social identity of Karawang society which is dubbed as the rice granary city, in acting and doing daily activities. Revitalization of local wisdom of traditional arts can happen through written information dissemination, organizing an activity, through television shows, cultural art performances, public opinion. It can be at least formed and directed and influence the way people think, look and behave.

B. The Concept of Karawang Jaipong Dance

The maestro or great Sundanese artist from Karawang is H. Suwanda. He is an artist from Karawang who has expertise in playing gendang (like tambour). Through his cold hands also born jaipong art. As told to the author when met at his house is located at Kampung Karangsambung RT. 06 / 05 Tanjung Mekar Village, Karawang West District - Karawang Regency, West Java, he said that,

"Jaipong is the original creation I created in 1976 in this padepokan (Padepokan of Suwanda Group). At that time I was still smart, I tried to mix from gendang ketuk tilu (three taps of tambour), puppets, kendang penca (martial arts), doger, banjet, and even tarling. All the arts that I mixed then became the art of jaipong. At that time the results of my work have begun to be recorded, but in a simple way because the absence of capital. But Alhamdulillah my creation was well received by the society, so since then Karawang "geunjleung" (santer) with jaipong art, almost on every celebration always performed jaipong art.

Jaipong art in Karawang rapidly growth began in 1976. It is known by the appearance of recording Jaipong art from SUANDA GROUP with a simple instrument consisting of kendang, ketuk, kecrek, goong, rebab and sinden (women singer). With the tape recorder media without the label (indie label) jaipong art began to be distributed independently by H. Suanda in the Karawang regions and surrounding areas. Jaipong art unexpectedly received a warm welcome, and then jaipong art become a media entertainment for Karawang society and get a considerable appreciation of the whole Karawang society and become a new phenomenon in the art space of Karawang culture, especially folk art. Jaipong art position at that time became the art of alternative entertainment of traditional arts that have grown and developed first in Karawang such as penca silat, banjet topeng, ketuk tilu, tarling and puppet. The existence of jaipong gives new and different colors and patterns in the form of packaging, ranging from the arrangement of the musical composition to the form of the composition of the dance.

C. Local Wisdom

Local wisdom is part of the culture of a society that cannot be separated from the language of society itself. Local wisdom is usually passed down from generation to

generation through word-of-mouth. Local wisdom is in folklore, proverbs, songs, and people's games. Local wisdom as a knowledge found by a particular local community through a collection of experiences in trying and integrated with an understanding of the culture and nature of a place.

Gobyah (2003), said that local wisdom (local genius) is a truth that has been traditionally or steadily in an area. Local wisdom is an integration of the sacred values of God's word and various values. Local wisdom is formed as a cultural superiority of local society or geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be constantly used as the handle of life. Although has the local value but the value contained therein is considered very universal.

According to Caroline Nyamai-Kisia (2010), local wisdom is a source of knowledge that is organized dynamically, developed and continued by a particular population that is integrated with their understanding of nature and the surrounding culture.

Local wisdom is the basis for policy-making at the local level in health, agriculture, education, natural resource management and rural society activities. Local wisdom also contains local cultural wisdom. Local cultural wisdom itself is a local knowledge that has been so united with the belief system, norms, and culture and expressed in the traditions and myths adhered to in the long term.

Ideas, values or views of a place have wisdom and good value which followed and trusted by the society in a place and have been followed for generations.

Local wisdom has several characteristics, namely:

1. It has the ability to control.
2. It is a stronghold to survive from outside cultural influences.
3. It has the ability to accommodate outside cultures.
4. It has the ability to give direction to the development of culture.
5. It has the ability to integrate the outside culture and native culture.

Local wisdom is an explicit knowledge that arises from a long period and evolves with the society and the environment in its region based on what has been experienced. So it can be said, local wisdom in each region varies depending on the environment and the necessities of life.

D. Social Identity

Theory of social identity itself began to be introduced by a figure named Henri Tajfel. Here's expert opinions about the notion of social identity :

1. According to Tajfel (1981), Social Identity is a part of one's self-concept derived from their knowledge of membership in a social group together with the value and emotional significance of the membership. Social Identity deals with the involvement, caring and also the pride of membership in a particular group.

Dimension in conceptualizing social identity

According to Jackson and Smith (in Barron and Donn, 1991), there are four dimensions in conceptualizing social identity, namely:

- 1) Perception in the context of inter-group
By identifying the self in a group, then the status and prestige owned by the group will affect the perception of each individual in it. Such perceptions then require individuals to provide judgment, either to their group or to other groups.
- 2) In-group attraction
In-group can be defined as a group in which a person has a sense of belonging and "common identity". While, the out-group is a group that is clearly perceived that it differ from "in-group". The presence of "in-group" feelings often causes ray "in-

group”, that is the tendency to regard that their groups are good. According to Henry Tajfel (1974) and Michael Billig (1982) in-group is a reflection of feelings of dislike out-group and feelings of love in-group. This is possible because of loyalty to the group they have, which is generally accompanied by devaluation of other groups. Based on Social Identity Theory, Henry Tajfel and John Turner (1982) argued that prejudice usually occurs due to “in-group favoritism”, that is a tendency to discriminate in better treatment or benefit in-group above out-group. Based on the theory, each of us will try to increase our self-esteem, namely: personal identity and social identity derived from the group that we have. So, we can reinforce our self-esteem with the achievements we personally have and how we compare with other individuals.

3) Interrelated Confidence

Social identity is an entire aspect of one’s self-concept derived from their social group or emotionally shared membership category and a meaningful evaluation result. That is, someone has an emotional attachment to his social group. The attachment itself arises after being aware of its existence as a member of a particular group. People use their social identity as a source of pride and self-esteem. The more positive the group is perceived, the stronger the group identity will be and will strengthen the self-esteem. Conversely, if the group is considered to have a low prestige then it will also cause a low identification of the group. And when something happens that threatens self-esteem then attachment to the group will increase and feelings of dislike towards other groups also increases.

4) Depersonalization

When the individual in the group feels to be part of a group, then the individual will tend to reduce the values that exist within him, according to the values that exist within the group.

In life, a person other than having to think of himself, must also consider the interests of others in social unity. The social system has values and norms but gives free space to each individual for achievement and expression that can benefit the community, for example an artist in one village, admired in national and even international forums, then the artist will also give pride in all members of the community.

E. Entertainment

Jaipong dance created by the maestro of Karawang that is H. Suwanda as the performing arts presented as entertainment. The dance can open the space for the participants can be happy, entertain each other, dance together or just watch it. The joy of the people of Karawang especially the farmers society. This is an entertainment as a tired release of daily work activities in the fields. Jaipong dance entertainment function is not only felt by the audience only, but also for the dancers of the audience who want to enliven the show at that time and not infrequently the audience participated to give money and demand special songs sung by woman singers. The audiences who give money involved dancing to the stage by way of calling the name of giver money.



Source: author's collection, 2017



Source: author's collection, 2018



Source: author's collection, 2018

F. Means of preserving

Karawang society as a supporter still appreciate the art of jaipong dance phenomenal as the art of tradition for entertainment both in the context of marriage and special spectacle. How we try to understand and appreciate the value and importance of jaipong dance art, the saying goes “do not know then no love”. In the matter of jaipong dance art, many younger generation are less like and do not want to practice in dance clubs, more special again which is actually very good for social association and social identity of society Karawang become rich. The presence of jaipong still exist although not as intense as the 1980s. Jaipong's performance is evaluatively evaluated as belonging to West Java. This is to be one of the contribution value of jaipong dance to the original arts and art treasures is very feasible to become the art of local wisdom.

Method

This research was conducted on society in Kutawaluya, Karawang. The method used in this study is descriptive analysis, data obtained from the results of research observations, techniques of data collection used by author to obtain oral information through conversations with figures or people who are seen to know about the art of jaipong dance that can provide information to author. This interview is flexible and open, that is, the questions contained in the interview control leading to the depth of information being interviewed provide an answer to the question. Interview should provide the informant with discretion in providing safe explanations, not feeling depressed, and creating a family atmosphere. The author should be able to choose the right time and free time to conduct interviews. This type of interview is not done with a

strict structure, but the questions asked are **cultivated** more conical and deep. This is intended to obtain honesty from the informants in order to provide actual information.

Field studies were also conducted during jaipong dance shows both in performances, attending wedding invitations in villages to one people with a Kliningan entertainment or Ketuk Tilu Jaipong, in inter-School events.

The author can observe the dancers directly while dancing on the stage, then descripts the data and analyzes the data collected and organized or grouped, described, and analyzed. Library studies certainly not ignored.

Conclusion

Maintaining and preserving the old values is very important. Art for the society is a means of reinforcement. Jaipong dance art position becomes very important existence. Quite reasonable if the proverb (do not know then do not love) as the younger generation less interest or love the art of jaipong dance, because he thinks less good image “goyang (traditional dance) Karawang” for the students because they prefer music from abroad which in presumably the art of social interaction and not prestige to show on stages.

Function of Jaipong dance art as performing arts in Karawang is for pleasing the audience, hedonism, entertainment, sound quality sometimes not so important. Most importantly giving a physical aesthetic value of the movement or dancing of his body can even be associated with sensual things. Because jaipong dance is a product of society and has been accepted by the people, because the art of jaipong dance that has fulfilled the wishes of society along with the expected values of universal, spiritual and essential. The artist of Jaipong dance is dead, but his work is still breathing and his works are still expressed by the younger generation in Karawang for jaipong dance can be realized.

In jaipong dance performances, festival no negative connotation because the art is not used as a livelihood. The appreciation of jaipong dancers decreases when jaipong dancers become professional or paid artists. Jaipong dancers, although from the art side become the pride of society, not necessarily in terms of social status. In other words, the artistic view of a society is in line with a moral or religious view. Different views on the artist and the type of art is dilemma of a jaipong dancer in Karawang. The problem is how the art of Karawang jaipong dance can be more solid and the inauguration of the existence of art. Support and appreciation of art performances jaipong art from the whole society, jaipong dance is not just a spectacle but must be a guide for the society in living life, so that the birth of local wisdom that makes life more meaningful. The younger generation should give a high appreciation of local art in its new form and appearance but it does not deprive the art of authenticity. It can be said that the older generation serves to preserve the culture. As for the younger generation accept and utilize the elements of culture inherited by the older generation, young people adapt to the innovations according to the taste of the times.

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THE IMPLEMENTATION OF CHARACTER EDUCATION IN SOCIAL STUDIES

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Abstract: *This research aims to illustrate the implementation of character education in Social Studies learning. It uses naturalistic qualitative method. It was located at SMPN 4 Rumbio Jaya, Kampar Regency. The subject of this research was a Social Studies teacher. The data collection consisted of observation, documentation, and interview. The data analysis technique in this research used qualitative data analysis procedure such as data collection, data reduction, data presentation, and conclusion/verification.*

The result of this study showed that: 1) the teacher has applied character values in Social Studies learning. The values have been attached in the syllabus and lesson plans that are used in the learning process. There were 11 out of 20 character values applied during the first meeting, while on the second meeting there were 10 values. 2) During the implementation, the characters on the lesson plans and syllabus weren't fully integrated due to the lack of support from the conditions and classroom environment. 3) During the learning process, especially the closing part, the teacher didn't inform the students about the lessons that would be learned for the next meeting. As for the evaluation, the teacher didn't provide a follow-up to the success of learning. 4) Hindrances in implementing character education at school are the limitation of school facilities and infrastructure.

Keywords: *character education, Social Studies learning*

INTRODUCTION

Education is a process of acquiring knowledge that occurs in every human being and there's no end to it. With good education, it can create students who excel in Science and Technology. But unfortunately, along with the advancement of science and technology, the degradation of morals among the youth also occurs. Education has given a huge portion for the cognitive aspect (knowledge) but neglected the development of affective (attitude) and psychomotor (skills) aspects [19].

It can be seen from students that have committed immoral acts, such as cheating, brawling, ditching, even leading to criminal acts. In addition, many teenagers committed free sex and used illegal drugs. According to Badan Narkotika Nasional (BNN), it has reached the number of 5,9million drug users in 2015. The amount of drug users doesn't only come from adult community, but also younger people who are still in productive age, i.e. students. Other than that, it can be observed from students' behavior that often goes racing while leaving for school, bunking classes, lying, wearing untidy uniforms, and declining manners towards the older people. Based on the problems, it can be concluded that there are students who still do not understand about characters.

The above incidents also occurred at SMPN 4 Rumbio Jaya, Kampar Regency. These misbehaviors showed that the students don't have the characters yet. Therefore, in

order to become a great nation, we must take action to foster the characters of students. This is clarified by Bung Karno [15] which stated that: This nation must be built by prioritizing character building because it is what will make Indonesia a dignified nation. If it is not done, then the nation of Indonesia will be a coolie.

One solution to solve these problems is by providing character building at school. In addition, the school will have to communicate with parents. The communication aims keep the students' behavior well monitored inside and outside school. So, the success of implementing character education can be evaluated. All levels of education have the same task in shaping the character of their students, nonetheless the students of junior high school (SMP). It requires cooperation from all circles. Education policy should take the lead to actualize moral education. Taken together, parents, teachers, and administrators as stakeholders, should join this camp to encourage students to manifest those good values in their lives [2]. All school residents have the same obligation in building students' character, be it school environment, parents, supervisors, headmasters, vice headmasters, teachers, administration staff, school guards, and cafeteria staff.

As one of the character builders at school, teachers must show good examples first. It includes discipline, cooperation, helpful to one another, tolerance, and so on. If the teachers cannot do it themselves, it will be difficult to build students' character.

Asides from providing a good example to follow, teachers can insert character values on all subjects. Social Studies is a compulsory subject for junior high school students, including that of SMPN 4 Rumbio Jaya, Kampar Regency. Social Studies subject aims to make students recognize their social environment so that they can adapt to it and has sensitivity and think critically about the events around them. Therefore, Social Studies cannot avoid the task of developing morals and ethics. [12] Clarifies that critical thinking is one of the targets of 8 character strengths. As a subject that studies social environment, the application of character education values is very supportive if integrated into this lesson. [6] Proved that character education contributed to social competence. The application of character education in all levels of education has its own characters. There are 20 character values to be applied in junior high school. They are as follows

- a. Character value in relation to God (religious)
- b. Character values in relation to oneself: 1) honest, 2) responsible, 3) healthy lifestyle, 4) discipline, 5) hard work, 6) confident, 7) entrepreneurship, 8) logical thinking, critical, creative, and innovative, 9) independent, 10) curious, 11) love knowledge
- c. Character values in relation to others: 1) aware of the rights and obligations of self and others, 2) obedience to the social rules, 3) respect the work and achievement of others, 4) polite, 5) democratic
- d. Character value in relation to the environment
- e. Nationalism values: 1) nationalist, 2) respecting diversity

Integrating characters into Social Studies learning needs preparation for the subject to be suitable to the characters that will be applied. Preparation consists of three stages: planning, implementation, and evaluation.

Planning is a stage that must be prepared by teachers because at this stage they need to modify the syllabus, lesson plans, and learning materials to support the implementation. Teaching and learning activities consists of pre-activity, whilst activity, and post activity. This activity was conducted so that students will practice characters that have been incorporated into the syllabus and lessons plans. The last one is evaluation.

Seeing the complexity of teachers' role in carrying out their duties to shape students' character in learning, the researcher limits the scope of this study on the implementation stage where the learning process takes place. The purpose of the study is

to acquire information related to the implementation of character education in Social Studies education at SMPN 4 Rumbio Jaya, Kampar Regency.

LITERATURE REVIEW

Character education can be interpreted as a deliberate desire to develop ethical values and personality for adolescents [13]. Simple character education (attempting to build character both in and outside of class one trait at a time by emphasizing good behavior) [7]. As a deliberate desire, teachers need to prepare and make plans for which characters will be applied to the students. Implementing it in the classroom consists of teaching, training, and being a good role model [8]. Developing students' character also requires changing school culture [22]. The method must be tailored to the condition of learners. The atmosphere of the teaching and learning process in the morning will be different if done in the afternoon. Consequently, teachers should be able to use the right method so the character building can be established well. A fun learning environment makes students more focused and easy to be directed. [10] Also defines character education as a deliberate implementation that governs behavior based on human values. It aims to train individuals to become academically successful.

RESEARCH METHOD

The type of research is a naturalistic qualitative research that interprets the phenomenon encountered in the field and no manipulation in its processing. This study interacts with the subject, so the data was obtained from an authentic and natural phenomenon. It was located at SMPN 4 Rumbio Jaya, Kampar Regency. It started from January until March 2017. The subject of this research was determined by using purposive sampling technique. This technique is based on certain considerations. The subject of this research was a Social Studies teacher at SMPN 4 Rumbio Jaya, Kampar Regency.

The data collection uses several techniques that are observation, interview, and documentation. In qualitative research, the researcher is the main instrument to collect the information. In collecting the data, the researcher made interview and observation guides tailored to the table of specification for interview and observation. For observation, the researcher divided it into three stages: pre activity, whilst activity, and post activity. The observation result that doesn't correlate with the observation guide will be used as a reference for the interview. Therefore, it will also be used as the researcher's interview guide.

The source of the research data consists of primary and secondary data. The primary data is obtained directly from the respondents through interview. In this study the respondent was a Social Studies teacher at SMPN 4 Rumbio Jaya, Kampar Regency. Secondary data is taken from documents required for the research, e.g. lesson plans, syllabus, and students' evaluation sheet. For the data analysis technique, the researcher refers to the Miles and Huberman's model, such as data reduction, data presentation, and conclusion/verification.

FINDINGS AND DISCUSSION

Description of Research Finding

This study was conducted to observe the learning process by a Social Studies teacher, Mr. Usman, S.Pd., M.M. He created the syllabus and lesson plans. He also incorporated the characters, namely discipline, caring, respecting others' opinion, responsibility, entrepreneurship, and confidence. The process of Social Studies learning was divided into three stages; pre activity, whilst activity, and post activity. [9]

Mentioned that there are three important elements in character education such as principles, process, and practice in learning.

Character education in learning has been implemented by the teacher since he compiled the lesson plans. Based on the interview with the teacher, the lesson plans have been created at the beginning of each semester. It relates to *Standar Kompetensi/SK* (Standard Competence) and *Kompetensi Dasar/KD* (Basic Competence) contained in the curriculum and syllabus. From the document analysis, it was found that he had attached the characters into the syllabus and lesson plans for his teaching references. In the lesson plan, the characters to be taught are discipline, caring, respecting others' opinion, responsibility, entrepreneurship, and confidence. This is clarified by [18] that the characters are integrated in the lesson plan and syllabus by the teacher. They are selected and adjusted to SK/KD and the learning objectives. The teacher also associated it with learning methods that will be used including the implementation of character education. The lesson plan explicitly included the character values.

Based on the observation in the classroom during the teaching and learning process, the finding of the research can be described as follows:

1. Pre Activity

During the observation on February 1st 2017, the researcher found that the teacher arrived in the classroom on time and greeted the students. Before starting the lessons, the chairman led the students to pray together. Next, the teacher checked the students' attendance and asked why certain students didn't come, and told students to recite some verses of the Qur'an by taking turns. In addition, the teacher prepared the students to involve in the learning process. The teacher asked some questions regarding the next lesson that is about Indonesia's economy. Some students dared to express their opinions. After they responded, the teacher explained the learning objective and the upcoming materials.

The finding showed that the teacher integrated the characters in the pre-activity such as discipline, well-behaved, religious, caring, and expressing opinions. The interview also clarified that the teacher has tried to follow each steps in the lesson plan. The characters have been added so the learning objective can be achieved.

During the observation on February 8th 2017, the teacher arrived 15 minutes later than the schedule. The teacher greeted and conditioned the readiness of the students, invited the students to pray before starting the lessons, checked their attendance, and warned those who came late. Subsequently, the teacher asked one student to recite the Qur'an and motivated them to study.

According to the researcher's observation during the second meeting, the teacher has added some characters such as well-behaved, religious, and caring. Furthermore, the teacher didn't give a question about the previous material nor the next one because he was late. Consequently, he didn't explain the upcoming material so the time allocation could be reached.

In the first and second meeting, the teacher didn't inform the students about the character values to be applied. As said by the teacher, sometimes told the students directly and sometimes he didn't.

2. Whilst activity

In Standard Competence about understanding Indonesia's economic activities, the meeting was split into two times. For the main activity, the teacher performed the following steps:

In the first meeting, the learning process was done by implementing group task and discussion. ON February 1st 2017, the character application during this activity was to

give the students a chance to express their ideas and opinions respectively. The activity was described as follows:

- 1) The teacher told the students to read the material
- 2) The teacher asked the students to give their own opinions regarding the material
- 3) The teacher explained the material
- 4) For the teacher and students to interact, they held a question and answer session to make the class more active and train students' skills
- 5) The students were divided into 5 separate groups consisting of 5-6 people
- 6) Each group was given different materials and started discussing.
- 7) The teacher led the discussion
- 8) Each group was asked to present their discussion in front of the class and rotated the groups
- 9) The groups that weren't presenting had to listen and prepared a question.

In this meeting, the teacher confirmed the students' understanding about the materials as presented by their classmates. Then, the teacher reinforced students' knowledge by giving additional information. In addition, the teacher motivated the students who weren't good enough in presenting to improve themselves.

Through the implementation of learning in the first meeting, it was found that Social Studies learning instilled the character values for the students. Characters include literacy (love for reading) and curiosity, cooperation, responsibility, respecting others' opinions, confidence, and critical thinking.

In the second meeting on February 8th 2017, the steps following the learning activity are described such as:

- 1) The teacher explained the material
- 2) The students were given a chance to summarize the material which they had discussed
- 3) The teacher and students conducted Q&A session about the material which they didn't understand
- 4) The teacher divided students into 2 groups, 14 students got the questions and 14 other students got the answers
- 5) The students matched the questions with the right answers on their classmates' answer sheets.
- 6) The students took turns to provide the matched questions and answers in front of the class.

The finding during the observation during the second meeting showed that the teacher gave an instruction and explanation about the answers from the students. If the questions didn't match the answers, the answer would be exchanged with the right one. From the observation result, the characters are responsibility, independence, curiosity, confidence, and critical. Both first and second meeting were conducted inside the classroom because there were no supporting facilities to do it outside the classroom.

3. Post activity

During the first meeting on February 1st 2017, the teacher asked the students to conclude the lesson. He eventually closed it by praying and greeting. In this meeting, the teacher didn't conduct an assessment through the test. Based on the interview, the teacher that he had assessed the students indirectly by observing how the students discussed and presented the result of their discussion, so the teacher felt that written test was unnecessary at this point.

On February 8th 2017, the teacher asked one of the students to draw a conclusion from the given material. The teacher also gave a quiz to the students. Before doing the

quiz, the teacher reminded the students to use their own abilities and warned that cheating was prohibited. After all the students finished their task, the teacher gave motivation to keep up the spirit for learning. The teacher closed the lessons with a greeting. The values instilled in this activity contain religious, honest, and confident values. In this activity, the teacher did not deliver the upcoming material for the next meeting. In the interview, the teacher stated that students already knew the material to be studied from the textbook, so he didn't feel the need to inform it again at the end of the lesson.

Discussion

The role of school that fosters moral society needs to focus on moral development and character education [1]. It can be done in the class. The success of the learning process in the classroom is determined by the mastery of the subject matter and the ability of teachers in teaching, so that the students are able to understand what is delivered by the teacher. Implementation of character education in Social Studies learning at SMPN 4 Rumbio Jaya has been conducted on pre activities, whilst activities and post activities.

During the pre-activity, the teacher has applied the characters. One of them is religious character. The teacher always opened and closed the lesson with a greeting. The teacher also invited the students to pray and give thanks to God. The value of the religious character is a characteristic value of attitudes and behaviors that adhere to the implementation of religious teachings, tolerant of other religious practices, and living in harmony with the followers of other religions [11]. In addition, in the pre activities the character of mutual care was also included by inquiring about the students who were absent.

The implementation of character education in Social Studies on pre-activities was adapted to the lesson plans, syllabus, and textbooks. [3] Suggested that the implementation of character education in learning activities can be done by providing learning materials, implementing learning methods, and encouraging students to be active. The methods used in character education are lecture, discussion, question and answer and make-a-match methods. Through the methods used by teachers, students are required to be more active in learning. In accordance [21] an effective character educator always looks for the connection between academic content and character qualities to be developed.

In exploratory activities, the teacher invited students to do a question and answer method on current issues related to learning materials. In addition, the teacher stimulated students to always dare to ask if there was a material that was less understood or known. The teacher always invited students to always be diligent in reading the material. Literacy means a habit that makes time to read the materials to get the good benefits [11]. Character education in the classroom was implemented with multiple character values. It was shown by the students' attitudes during the learning process of Social Studies lessons. Students created a group discussion with full responsibility and had the ability to work together to complete the tasks assigned by the teacher and participated actively in the learning process.

Similarly, while using make-a-match method, students can work with each other in finding the right questions and answers. Students were also encouraged so that they dared to show up in front of the class and gave their ideas.

In closing activities, the characters applied were religious and confident. The students were invited to infer the material that has been studied. In addition, the teacher also tried to establish honest characters and tried their best in performing the tasks at the end of the lesson. As described [4], good individuals always try to do the best.

During the observations for this study, the researcher found that 5 character values listed in the lesson plan has been implemented during the teaching process. The character of discipline was applied when the teacher came to the class on time, it also applied to the students so that no one was late to the class. The character of caring was applied when the teacher asked why students were absent from school. Appreciating others' opinion was implemented during the discussion. The character of responsibility was applied when the students created study groups and presented the results of their discussions. The character of confident applied when the teacher provided the opportunities for students to conclude the material that has been studied. Lastly, the character of entrepreneurship did not appear in the learning process.

In addition to the five characters above, the teacher has also indirectly implemented the value of other characters. Of the 20 characters for junior high school [11], there were 11 characters, namely religious, polite, disciplined, caring, love for reading, curiosity, cooperation, responsibility, confident, and critical thinking. While in the second meeting they amounted to 10, such as religious, polite, caring, responsibility, independent, curiosity, cooperation, confidence, responsibility and critical.

The teacher explained that not all of the character values are implemented simultaneously in a single meeting. The results of the previous study by Yuniardi also showed that in the implementation of Social Studies learning at SMP PGRI Ciputat there were 12 out of 18 character values applied [20]. It shows that the application of character education in learning needs to be conceptualized at every meeting so that all character values can be implemented. Similarly, a study by Berkowitz and Bier [5] explains that effective character education requires professional policies, strategies of pedagogical ability, examples of role models, classroom management strategies and instructional services.

Character values that are implemented in Social Studies at SMPN 4 Rumbio Jaya Kampar focused on the values listed in the lesson plans. The values were tailored to the learning materials to be delivered and associated with the methods and approaches used. The value of the previously implemented character was also selected and adapted to the competencies and learning objectives.

Based on the findings of this study, the implementation of character education in Social Studies learning has been applied at SMPN 4 Rumbio Jaya, Kampar Regency. This is in line with the government regulation that the stages of learning activities consist of pre-activity, whilst activity, and post activity. They are implemented so that learners can practice the aimed character values. It's just that in the learning process, especially the post-activity, the teacher did not deliver the lesson plans / materials to be learned for the next meeting. Likewise in the evaluation, the teacher did not always provide a follow-up to the success of learning. The most teaching and assessment in higher education focus on cogitative skills of knowledge and understanding rather than on affective outcomes of values, attitudes and behaviours [17].

The implementation of character education has indeed been applied in Social Studies learning at SMPN 4 Rumbio Jaya. However, it does not mean that there are no obstacles or hindrances that teachers encountered in implementing character education during the learning process.

Based on the observation, document analysis and interviews conducted, a mismatch was discovered. The character values listed in the lesson plans are sometimes not found during the lessons. On the contrary, the character values found during the observation were not listed. Based on the theory of Amri [3], basic character values can be developed to be more or higher in accordance with the needs, conditions

and school environment. It is reasonable if the expectation doesn't meet the reality in order to adjust to the conditions. However, we should be able to find the source of the problem.

The problem of not finding the actual character values listed in the lesson plans during the observation or vice versa, i.e. the teacher cannot implement the value of certain characters contained in the lesson plans because of the condition of the students as well as non-supportive classroom environment. In addition, the obstacles found in the implementation of character education in SMPN 4 Rumbio Jaya were limited facilities and infrastructure that support the learning and teaching process. This is in line with the finding of Putri's research that the development and the inculcation of character education values is done through the available facilities such as places of worship, laboratory, and supported by various extracurricular programs [14]. Incomplete facilities and infrastructure also include limited space for the computer laboratory. The school library still lacks the collection of books. School facilities are still simple and the study space is also limited. The other obstacle is that not all teachers are able to assist students' character building activities. Therefore, good coordination and cooperation are needed from every resident of the school.

CONCLUSION

Based on the results of research that has been done, it can be concluded that the Social Studies teacher in SMPN 4 Rumbio Jaya has applied the values of character education in Social Studies subject. Character education is implemented in learning, but hasn't reached the target yet. From the research finding in the implementation of character education on Social Studies learning, not all elements of characters were applied.

Factors inhibiting the application of character education in SMPN 4 Rumbio Jaya Kampar Regency are the lack of available facilities and infrastructure in schools, so the process of learning implementation is less than optimum. Based on the conclusion of the research, the researcher can give suggestions as follows:

First, for schools: a) Provide regular evaluation in guiding teachers during the application of character education. b) Provide information on the progress of students' behavior change to parents, either through formal or informal meetings. c) Facilitate teachers to develop models of character education in general and on social studies in particular and facilitate trainings that can develop teachers' creativity in character development.

Second, for teachers: a) Update learning tools in each semester. It is intended that the shortcomings and weaknesses implemented in previous learning can be improved. b) Include the character values to be applied in each lesson. c) Tell the students about the characters to be achieved in each lesson. d) Make an evaluation of character change assessment of each student.

Third, the students are expected to consistently apply the values of the characters that have been obtained both within the school environment and outside the school environment.

Fourth, for the next researcher: a) Increase the observation time during the research, so that the conclusion can be better. b) Conduct a research on evaluation of character education assessment.

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BUILDING CHILDREN' CHARACTER THROUGH CULTURAL GUIDANCE SERVICE

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Abstract: This paper aims to exhibit that the cultures of this country possess character values. The values that are worthy to be internalized into the children through guidance and counseling service.

The Methods and techniques used by the counselor in the form of group guidance, classical guidance, or individual guidance (counseling) are interviews or question and answer, discussion, demonstration, field trip, inquiry, task assignment, and lecturing.

The moral value internalized to build children character through guidance service is a culture in the form of (1) expressed and implied ideas, (2) activities, and (3) products. There are many moral values lie within various forms of culture since every race and ethnic group in every region in this country holds many cultures.

Keywords: -

CHAPTER I. INTRODUCTION

A. Background of Problem

Pancasila is formulated as the Philosophy of the Republic of Indonesia, and “ Just and Civilized Humanity” is the second *sila*. It means that the value of civilized humanity becomes the basis of the state’ life, including the attempts made in building the character of the children of this nation. One of the sources of the state’ humanity value is in the state’ culture. Indonesia possesses various races, ethnic groups, and cultures; and these are the sources of the state’ culture and humanity value.

The effectiveness of moral education in school has been studied by Harshorne and May (Sjarkawi, 2008). Their study shows the following things, Character building and religion teaching, do not affect the improvement of moral behavior, 2) Ethics Education done by clarification of value, i.e., teaching about the rule of good and right behavior in school, slightly affect the moral formation as it is expected.⁹

That findings indicate that the existing moral education done by the teachers has not been effective. It is proven by several phenomena often occur on the students' behavior, both during their study or when they have finished their study or even after getting a bachelor degree. For instance, they have a good thinking skill. However, their moral behavior does not compensate it. Children of high school (SMP, SMA, SMK) ages easily violate the laws, social norms, or even consume drugs. Children nowadays do not care with their own country' cultural values.

⁹Sjarkawi, *Pembentukan Kepribadian Anak*. Jakarta: PT. Bumi Aksara. 2008. page. 37

B. Statement of Problem

Referring to the phenomena of the emergence of degradation of the moral or the character value on the young generation, especially on the elementary, junior, and high school, even university students, the problems shall be sought for answers are as follow:

1. What character can values be internalized by the counselor to the counselee through guidance and counseling?
2. How is the process of guidance service to internalize moral value so that the students hold a good character?

CHAPTER I. DISCUSSION

A. Educating Children' Character through Guidance Service

1. The Aim of Character Building through Guidance Service

Guidance service holds similar purpose with the purpose of education and even support the effort to reach the purpose of education. The aim of education, as it is mentioned in law no. 20 of 2003 about National Education, in chapter 2 article 4 that: "... And possess morals and noble

character..."¹⁰, it means that the state expects its citizen to be a noble individual, whose soul and physic are a balance. Tirtaraharja and La Sula support the realization of the success of education on Indonesian children who possess noble character as they state that:

Education is a successful process if it is indicated by the children behavior who can exhibit a mature personality, a personality which is in accordance with the value of culture and religion.¹¹

Term "noble character" is a personal behavior which is in line with the cultural and religious values and exhibit a civilized behavior. Civilized behavior is a behavior that shows a gentle character, politeness, and good moral. A civilized individual means a person who possesses culture and character.

2. The moral values (content of character building) internalized through guidance service.

Guidance service carried out by the school counselor for the children is the cultural value internalization. The internalization of cultural value can be done through languages, symbols, or figures. Culture in the form of languages, symbols, or figures, contain moral values as the content of education.

The anthropology experts classify the form of culture into three, namely: Idea, activity, and artifact or product.

a. Culture in the form of Ideas

In the form of ideas, culture can be distinguished into two: (a) expressed form of ideas, (b) implied form of ideas.

1) Culture in the form of expressed ideas.

The culture that the form is in a group of abstract ideas. This kind of such culture is intangible. The form of such culture lies within the

¹⁰ Mendiknas RI, *UU RI No. 20 Tahun 2003 Tentang Pendidikan Nasional* Jakarta: Sekretariat Kabinet RI, (2003), page. 3.

¹¹Tirtaraharja, & La Sula, *Pengantar Pendidikan*, page. 34.

counselors' mind and then is poured into a written form as their masterpiece.

2) Culture in the form of implied ideas.

Term "**implied**" is defined as a hidden meaning regarding things lies within mind and heart. A word, sentence, or an object contains a meaning: like, as if, as though. An **implied** word holds a far larger and deeper meaning compared to its literal meaning. Among Javanese people, the word "implied" contains a meaning that is almost similar to disguised or *semu*¹².

b. Culture in the form of Activity

The second form of culture is an activity (action). Activity as the realization of culture is a form of human behavior or action in communication within a society. This form is often called as " social system."

c. Culture in the form of Product

Term "product" means a result of a process of work. In this description, culture in the form of a product is the result an individual or a group of society' works within a region, and then become the character of such society and is inherited from generation to generation.

B. The process of Guidance Service in building children' character by using the forms of culture

1. Tawon (bee)

One of the methods or techniques of guidance service (classical, group, individual) in internalizing the moral values to children.

Tawon or the figure of a bee (as a symbol) is exhibited and is followed by sufficient description to the children. The aim is to make children understand (cognitive) and to touch their feeling (affective) about the character values implied by *tawon*

a. The meaning of *Tawon* (bee)

The word *tawon* in *kérata basa Jawa* (the origin of Javanese language) holds meanings *ta = ditata* (be ordered) and *won = ora awon* (not bad). The complete meaning of *tawon = ditata supaya ora awon* (Being ordered to be not bad= to be good).



Fig. *Tawon* (a bee)

Meaning for human, that a human shall be able to regulate themselves in life. Human, in seeking knowledge or fortunes, shall regulate themselves to select a good and halal path, good and clean places (like a flower, its place is on a tree,

¹²*Semu* means something like real. However, it is completely not the real. *semu* is similar to "as if" or "like."

not on the ground). Therefore, it will lead to good and pure knowledge and good and halal fortune.

b. *Tawon* (bee) is the symbol of goodness, probity

The internalization of good and pure moral value can be done by demonstrating to the children (1) *tawon'* mouth, (2), *tawon'* leg, and (3) *tawon'* belly, and describe them.

1) *Tawon'* mouth

Tawon' mouth is used to sip nectar. The nectar become a good and clean bee' food. Bee uses its mouth to sip or eat a good, clean and *halal* food. Meaning for human, eat and drink all good, nutritious, clean and halal food and drink in accordance with the cultural and religious rule. *Tawon'* mouth, also produces a beautiful and good sound. We can listen to it when *tawon* perches on a flower by keep flying while sipping the flower extract. *Tawon'* sound is the symbol for human in which they have to be able to speak by using good and beautiful words and sentences following the cultural and religious rule. A good and beautiful voice will bring positive effect for the others.

2) *Tawon'* leg

Tawon uses its leg to walk and perch on a flower when sipping its extract. A flower is a good place, clean from dust and dirt. The mean of *tawon'* leg for the human is that *tawon* shows a good example of using its leg to walk, study, and work on a good and straight path following the cultural and religious value. A human may use their leg and other body parts to seek a good and clean place to study, work, and play in accordance with laws, religion, and culture.

3) *Tawon'* stomach

Tawon' stomach produces honey containing nutrition beneficial for human and even can be used as medicine. Honey comes from good and clean nectar sipped by *tawon*. *Tawon'* stomach is a symbol for a human. If a human eats a nutritious, halal, and clean food, and it is digested well within the stomach, the nutrition of such food will be absorbed by the body and lead to the strong and healthy body. On the contrary, if the food being eaten is haram (forbidden), dirty, not nutritious or even contains poison, the body will be unhealthy or even ill because of that toxic food. The quality of nutrition being consumed affects an individual' health even intelligence.

***Laler* (Flies)**

If *tawon* becomes the symbol of goodness, *laler* (flies) is used as the symbol of badness or dirtiness. Each of body part, mouth, place to seek for food of *laler*, contains moral values as the reflection of bad value. Bad values reflected by each body part of *laler* are as follow:



1) Meaning of *Laler*

Word *laler* in *kérata basa Jawa* (the origin of Javanese language) means *lar* = *ngglalar* (walk) and *ler* = *nggleler jember* (slow in a dirty place). The complete meaning of *laler* = *mlaku rindhik ana ing papan kang jember* (stroll in a dirty place).

2) *Laler* is the symbol of badness or dirtiness

The teacher or counselor may demonstrate animal “*laler*” as a reeked and dirty animal. This animal becomes the symbol of bad moral values and does not smell good. The meaning of “*laler*” as a symbol bad moral value is placed on (1) **mouth**, (2) **leg and body part**, (3) **place for living and looking for food**, (4) **the effect of *laler*’ behavior**

3) *Laler*’ mouth

Laler is an animal that uses its mouth to sip or eat rotten food, garbages, or even carcasses. Its meaning for human, many individuals owns a mouth that is usually used to produce a bad or dirty word or sentences. A lousy mouth becomes the source of sins and hostility both to other individuals or God. A lousy mouth brings slander and hostility everywhere. A Javanese proverb says, “*ajining dhiri gumantung ana ing lathi*” it means that, whether a person is being respected or demeaned depends on their speaking. If a person speaks using bad and dirty language, other people will not respect or even demean him.

4) *Laler*’ leg and body

Laler’ leg is used to walk and perch on garbages, carcasses, or dirt. It makes its’ leg and body smells like garbages or carcasses. For a human, if they often use their foot and body to do a bad, dirty and reek things, they will harm themselves and other people. Human reaches their goals through the misguided path. Consequently, they deviate from the right path, they use their body part to do a bad thing, so they are isolated and marginalized by the society.

5) *Laler*’ Place for living

Laler’ place for eating, sleeping, and all its activity is a bad, dirty, and reeked place. It is a symbol of a bad house and workplace for the human. Many people own a luxury house, luxury room for work and study, still, it is a bad house. A luxury room, or a luxury workplace, when it is used to plan immoral behavior (doing filthy things, get drunk, drug party, gambling, etc.), it is a bad and dirty place.

6) The Effect of *Laler*’ behavior

Laler’ behavior and habit of eating a dirty food from a nasty place, and living in a reeked and dirty place cause *laler*’ behavior becomes bad and

dirty. The environment for *laler* to live, and the effect of its' behavior, may become the bad and dirty moral value for the human. The people who act bad and improperly can be caused by the effect of their environment. Although their workplace seems to be lux, if the people in it and its worker is lazy and misbehaved individuals, basically, it is a bad and dirty place. Such environments and behaviors are highly possible to infect children and other people through observation towards such behavior.

a. Inquiry Technique

Another technique can be used to internalize moral value is the inquiry technique. It is a technique done by conducting activities to clarify an unclear thing. The children are expected to be able to discover moral value regarding the determined symbol.

For instance, if a counselor determines that a bird as the symbol of moral value and becomes the object of inquiry, the steps need to be done are as follow.



- 1) The counselor determines "gelatik" bird as a moral value symbol.
- 2) The counselor shows gelatik bird (the real bird or the picture of the bird) and asks children to discover the moral values within Gelatik bird.
- 3) Providing sufficient time for children to do the assignment.
- 4) Discuss the result of the children' inquiry by question and answer, interviews, or discussion.
- 5) Counselor providing explanation regarding the meaning of the symbol chosen or discovered by the children. The counselor, during explaining, may use religious value to support the moral value so that the children are more understand and able to feel and apply it in life.

Implied moral value within Gelatik bird

The moral value the children need to find on "Gelatik bird" is as the symbol of kind-hearted, abstemious, and good teamwork. The description for the moral value within Gelatik bird is as the symbol of kindhearted, abstemious, and good teamwork is as follow:

1) Bird food (gelatik)

Everyday, Gelatik eats rice, seeds, small worms, and the grasshopper, even Gelatik eats them for life. When they are full, they go home to sleep at night. In the morning, they fly again looking for food and go home to their nest at afternoon to sleep. Gelatik never eats a banana and other fruits in which they are food for Kepodang bird. Otherwise, Kepodang bird also never eats rice. Therefore, all types of bird do not eat food they usually eat. The bird is not greedy like a human. Although they find much food, they do not store it for the next day. Different from the human who

holds greedy behavior, human seeks food for their seventh descendant. Human eats almost all kind of foods, land, house, vehicle, etc. are not enough to meet their desire.

2) Meaning of Bird' Nest

a) Teamwork

Bird' nest is built together by the male and female bird. They work together voluntarily by picking up branches everyday until their nest is completely built. After the nest is established, the female bird starts to lay an egg and incubate it until the egg is hatched. During the incubation, good teamwork still proceed. When the female bird incubates the egg, the male egg seeks for food and guard the female. When it comes for the male to incubate the egg, the female seeks for food and guard the male. After the egg is hatched, these two birds work together and alternately looking for food for the little birds and spoonfeed them until the little birds are able to fly independently out of its nest.

The moral value of this process is harmonious and sincere teamwork in doing something until the success comes. Moreover, as a husband and wife, in creating a happy family, teamwork is crucial. A proverb says **"United we stand, divided we fall."**

b) The Nest' content

After the little birds are able to fly, they leave their parents and nests. They will not return to their old nest. If this couple of birds wants to lay eggs again, they build a new nest. A bird couple has no more than one nest. When they leave their old nest, what is left on that nest? There are only feces, few bird feathers or few of leftovers. They do not store precious thing in their nest. It is in contrast with human' house which contains various precious goods and wealth they store for their descent. Is human sincere to leave their house (as a bird) they build along with the wealth stored in it? No one does, and that is the different between human and bird. A human holds cupidity. One house is not enough for human; they always need more.

2. The sample of Techniques of Guidance Service to build Children Character by using Culture in the form of Activity

a. Question and Answer Technique

Question and Answer Technique is the method to guide and train in the form of question and answer between the counselor and the children.

- 1) The counselor determines the title of the question and answers containing moral values to be internalized, for instance, " The rock and The heart."
- 2) The counselor prepare object or the picture of "The rock and the heart."
- 3) The counselor leads question and answer by using exciting words and making the children focus.
- 4) The question is raised to stimulate the children train and develop their thinking skill.
- 5) Motivate the children to make them confidently answer and express ideas, even confident to raise questions.
- 6) The counselor is ready with the key answer to the raised question. This is necessary if the children' answer is not as the expected, so the counselor or the teacher correct it.
- 7) The examples of the question and key answers

Apperception Question

- a) Mentioned the name of rock you know!
- b) Who has known about gemstone?
- c) Who can explain "what is the heart"?
- d) Who can explain the similarity and the difference between the rock and the heart?
- e) Who has ever seen heart (goat', cow,' chicken,' etc.)? Is that the same or different from the gemstone?

Main Question

- 1) Who can explain the similarity and the difference between the gemstone and jewel of the heart?
- 2) Who can explain the good-bad, right-wrong, beauty-ugly moral value contained within a gemstone or jewel of the heart?

The key answers for The Main Question.

1) The essence of moral being internalized

Gemstone and Jewel of heart, they can be polished to make them beautiful. However, the way to hone each of them is different. A gemstone, when it is discovered for the first time, is covered by soil or other dirt. Its color is black, yellow, or brown, it is not shiny and is far from compelling. After it is polished, it turns out to be a beautiful gemstone, as if it is luminous.

The gemstone is the symbol of human' heart. Every human whose heart is hard as a black stone (hard-hearted) may become a kind-hearted, humble, or even a jewel of the heart. Human' heart can also become a diamond. Its changes are caused by parents, teachers', counselors, and other people' polishing. In other words, human, since they are born, if they get a good education, will grow to be a kind-hearted individual. The educational value is the material to polish, nurture, and love is the religious and the cultural moral value.

- 2) Moral values lie within the symbol of gemstone and the jewel of the heart?

Anyone who sees gemstone will be interested in owning it. It is price also different from the one that has not been polished. The color of the polished stone turns to be very beautiful, clear as if it is luminous. Its price also becomes very expensive and is stored in the right and safe place to be worn in extraordinary events. That gemstone is known as diamond, sapphire, emerald, etc. which becomes the symbol of wealth, splendor, or social status.

The gemstone is the symbol of human' heart. The human' heart which is full of dirt and diseases (envy, hatred, etc.) may turn into a sincere, tolerant, honest heart. Its changes are caused by parents, teachers', counselors, and other people' polishing. The children, every day, are polished and nurtured with love by religious and cultural moral value, at last, they grow as an individual with a noble character. A person with noble character will shine their family and their surroundings. All people love a person with noble character. A family experiencing moral degradation may turn into a peaceful and harmonious family because of the noble parents' teachings and guidance.

b. Field Trip Technique

Sometimes, we need to invite children to some places such as museums, temples, farms, or historical sites. This method is not merely recreation. This is a method to internalize moral values by using the available tourism object. This is one of the methods can be implemented by the counselor or the teacher, or even the parents.

When the students are invited to a plantation with various plants, The counselor points at (1) **watermelon** in that location, then the students are asked to focus and pay more attention to it. Then, the counselor or the teacher explain the moral value implied in it. In this process, the value internalization by using the symbol of betel leaf and watermelon.

1) Watermelon is the symbol of a Working Human

The aim of this activity is to make students understand and feel the moral value of a watermelon fruit and tree, and they can apply it in their life. The counselor or teacher, explain the good, the right and the beautiful values of a watermelon tree and fruit, as follow



Fig. Watermelon fruit and tree

2) Watermelon Tree

If it is deeply observed, the watermelon tree grows and big by creeping on the land. To date, there is no watermelon tree stands as a coconut tree, banyan tree, mango tree, etc. The meaning of the symbol of watermelon tree for a human is that,

a) Watermelon Tree

Watermelon tree creeps on the land is teaching for children, school-students, or university-students to have a humble characteristic. Human shall be suave, ethical, polite, and *lembah manah*. One of the javanese proverbs says, "*Andap asor iku dhuwur wekasané*"(A humble person will obtain dignity).

b) Watermelon Fruit

Watermelon Fruit is big and weighty. It needs more than two people to eat it up. It is a big fruit compared to its tree.

It means that human shall work, and create a work product that becomes beneficial for their family and surroundings. Students must have a big effort to obtain the good achievement. Someone' big name is not obtained easily, it is established from zero and is grown by real masterpiece enjoyed by many people.

c) Growing period of watermelon tree

Watermelon tree needs three months to grow and bear fruits. In three month, a little tree creeping on the ground bear big watermelon fruit enjoyed by many people. The meaning of this phenomenon is, a weak human shall also be able to have a great work in a short period of time. The students shall be able to use time efficiently and effectively to finish their study.

3. An Example of method or technique in providing Counseling guidance and service to build children' character by using Culture in the form of Product

One of the examples of culture in the form of a product is wayang (puppet theater) Every character and story in wayang universe contains very good moral values to be internalized to the students and to build their character.

“Buta Cakil” character in “*Begalan*” story

Word "*begalan*" means robbery or disruption during a journey. *Begalan* in a wayang universe is a depiction or a symbol of disruption of human journey in reaching a goal.

It is told that in a journey of reaching a happy life goal by doing "*laku tapa brata*," Arjuna and *panakawan* were robbed, impeded by giants. Those giants were ***Buta Cakil***, *Kala Bendana*, *Kala Maruta*, *Buta Rambut Geni*, etc. In that battle, Arjuna and *panakawan* won. Every story in wayang universe has "*begalan*". However, all the begal (robber) died.

One of the disruptions in obtaining goals come from our cupidity. A giant or buta symbolize cupidity. Word “buta” is originated from “bu” = kalbu (heart) and “ta” = ora ditata (disordered). Buta means = disordered heart. The phenomenon of *begalan* is the symbol for human, which in everyday life, whether it is building a family, studying, establishing a career, or developing a business, will face "*begalan*" that comes from their own heart (the desire that cannot be well-controlled). For example, students, their failure or success of their study depends on their ability to overcome the disruption caused by their own desire. Disruption in the form of desire that hinders them is, disregarding the study time, playing the game too much, lazyness, never doing homework, excessive interaction with handphone and TV. One of *buta* in the story of "*begalan*" that symbolize a desire that hinders the success of life is *Buta Cakil*

In *Kerata basa Jawa*, word *Cakil* is originated from *Cak*= *mencak-mencak* (wrath), and *il* = *ilat* (tongue). *Cakil* means “*mencak-mencak ilate*” = big mouth. *Buta Cakil* is the symbol of a person who is not capable of organizing their mind and heart, so they become a big mouth.



Buta Cakil is the symbol of a braggart, a depiction of a person who loves to spread lies, slander, scorn, etc.

Moral Value

Moral Value within a *Wayang* character “Cakil” is that a person, in the journey of obtaining their happy life goal will face many obstacles need to be solved. If we cannot overcome it, we will not be able to reach our life goal. What one of the obstacles come from ourselves is a big mouth.

Students who are only clever to talk, love to spread lies, face difficult to finish their study. The students with that behavior will be marginalized by other students, and it hinders their study. Therefore, students need to be able to overcome, reduce, or even omitting that behavior to smooths their path of obtaining the goal.

CHAPTER III. CONCLUSION

Based on the description in the discussion of problems in this paper, it could be concluded as follow:

1. Culture in the form of (A) expressed and implied ideas, (b) activity, and (c) product containing moral values (good-bad, right-wrong, beauty-ugly) are feasible to be used as the content of character building internalized through guidance service at the school.
2. During the process internalizing moral value towards the children through guidance service (Classical, Group, and Individual), symbols and figure of culture are utilized.
3. Indonesia possesses various culture containing a moral value, it is a counselor' obligation to discover the moral value within a culture, maintain, and inherit cultural values to the counselee.

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Wolbachia Intervention In Combating The Transmission Of Dengue Virus

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Abstract: Dengue, the fastest mosquito-borne viral disease is endemic and caused public health concerned around the world. Dengue fever, triggered by dengue virus is transmitted to healthy humans through the bite of infected female-mosquitoes, mostly from *Aedes* family. The urgency to find alternatives toward combating dengue virus sparks when there is no discovery of vaccine that would provide a lifelong immunity to humans. There are several ways to control dengue; mechanic and preventive measures, using chemicals, and biological measures. However, this paper only discusses on controlling the dengue using biology aspect, that is using the intervention of *Wolbachia Pipientis*. *Wolbachia*, a naturally occurring bacteria that can be found in more than half of all arthropod species has the ability to reduce the capacity of virus replication and dissemination. This paper will first review on the natural phenomenon of the transmission of dengue virus to human followed by the biological control in combating the dynamic vector population with the present of *Wolbachia*.

Keywords: Aedes; Biological Control; Dengue; Mosquito-borne viral; Wolbachia

1. Introduction

World's population is now at stake. The incidents involving dengue- the fastest mosquito borne viral disease has increasing sharply in recent decades. The tropical and sub-tropical regions are most seriously dengue affected. The World Health Organization (WHO) estimates that there are 390 million dengue infections occur every year and that 40% of the world's population is at risk. As recently as 1970s, only nine countries had reported severe dengue epidemics. Now, it is endemic in more than 150 countries, and is increasing. Narrowing our scope to a tropical climate country Malaysia, there are 434 different species of mosquitoes from 20 genera [3]. According to Montoya (2016), the dynamic transition of the widespread of the mosquitoes are the environment, host interactions and pathogens and immunological factors of the population.

The most frequent and consistent transmitters of dengue virus are from specie *Aedes*; *Aedes aegypti* and *Aedes albopictus* (Ndii *et al.*, 2015). In a mosquito life cycle, there is immature and mature phase. The immature stages can be found in water-filled habitat and are often indoors. According to World Health Organization, majority of female mosquitoes spend their time indoors where they transform as adults. These indoor breed mosquitoes can transmit the virus all day long as they are not affected to climatic variations. In addition, it is believed that these species bites most frequently during daytime at the outdoors.

The dengue virus (DENV) is transmitted to healthy humans through the bites of infected female-mosquitoes. Both male and female-mosquitoes mainly feed themselves plant's nectar, but female-mosquitoes bite humans with two objectives, one is to mature their eggs and the second one is for energy sources [5]. After being bite, the infected humans will be the main carriers and can transmit the virus to uninfected mosquitoes. An infected mosquito will take about 5 to 15 days of extrinsic incubation period (a period to disseminate the virus throughout the mosquito) before it can be transmitted to susceptible humans (Ndii *et al.*, 2015).

Historically, DENV comprises of four serotypes (DENV 1, DENV 2, DENV 3, and DENV 4) which belong to the genus *Flavivirus*, family *Flaviviridae*. However, the fifth serotype (DENV 5) of dengue virus has been announced in 2013. Mustafa *et al.* (2014) reported that DENV 5 has been detected during screening of viral samples of admitted Malaysian patient in 2007. Every dengue serotype has their own unique and distinct genotypes. An infected human from one strain gains life-long immunity to that strain, but temporary immunity against other strains. However, if a dengue-recovered human been reinfected, then there are possibilities of developing the more severe forms of dengue. Among these four serotypes, DENV 2 and DEN 3 are linked with severe illness associated secondary dengue infections and most reported cases of dengue that lead to death (Montoya *et al.*, 2016).

1.1. The Biological Control in Combating the Dynamic Vector Populations

Currently, there are no vaccine that would provide a lifelong immunity to humans [5]. This virus cannot be taken lightly as it can affect all age group and could be fatal. Once infected, the human will serve as the main carriers for uninfected mosquitoes and able to transmit the virus to healthy mosquitoes after the first symptom of dengue fever appear [10]. Knowing the danger of DENV, many efforts and research are done to suppress the population vector. There are several ways to control dengue; mechanic and preventive measures, using chemicals, and biological measures [5]

A study conducted by Nazri *et al.* (2014) revealed that chemicals are used widely in Malaysia to combat vector population in immature phase. Vector control can be effective using insecticides, however it is not cost effective apart of creating undesirable environment [2]. Apart from that, the widely usage of chemical insecticides also kills non-targeted insects in that ecosystem. Moreover, the extensive usage of chemical is not the best measures as there are reduction in sensitivity towards insecticides. Hidayatul fathi

et al. (2005) reported the insecticide resistance due to chemical usage has occurred in three different species of species including *Aedes aegypti*.

Past studies brought up the issues of replacing chemicals with biological measures as alternatives to reduce the ecological effects [2][7][8]. Biological control method in this context of research means to reduce the vectors using their natural antagonists to maintain the equilibrium [1][4][9]. Extensive studies are developed through this remarkable idea since then.

The Malay Mail reported that Malaysia released toxorhynchites (toxo) or ‘elephant’ mosquitoes in combating dengue in 2014. The toxo mosquitoes which are originated from tropical forest eat other mosquito larvae and are harmless to humans. These strategy, however did not seem effective as toxo mosquitoes need trees and bushes for the program to be successful. This program is still currently running, and the development are being monitored closely.

1.2 Wolbachia: A Promising Alternatives In Battling Dengue

Recently, naturally occurring bacteria called *Wolbachia* is being introduced for biological control program. Inaki *et al.* (2011) reported that *Wolbachia* is a promising biological control approach as it can maternally inherited once it infects the mosquito’s population. *Wolbachia* presents in estimated of 66 percent of all kind of insects including *Aedes albopictus*, but it is not usually found in *Aedes aegypti*. This organism cannot be transmitted among insect and can only live inside host cell. A genetically modified organism is created by injecting *Wolbachia* into the new host species. Impressive discovery is that *Wolbachia* stop the virus replication and dissemination and shortens the lifespan of the mosquitoes (Ndii *et al.*, 2015). Inaki *et al.* (2011) stated that these bacteria can sustain their spread and survival in vector populations, decrease the mature male mosquito’s lifespan, affect mosquito reproduction that generates female eggs, intervene with pathogen duplication, and the cytoplasmic incompatibility that prevents the maturation of the vector.

The Malay Mail reported that The Institute for Medical Research (IMR) released genetically modified *Wolbachia*-infected mosquitoes in Section 7, Shah Alam, and AU2, Keramat. These two places are amongst the highest most reported dengue cases in Malaysia (February 9, 2017). Malaysia released a total of 16,000 male and female *Wolbachia*-infected mosquitoes in 2017 to monitor the progress and development weekly. The strategy is to spread *Wolbachia*-infected mosquitoes into wild mosquitoes’ population so that the bacteria are being transmitted from female mosquitoes to the eggs. As time goes by, the vector population will be reduced as this bacterium will be passed from one generation to the next.

Since the deployment of *Wolbachia*-infected mosquitoes into the wild population, studies by The Institute for Medical Research (IMR) shown that the *Wolbachia*-infected mosquitoes are able to reduce the spread of dengue in the population.

2. Conclusion

Malaysia will be the host country with target population is in Shah Alam. With Malaysia's average temperature of 32 degrees, it is fascinating to study whether the *Wolbachia* can affect the vector's population with different breeding sites; indoor or outdoor.

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WALTER SPIES' ART WORKS AS NATIONALISM CONTEMPLATION OF INDONESIAN NATION

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Abstract: In latest years, Indonesia has a strong shock in politic, social, and culture. This is in line with the globalization era that brings foreign cultures entering this country. The lack of ownership, and desire to take care of and preserve indigenous cultures, can develop a sense of apathy towards the sustainability of local culture. Such conditions can weaken the unity of this country. Nationalism can be the key to give back the national unity. Therefore, efforts must be made to cultivate a sense of nationalism, especially in the younger generation. Things that can be done such as introducing works of art that have meaning, and reflecting the love of Indonesia. In this article, the methodology was done by studying the literature review and semiotic analysis about the art works of Walter Spies. Walter Spies is a German bloody artist who spends the rest of his life in Indonesia. In Indonesia, he gives a lot of contribution to the development of art in Yogyakarta and Bali. Among his works, strongly illustrated Walter Spies' love for Indonesia. It is expected that it can be an individual learning and contemplation to move the nationalism of Indonesia.

Keywords: Nationalism; Walter Spies; Art Works; Contemplation.

“Nationalism is both a vital medicine and a dangerous drug“ – Geoffrey Blainey.

1. Introduction

Nationalism has become something that is expensive. In latest years, Indonesia is shaken by various things that aim to ruin the unity of this country. Nationalism can be one of the keys to avoid it. However, as stated by Blainey above, nationalism can have two sides, positive and negative. Lawrence [1] explains there are several sides in considering the term of nationalism:

In the first instance, ‘nationalism’ might refer simply to an abstract ideology that has historically concerned itself with the belief that humanity is divided. ‘Nationalism’ can also denote a political doctrine – the belief not only that homogenous, identifiable nation exist, but that they should govern themselves. Finally, ‘nationalism’ (or ‘national identity’) can be used more broaly to signify the sentiment felt by many people of belonging to a particular nation on a daily basis. There are complexities inherent in each usage of the term, many of which (as with ‘the nation’) revolve around definitions.

On the other hand, Adlai [2] states that, “Nationalism is the idea of identifying with a nation and subscribing to the notion that one’s nation and its culture are superior to others. It is a largely a psychological penomenon.”

Nationalism can be a negative thing when it focuses on ethnicity, race, tribe, and religion. Especially if it is inserted by the sense of superior, that is the feeling is better than others, even feels that other groups or countries are not better even lower than it. However, on the contrary when nationalism is used as a weapon to fasten the unity of diversity then nationalism can be a power of its own. As happened in Indonesia, nationalism can be the key to diversity in the country. Indonesia which has thousands of islands, tribes, with such diversity of cultures can be broken if there is no sense of unity

between the differences. Therefore, the cultivating of a sense of nationalism becomes very important and effective, especially for the younger generation.

The younger generations intended are those who are often referred to Z generation, a generation that borns and raises in the middle of a digital era, as technology is so much sophisticated, in which they get along very well with the internet and high technology. They are in a direct contact with globalization, thus close to the idea that there is no boundary between one country and another in the cultural context, cultural exchange becomes very common thing. As Waters says, the constraints of geography shrink and the world are more singular and unified [3].

One cultivating efforts of the sense of nationalism is through an art works understanding, it includes an understanding of the background of the works. Nationalism has a long history related to art, since the late 19th century nationalism has become a part of the work of art. Nationalism affects the creation of art [4], and the art works can influence the sense of nationalism. The younger generation can be introduced to works that have meaning about the love of the nation and country, and have a purpose for it. For example, works of dance and painting describe the strengths of local culture, musical or literary works whose lyrics and powerful poems contained about them, as well as instrumental music without lyrics which contain a sense of love for Indonesia. Walter Spies is one of the artists whose works illustrate his love for Indonesia. In this paper analyzes the strong connection between Walter Spies' works with Walter Spies' love for Indonesia, as well as Spies' contribution in the development of art in Indonesia.

This research is important to do as efforts to strengthen the unity of the country, especially the state of Indonesia. Because until now there are parties who try to weaken the unity of the state of Indonesia, therefore critical to change the situation by strengthening unity through the national sense of planting. Research on art work is often considered as less important and crucial, especially in the context of state problems. However, through art can teach even be a media for humans to do contemplation on important things, in this research that is related to a sense of nationalism and love for the country. Indeed, the cultivation of a sense of love for the nation and state can be done through an in-depth analysis of the art works, in an effort to learn, to do contemplate, and to take precious things from it.

Phases which are done by searching for examples of art works that have a sense of love for Indonesia, in this article, the art works selected are the work of Walter Spies, then do analysis with the point of view of musicology, history and semiotics, and draw conclusions to get a comprehensive understanding of the works. This research is limited to the situation problem in Indonesia. Indonesia that has many islands, tribes, and religions has specific problems and certainly different from other countries.

By analyzing the art works of Walter Spies, can be a learning and become contemplation to move the sense of nationalism of Indonesia. Actually, a foreigner, the expatriate with extraordinary artistic ability, willingly left his homeland to live and settle in Indonesia, work and contribute in developing the traditional arts of Indonesia. It can be analyzed through the meaning behind his works and also by exploring the journey of his life.

The next section discusses about the relevant literature and research, the method used in this study, followed by a discussion of the life journey of Walter Spies, his contribution to the development of art in Indonesia, as well as the discussion of his musical analysis describing the love of Spies in Indonesia.

2. Literature Review

The main literature study used in this article is a collection of works by Walter Spies assembled by Rhodius and John Darling. This book is a catalog of exhibitions of paintings by Walter Spies and Balinese painters at the Tropical Museum Amsterdam [5]. In this catalog Rhodius and Darling also wrote a complete biography of Walter Spies. The book is used as a reference on Walter Spies' life background while in Bali, as well as the background in his paintings. The similarity with this research is to discuss about the works of art from Walter Spies, especially on his paintings, as well as the life of Spies in Bali. The difference with this research is that there is no analysis about his musical works, nor the absence of semiotic point of view about the love of Spies in Indonesia

Thus, similarly to Tan Thiam Kwie's book: *Celah-celah Kehidupan San Maestro Pendidik Musik Tiga Zaman* [6], a book of research result from R. M. Surtihadi. R. M. Surtihadi is an educator and music researcher who is a relative of the Kraton Yogyakarta family. However, in this book he does not specifically mention Walter Spies and his works, but he talks a lot about the history of Western music at the Yogyakarta Palace and the Yogyakarta Palace Musical Corps under the leadership of Spies.

Another important book for writing this article is *Dance and Drama in Bali* [7]. This book became the author's reference to understand the art in Bali when Walter Spies was there, especially in the development of dance and drama. The thing that makes this book special is that Walter Spies is involved in the writing of this book. Inside the book, there are many artistic photographs describing dance and drama in Bali by Walter Spies, which proves Spies' other artistic talents, that is photography.

Some other articles that are relevant to this article are *Walter Spies and Dresden: The Early Formative Years of Bali's Renowned Artist, Author, and Tourism Icon* [8], about the life of Spies when he was a teenager in German, and the things that influence the his works. This article does not specifically describe the life of Spies in Indonesia, but more on Spies' works, and the background that affected his works which was later associated with his works while in Bali. Another article is *Painting Regional Identities: Nationalism in the Arts, France, Germany and Spain, 1890-1914* [9]. In this article Storm writes that since the late 19th century nationalism has become an important part of the work of art. Moreover, *Nationalism in a Globalized Era* written by Adlai [10], about nationalism in the 21st century.

The above articles and books are helpful to the author as a literature for a deeper understanding of nationalism, the link between nationalism and art, as well as the life and art works of Walter Spies.

3. Material & Methodology

Data

This research was a qualitative research with literature review. The literature review is a study that uses written sources and audio recordings relating to research topics [11]. Sources of data used in qualitative research, namely: (1) written sources; (2) oral sources; (3) historical relics; and (4) recordings [12].

Written data were letters from Walter Spies, and book of "Dance and Drama in Bali" written by Walter Spies and Beryl De Zoete, which were the primary data sources. Followed by examination through secondary sources such as newspapers and published research books, relevant to the topic, as well as oral sources of data from interviews.

Interviews in this study were secondary data, because the interviews were not carried out with primary informant directly related to Walter Spies during his lifetime. However,

the informant who could be found by the writer was *Teguh*, a palace servant who knew the history of music in Yogyakarta Palace (which was descended from one of the players in Yogyakarta Sultanate Music Corps led by Walter Spies), and *Waryadi*, son of *Raden Rio Suryowaditra* who next had the title of *Raden Lurah Regimentsdochter II* which was the *Kapel Meester* (concert master) of Yogyakarta Sultanate Music Corps in Yogyakarta Palace. As well as some other informants who provided information that was very helpful in this research.

Historical relics included the Spies' dwelling in Yogyakarta, namely in *Dalem Jayadipuran*, housing complex belonged to the family of *Jayadipura* (in this time became the Office of Historical Studies and Yogyakarta Traditional Value in Brigjen Katamso Street). Shed of *Mandhalasana*, place of Walter Spies and orchestra players played music in the Yogyakarta Palace. As said by *Ki Sabdacarakatama*, *Mandhalasana's* shed was the place of *Sangkabawa* palace servant (the flute/trumpet), and *Musikan* palace servant, the musicians of the palace played the music of the time [13].

While the audio recording of a compact disc titled Spies, which was a collection of works of some composers who used the idiom of Bali. The data used in this research was one of the songs (for piano instruments) in the compact disc titled *Bime Krode* by Walter Spies.

For analyzing these data required a theoretical basis as a tread. The theoretical basis was broadly classified into three main points. First, to observe Walter Spies' life history and his involvement in the development of art in Indonesia was used historical approach; second, to analyze *Bime Krode* song by Walter Spies used a musical approach, while to understand the background about the love of Spies in Indonesia, as well as the reason behind the creation of his musical work by using *gamelan* idiom used semiotic approach.

Methods

In an idealistic way, a research used a combination of literature and field research, or with an emphasis on one of them [14]. However, as this study discussed about Walter Spies who lived in the past (1895-1942), and people who had worked with Spies in the Yogyakarta Sultanate Music Corps in the Yogyakarta Palace had all passed away. Thus, this research more emphasized on literature research. The method used in data collection, namely: (1) Literature Review; (2) Field Observation; and (3) Interviews with informants.

This research begun with the examination and collection of written data sources, in the form of letters, pamphlets, and books written by Walter Spies which was the primary data source. Followed by the examination through secondary sources such as newspapers and published research books, for which the data were organized and classified.

The next phase was interpretation that included analysis and synthesis of the data presented. From this phase, it was hoped to be able to explore the facts that had occurred in the past, and could be found important points in the life journey of Walter Spies related to his art works and his love for Indonesia, to be reconstructed in a scientific writing.

4. Results and Discussion

Result

The Life of Walter Spies and His Contribution in the Development of Music in Indonesia

Walter Spies was stated as one of the artist public figures who gave greatly contribution to the development of art in Indonesia, especially in Yogyakarta and Bali. He was a musician, painter, choreographer, and also a curator. Until now Walter Spies had been known as a versatile artist with a wealth of work that included dance, painting and

music, as well as a person who studied archeology, anthropology, botany, and entomology [15].

Walter Spies was born in Moscow, Russia, on September 15, 1895, his father was a German diplomat who was deployed in Russia. Art and nature were things that could describe Walter Spies. From childhood, music and went to concerts was an important part for kids from the Spies family. Besides that, love of nature and interest in the science of nature attached to him. Rhodius and Darling wrote in his book, *Walter Spies and Balinese art*, that the key to understand Spies was: the love of nature was the dominant element in the life of Spies [16].

When Spies attained military age in 1915 he was captured by Russian soldiers and sent to a camp in *Sterlitamak* in the Ural Mountains. Although was not able to leave the remote village of the Urals, but Spies's life was not limited to prison, he worked for local farmers and carpenters, and studies folklore and folk songs there. Those years really gave a deep meaning to him. In this place, among the humble lives of the Urals, Spies found his own identity. In the camp, Spies was able to paint, and he changed his style, from the high technology style he had seen and learned in *Dresden* turned simpler, with more grounded themes [17].

Another event which determines his career was his visitation to the Colonial Institute, now *Tropenmuseum* (Tropical Museum) in Amsterdam, where he saw works of Indonesian art imported from the Dutch colonies and linked them in his own mind to the theme of nature and a slightly surrealist construction which had embedded in him since his isolation in the Ural Mountains [18]. Spies visited the Colonial Institute, now a *Tropenmuseum*, for hours looking, watching, and admiring the paintings [19]. That matter that opened the horizon of Spies and brought himself to go to the East.

In a letter addressed to Jaenichen, his friend, Spies stated that as long as he spent several years in the Ural, learned, felt, and knew how real life should be, it was not impossible to feel like returning home when he lived in Europe. However, something inside him felt something was wrong, He preferred to get out of all the life he was living, the people he had known, and tried to find a 'new home' for himself [20]. Spies then decided to leave Europe and sailed to Java.

In his diary he wrote, "I then decide to go somewhere, anywhere, to a distant land, and after a challenging and heavy journey as a sailor on a cargo ship I arrive in Java, where I decide to jump off from the ship!" [21]. The first Javanese land he visited was Bandung, in October 1923, where he worked for a pianist in a cinema some time, but he did not feel at home and decided to move to Yogyakarta. In Yogyakarta, Spies directly captivated by Javanese music (*gamelan*), and by chance Spies asked the Sultan of Yogyakarta to lead the musical corps in Yogyakarta Palace.

During his life in Yogyakarta, Spies had joined the *Societeit de Vereeniging Orchestra*. *Societeit de Vereeniging* was a recreation building built by European groups in Yogyakarta. The presence of an orchestra was necessary for entertainment and dance entourage. *Societeit de Vereeniging* Orchestra was once led by Attilio Genocchi (the Italian) and Carl Gotsch (Austrian) [22]. Carl Gotsch was the one who invited Walter Spies to join.

Based on Spies letters addressed to the Gotsch family, Spies told that his coming to Yogyakarta to meet someone, not because of the call or invitation of the Sultan [23]. The beginning of the arrival of Spies to Yogyakarta in early November 1923, namely to meet a singer, Mrs. Maria Sitsen-Russer. Spies' musicality in piano playing soon took place in Mrs. Sitsen's heart, and then Spies was asked to teach pianos for the Sitsen family's children. They even held a concert with a very satisfying result. In a short time, the name of Walter Spies soon revolved among music lovers in Yogyakarta. Then, Carl Gotsch

came and offered him a pianist position in *Societeit de Vereeniging* [24]. For some time Spies was playing the piano in the *Societeit de Vereeniging* Orchestra.

In certain time, Walter Spies visited the palace at a banquet event. He was so fascinated by the sound of *gamelan* sounds. Spies' admiration seemed to attract the attention of Sultan Hamengku Buwana VIII. From the Sitsen family, it was known that Spies was a talented musician. In fact, the Sultan was looking for a conductor to take over the orchestra of his palace, which at that time received less attention. He sent K. R. T. Jayadipura to offer Spies as *Wedana Musik* with a salary f. 100.00 a month [25]. At that time, Spies used to get f. 1000.00 per month from playing in *Societeit*, but he preferred his new job. So officially since January 1, 1924, Spies held the leadership of the Yogyakarta Palace Orchestra [26].

Spies worked in the palace for four and a half years, the Palace Music Corps which was originally lacking the quality of an orchestra that was able to play the repertoires of Beethoven, Bach, Mozart, Haydn, and Mendelssohn quite well (interview with Waryadi, son of Raden Rio Suryowaditra, concert master of Yogyakarta Sultanate Music Corps in Yogyakarta Palace, 28 April 2018). While in Yogyakarta Spies lived in *Dalem Jayadipurana*, a housing complex belonged to the descendants of the Jayadipura family. Jayadipura was the son-in-law of Sri Sultan Hamengku Buwana VII, he was also known as a versatile artist and also an architect (interview with Teguh, a palace servant of music department in Kraton Yogyakarta, 11 Mei 2018). His knowledge, skills and expertise in art were not limited to one or two art areas, but very large [27].

During that time there was much talk between Spies and Jayadipura, each of them added to their knowledge. Spies enriched his knowledge of the palace music, while Jayadipura also studied painting under the influence of Spies, he produced highly suggestive landscape paintings [28]. Spies also made transcripts of *gamelan* music into beam notation (Western notation) [29].

Spies put a great interest in Javanese culture, especially the *gamelan*. In Yogyakarta Palace, there were still some Spies manuscripts that made *gamelan* notation into musical form for piano [30]. For several years of his life in Yogyakarta Spies trained the Yogyakarta Palace Orchestra and continued to study the Javanese *gamelan*, Spies learned to play all the musical instruments of the *gamelan*. In his short time in Yogyakarta, Spies also had the opportunity to do musical experiments, combining Indonesian and European music (*gamelan* and piano). In one experiment in Pakualaman, Spies made a show. He tuned two pianos with a Javanese system suit and made a show with two singers (*sinden*) [31].

After his contract as head of Yogyakarta Palace Musical Corps, Spies moved to Bali, an area he had known after several holidays there and had been craving for so long. In Bali Spies specialized its exploration of *gamelan* music and made piano works that were transcripts of *gamelan* music. As a pianist, the name of Walter Spies was well known in Europe as an accomplished pianist, but in Indonesia, especially the name of Walter Spies - or better known to the Balinese in that era as Mr. Tepis (local pronunciation of his Western name) - had a meaning quite different as a versatile artist who took part in the development of modern art in Bali [32].

The birth of modern Balinese painting can not be separated from the role of Walter Spies, and Rudolf Bonnet, a Dutch painter. After visiting and building an intense communication to several local painters, Bonnet and Spies conclude that those painters need a conducive forum where they can develop and explore their art expressions more [33]. Along with Bonnet and Cokorda Gede Agung Sukawati, the Ubud ruler who loves paintings, in 1935 they set up an association for Balinese painters and sculptors, under the

name of 'Pita Maha' [34]. During his life in Bali, Spies loves to explore Bali rural atmosphere in his work of paintings.

One of Walter Spies paintings depicting the landscapes of Bali.



(the image above is a cover of a compact disc containing the work of *Bime Krode* from Walter Spies)

Besides to give contribution of new works and ideas in the world of painting and fine arts in Bali, Spies also raised *Kecak* dance as an attractive performance for tourists. After a few years, Spies lived in Bali and witnessed various forms of performances, he was deeply attracted to a ritual performance that served as an outbreak of disease and a means to get rid of bad forces that hit a village called *Sang Hyang Dedari* Dance.

When in the 1930s the number of foreign tourists increased, Spies suggested that a show intended for tourists [35]. Spies' suggestion was made by *Kecak* outside *Sang Hyang Dedari*, to be seen by tourists at any time. The genre of this composition was first created by dancers in *Bedulu* Village, *Gianyar* Regency [36]. *Kecak* who was a male choir was then worked as a vocal drama Ramayana dance. The development of this *Kecak's* form could be created because of the involvement of a *Baris* dancer named *Limbak* [37]. Until now the *Kecak* dance became the main attraction for Bali tourism.

For about 15 years, Spies lived and worked in Bali until World War II broke out in 1940, and all Germans in the Indies, including Spies, were arrested by the Dutch government for transfer to Ceylon (Sri Lanka). However, unlucky on the way to Ceylon aboard the prisoners were hit by a torpedo of a Japanese warship and drowned [38]. With his departure, the world lost a great painter as well as a musician and a very talented musician.

Song Analysis of *Bime Krode*

Bime Krode is a work of Walter Spies, it is a transcript of *gamelan* played on a piano instrument, this song has 63 measures consisting of three main themes, repeated in the middle of the song, as follows:

- a. Theme I (bar 1 - 6)
- b. Theme II (bar 7 - 11)
- c. Development of Theme I (bar 12 - 19)
- d. Theme III, which is a transition or bridge (bar 20 - 21)
- e. Repetition of Theme I, with rhythm variation (bar 22 - 30)
- f. Repetition of Theme III (bar 31 - 32)
- g. Repetition, Repetition from bar 7 - 32 (bar 33 - 58)
- h. Repetition of Theme II (bar 59 - 63)

Bime Krode

Walter Spies

Molto $\text{♩} = 110$
TEMA I

mf espress.
Ped.
accel.

TEMA II
A tempo

p espress.
Ped.

Development 1st Theme with Sequence

11 **rit.** **A tempo**

p espress.
f

16 **Più mosso** **Vivace**

Ped.

Repetition 1st Theme with Rhythm Variation

21 **Tempo primo**

p espress.
Ped.
più cresc.

26

f

Repetition bar 7-32

31 **Vivace** **Tempo primo**
f *Ped.* * *p espress.* *Ped.*

36 *rit.* **A tempo**
p espress. *f*

41 **Più mosso**

46 **Vivace** **Tempo primo**
Ped. * *p espress.* *Ped.* *più cresc.*

51

Repetition bar 7 - 10

Explanatory Music Notation

Entering Theme I, the song begins with the main theme (bars 1 - 6) which will be the main theme/motif can be found back in the song. The bass melody of the first two bars (bar 1 - 2) is a motif that continues to be repeated with variations and without variations. In theme II (bar 7 - 11) there are melodic differences (in the right-handed game, top melody written with key G) and harmony from Theme I, but the melody on the bass (left-handed game) is a repetition of Theme I. On bar 12 - 19 Theme I is again repeated with the sequence technique on the upper melody, and the variation of rhythm (suspension) on the lower melody (bass). Bar 20 - 21 is a Theme III, as well as a bridge that brings variations of Theme I (melodic variations) to repetition back to Theme I (bar 22 - 30). In this 22 - 30 bar, the top melody is a repetition of Theme I, with the addition of rhythm variations, while the melody on the bass uses the exact same rhythm of Theme I, with sequence variations. Bar 31 - 32 is the repetition of Theme III with the use of precisely same rhythm, but the bass melodies use sequence techniques. Starting from bar 33 to the end of the song, is a repetition of the previous bars. Bar 33 - 58 is a repetition of bar 7 - 32, then at bar 59 - 63 carried out repetition again from bar 7 - 10.

Although in *Bime Krode* there are several variations, but on the whole song there are so many repetition themes, especially Theme I, which directly reappeared. Moreover, almost half of the end of the song is a repetition of the themes at the beginning of the song. So, it can be said that in this work, Walter Spies minimizes complexity, and presents simplicity to the theme repetition.

Discussion

In his music work with the title of *Bime Krode*, Spies tries to transcribe from the *gamelan* into the piano instrument by highlighting elements that are the characteristics of the *gamelan*, the pentatonic scales. There are different elements, rules, and musical concepts between Western music and *gamelan*. Among them are system scale, time element, and notation system.

System scale or tuning on Western music using diatonic system. While the *gamelan* uses the pentatonic system, which is also called pitch. Michael Tenzer tries to find the equation (the height and lower tone are not the same) the slendro pitch in Balinese music with the piano notes, as follows: E-F-G-B-C, or A-B-C-E-F. Tenzer says that some of the tuning *gamelan* can be higher, and in other *gamelan* can be lower [39]. The possibility of a pitch referred to by Spies is the slendro pitch in the Balinese *gamelan*, due to the use of dominant notes, and the scale used in the *Bime Krode* song is in E Major.

The next musical element is the element of time, which is the most basic element in music. The interesting thing between Western musical concept and *karawitan/gamelan* about time element is tempo. The tempo concept in Western diatonic music and the concept of tempo in the *gamelan* at the speed level have similarities, but there is actually one basic thing that is different. The size of the rapidness in karawitan is based on 'taste', while the size of the rapidness in Western music tends to be based on an accurate measure, thus it is more based on 'mind' [40]. Sanjaya explains that it relates to Eastern thought concepts and Western concepts of thought. The Eastern way of thinking relies more on emotion and intuition than on ratios, and emphasizes simple values. While the way Western people think to show clarity, distinction, determination, absolute, and abstract, so that Western human thought is very complex [41].

In *Bime Krode* song, Spies tries to build a bridge to this differences concept, this work as well as Spies' verification, which illustrates that the culture, mindset, and concept of life between Eastern and Western people can be bridged. Can be seen in this musical work using two concepts of culture, as follows:

1. The tone used is the diatonic scales, but dominantly using the tones in the pentatonic pitch (*Slendro*).
2. Instruments used are Western instruments (pianos), although Spies tries to touch the 'taste' of *gamelan* music with the instrument, with the use of rhythm, tempo, and dynamics typically used in *gamelan*. As a note, it is not known in the creation of this *Bime Krode* song, Spies uses piano with diatonic or pentatonic tuning. Because in an experiment on *gamelan* music in *Pakualaman*, Spies tunes his piano with a *gamelan* tuning system.

Semiotic Analysis of *Bime Krode*

Semiotics covers almost every aspect of human life. Relating to art, semiotics is connected to phenomena such as the human response to sounds, forms and words, and how human emotions is to condition such responses [42]. As Susanne K. Langer [43] says that music has aspects of musical elements and is a symbol that can express human life.

Due to in the semiotics of signs or symbols which there is no meaning what it is (denotation), but it contains another meaning behind it (connotation). Connotation enables the development of the sign implementation creatively and more widely, both by markers and sign readers. According to Marianto, interpretation is an essential aspect in the process of giving or obtaining meaning [44].

Walter Spies's work, *Bime Krode* is a musical work for piano instruments that adopt Balinese *gamelan* music, so the form of this music certainly has more meaning than just piano music. Minimum units, or markers, in the arrangement of music are tones. The musical text is composed by combining individual notes to create melody and harmony [45]. A musical work consists of the tones that form a structure and composed into a musical text. The structure formed is a symbol that is in line with the structure that is symbolized.

In semiotic studies, observations are made not limited to text, but also need to be observed from the relevant context. The problem of analysis of the text can not be done without knowing the socio-cultural background of the community or composers concerned.

Identifiable signs of Walter Spies' piano work entitled *Bime Krode* (transcript *gamelan*), as follows:

1. Some of the signs are symbols, the titles given the description of the transcript *gamelan*, obviously indicate Spies's intent to create works that resemble *gamelan*

music; and from the title itself is *Bime Krode*, which in Balinese means *Bima* is raging.

2. Generally, Western music works use diatonic scale. However, in this work Spies uses a different scale, namely pentatonic scale which is the scale used in *gamelan* music. It is an iconic sign. Identifiable iconic sign is auditive iconic (sound form similarity). When we hear or look at *Bime Krode* song, then eventhough the instrument used is piano but as it sounds is *gamelan* music. Because the structure that is arranged to resemble the musical structure of *gamelan*.
3. In the notation below, which is a piece of the *Bime Krode* song (bar 59 - 63) can be observed more obviously the auditive icon that appears. The musical structure of this piece of song has elements in Balinese *gamelan*. Can be seen from the rhythm, melody, and harmonies, Spies only uses certain tones that are characteristic of the Balinese *gamelan*. It uses a pentatonic scale, different from the diatonic scale.

Bar 59 - 63

4. In the notation below (bar 16 - 22), which is also a piece of the *Bime Krode* song, there are other auditive icons that are typical of the Balinese *gamelan*. Namely, the use of coma and General Pause in the middle of a song; with the increasingly loud of dynamics (crescendo) suddenly the music stopped (*pause*).

Bar 16 - 22

5. There are other signs related to Walter Spies musical work, but outside the musical structure, which is related to the creation of Walter Spies's work and life. This sign can be identified as an indexical icon. From his childhood, Walter Spies

likes things close to nature, his love for nature is the dominant thing in his life. It is mentioned in the letter that he wrote, Spies stated that his love and passion for the science of nature encompassed his whole life [46].

Spies likes to travel and visit various places, but on his first visit to Bali he feels Bali is the place he coveted. This is probably because Balinese society is still very close to nature, and still holds tradition strongly [47]. His paintings describe the nature of Indonesia, especially the scenery of Bali's natural atmosphere.

Spies is also fascinated with Balinese *gamelan* music, it appears in the creation of his musical works, including his piano work entitled *Bime Krode*. Indexical signs indicate a causal relationship, the above explanation states the reasons and causes of Walter Spies to make a musical called *Bime Krode* is due to the admiration and love of Spies on the life and culture of the people of Bali, especially *gamelan* music.

6. Other indexical signs that can be seen is about the life of Spies in Yogyakarta. Before stays in Bali, Spies spends several years in Yogyakarta, then moves to live in Bali. An interesting story in Yogyakarta is when Spies is given an offer to join the orchestra of the Yogyakarta Palace. Although Spies originally earns much more than his previous job as a piano player in Societeit, but he prefers a new job in the palace. Apparently it is because he socially can interact with the Indonesian people, namely the palace *ndalem*. In addition, he can learn more and explore about the culture of the Palace. Among them are his discussions with *K. R. T. Jayadipura*, as well as his musical experiments in *Pakualaman*.

In a note about the life of Walter Spies which is interesting is that Spies is a very close figure to the arts and nature. In the journey of his winding life, his adventures to various places and countries, stop and mingle with indigenous people who live traditional life and culture, later Spies finds his identity and personality with nature and simplicity. Apparently it is one of the reasons for the love of Spies in Indonesia. Indeed Indonesia, especially Yogyakarta and Bali in the era when Spies stops and settles, surrounded by the beauty of nature, the richness of art and culture, and still very simple.

5. Conclusion

Nationalism in general has a connection with a particular country or ethnic group. In this research, nationalism is explained more broadly, that is a deeply love of a certain country that is influenced by the background in one's life, which is contained in the works produced during his lifetime. Walter Spies is a German bloody person who was born in Russia, showing his great love for Indonesia. It is illustrated through his understanding and contribution to the art and culture of Indonesia, his artworks, and his efforts to bridge two different cultures, namely Eastern culture and Western culture.

From the analysis and discussion that has been presented about the works of art from Walter Spies, can be seen elements that appear in his musical works using *gamelan* idiom, paintings depicting the nature of Indonesia, as well as his concern for the development of painting, fine arts, and tourism in Bali. It can be seen that Walter Spies is quite affected, inspired, or even wants to show his concern and his love for Indonesia. Thus, it can be concluded that Walter Spies has a great love for Indonesia, and poured his love on his artworks.

It is expected by studying the work and the background of Walter Spies's works can be a learning process, even contemplation for the Indonesian people. In order to

appreciate the richness of nature, art, and culture of Indonesia, and strengthen the sense of love and pride in the country, and create a strong desire to always keep the nation and state.

However, due to the limitations of the researcher, the results of this study have not been comprehensive about Walter Spies, other Walter Spies works, or the works of other artists in the Walter Spies era. There is also a lack of in-depth research on the influence of Walter Spies' works that show the love of Indonesia more broadly and concretely, related to the sense of Indonesian nationalism. Thus, it is expected in further research to investigate more about it.

Understanding the historical background and analyzing the work of art will obtain valuable learning process, which can be used as a material for meditation and contemplation. By knowing the artists who are not Indonesian nationals also deeply admire and appreciate the traditional art of Indonesia, it is expected to remind the Indonesian people, especially the younger generation to be able to return proud and more appreciate and conduct the development and exploration of the wider arts of Indonesian tradition.

This research can be continued with other studies that reveal the meaning of other works of art, especially works that can inspire a sense of nationalism, as well as works that can provide a positive learning for life.

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AN AXIOLOGICAL ANALYSIS OF MORAL VALUE OF *NENGGO*, A TRADITIONAL SONG OF MANGGARAI, EAST NUSA TENGGARA

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Abstract: *Nenggo* is a traditional song from Manggarai, East Nusa Tenggara. The meaning and value of the lyrics are closely related to all aspects of the life of Manggarai people. The moral value of the lyrics are conveyed through several values including godness value, humanity value, social value, brotherhood value, and harmony value. The unification and implementation of some of these values will affect the behavior or moral of Manggarai people in East Nusa Tenggara.

Keywords: Axiology, *Nenggo*, moral value.

I. INTRODUCTION

The culture of East Nusa Tenggara region is currently experiencing acculturation from various regions in Indonesia, but the proponents of the original culture still maintain its tradition as the characteristic that does not belong to other regions. Manggarai is one of the regions in East Nusa Tenggara that also has its own distinctive characteristics. The cultural diversity is found in various art forms that they have, including literature art (folklore), music (the musical instruments are *sunding*, *gong*, *gendang*, *tambor* and are usually played on cultural occasions), *Nenggo* traditional song, dances (*rangkuk alu* dance and *caci* dance as their traditional signatures) and crafts (*songke* woven cloth).

From those various art forms, *Nenggo* is one of the traditional musical art forms presented in the form of specific lyrics of Manggarai region. Music is one of the communication media consisting of a series of tones, rhythms, tempos, melodies, and lyrics combined and arranged in such a way, so it can be enjoyed by the listeners or art enthusiasts. Even though it is a traditional song, the most important part of *Nenggo* is not the use of musical elements or the arrangement, but the lyrics. The lyrics have to be able to convey the value and to be enjoyed by the listeners.

Generally, art forms, including *Nenggo*, have value and role in all aspects of human life. *Nenggo*, which prioritizes the delivery of value and often uses elusive lyrics in its performance, requires appreciation to review by observing and listening to the overall performance of *Nenggo*.

The value conveyed is to describe unity, solidarity, unity of motion, unity of ideas and views of life; members of the community or family are expected to share the

same view of solidarity and unity, and each person must be aware of the benefits and unity of the family.

One of the main human capitals to be a social being who has moral value. It means that every life must have a positive value. Moral is something that must absolutely attaches to the human. In relation to culture, morality is a product of the culture itself which has different standards according to the prevailing value system. The moral value delivered is, of course, very useful to be a medium to educate the younger generation, either through non-formal or formal education. Therefore, the research question addressed in this paper is related to axiological analysis of *Nenggo* as moral value in life of Manggarai people in East Nusa Tenggara.

II. DISCUSSION

a. *Nenggo* Traditional Song

Nenggo is a cultural heritage in the form of traditional song in Manggarai, East Nusa Tenggara that uses lyrics called *go'et* (expressions of value and meaning) as well as specific tone, and the meaning of the song is both explicit and implicit in the lyrics.

Go'et is expressions, aphorisms, and proverbs in Manggarai language that is deep in meaning and value and used as guidance in human life to live a life based on appropriate norms. These expressions provide Manggarai people with guidance, model, and direction in living their lives. According to Doroteus Hemo, an observer of Manggarai culture, guidance and lesson embodied within *go'et* can be classified as follows. First, it prohibits people and society from doing something against norms, moral and value of life in the society. Second, *go'et* awakens people and society to act, behave, and have an attitude in accordance with the value of life. Third, it acts as religious advice and advice in general as a guidance of a good example. Fourth, *go'et* also serves as a social criticism in the form of satire that is intended as a preventive action to prevent speech, attitude, behavior, and act against norms and values (Deki, 2011: 126).

It is this understanding that makes *Nenggo* performers have to possess a specific knowledge and skill about *Nenggo*, as *Nenggo* is sometimes performed spontaneously. Knowledge of *Nenggo* is the most important thing to consider.

b. The Use of *Nenggo*

It is important to determine the theme or occasion when performing *Nenggo*. *Nenggo* artists are encouraged to be sensitive to the surrounding. The themes can be social, economy, conflict, disaster, livelihood, religion, and brotherhood.

Nenggo can be sung at all Manggarai traditional occasions, even in a person's decease (it can be performed on the third or fifth night after the funeral). In short, *Nenggo* can be done in every Manggarai cultural event, both in mourning situations and in times of joy; individually or in groups, in formal or nonformal situations. Besides the voice of the singer, *Nenggo*'s good quality can be determined by the content/messages that should be meaningful and in accordance with the situation and condition of when *Nenggo* is performed (Nggoro, 2016: 144).

In the moment of grief, the role of *Nenggo* is to entertain (*pande rewo/rame*), to relieve sadness, loneliness, stress, and such feelings. If a child is always crying, then it is necessary to have *dere/nenggo* to lull the child (*pande reni store ata koe*). *Nenggo* can also refine a language that is about to be conveyed to a person/group of people in a certain situation. Through *Nenggo* people can also solve difficult problems, especially those found in kinship relationships of *anak wina* (the man) with *anak rona* (the woman). *Nenggo* can be performed by men or women. The ability to sing properly is indeed necessary. It is not impossible, the good voice of the singer and messages delivered

through the song will be a great opportunity to attract a partner. There is a Manggarai expression '*am ranga da'at, landing co'o keta di'a reweng eme dere*' which means 'let his ugly face as long as his voice is good when singing' (Nggoro, 2016: 145).

c. The Structure of Nenggo Lyric

The understanding of the song structure is the most important thing to take into account for composers or songwriters when writing a song. Song structure is elements related to the music including intro, verse or bridge, chorus, interlude, and ending. The composition of meaningful songs is determined by the structure processing. As a song, *Nenggo* also has a structure that can maximize the delivery of the message.

The lyrics found in the song are what matter the most during *Nenggo* performance. However, along with the development of the era, the arrangement of *Nenggo* is based on the structure of a good song. Here is an example of *Nenggo* that is classified based on the structure of the song;

NEKA

(Lyrics source: Spoken tradition of Manggarai people, Deki:174)

Intro:

Mede péde dise énde lopo muku ca pu'u neka woleng curup

Teu ca ambo neka woleng lako...

Danong tae dise ema lopo nai ca anggit tuka ca lelung

Bantang cama reje lelung...eie..lawae.

Pede dise énde ca dara agu ca adak sanggen

Toe de naun ala tau...

Péde dise ema padir wa'i rentu sa'i néki wéki manga ranga

Eme manga calang...com bantangm mo...

Gula mane hitus kali tombo'd ai lorong hitus adak dite ta

Lawa'eeee....eieeee....

Verse/Bridge:

Manik mata woko lonto cama manik keta lelon woko lonto leok

Wan koe etan tu'a, énde-éma ase-ka'e ngasang weta agu kesag ta

Wa natas sanda cama mbata, danding sae agu caci

Manik laing no...ooo..

Chorus:

Neka....neka koe okes sangged péde dise émpo
Neka....neka koe ta...oe lawa'eeee
Neka....neka koe okes sangged péde dise émpo
Neka....neka okes ase ka'e so....
Boto koas neho kota'mo....boto behas neho kena'mo...
Saung bembang'n eta, wake calér'n wan
Wan ta...ca tite ta...uuuu...ole lawa'eeee...
Mai bantang'd go...ca tite ta...uuuu....ole lawa'eeee eie..
Mai bantang'd go....

In English, the song can be roughly interpreted as follows.

DON'T

Intro:

It's been so long since the ancestors said, those coming from the same family Don't speak differently

Don't walk in different path...

The grandfather has said, one heart, one body

Come together and invite all ... eie ..people..

Mama has said, one blood, one tradition

Killing each other is not nice to look at

Dad has said, to sit face to face, to meet

If there's a mistake ...it's better to talk about it...

That's what we're talking about in the morning until afternoon because that's our custom

...

People ... eieeee

Verse / Bridge:

It's beautiful to sit side by side

To sit in a circle
From the youngest to the oldest, fathers-mothers
Brothers-sisters, brothers and sisters-in-law
Keep our Natas, Sanda, Mbata, Danding and Sae
how beautiful....

Chorus:

Don't ... don't ignore all the wisdom of the ancestors
Don't don't ... oh my people
Don't ... don't ignore all the wisdom of the ancestors
Don't don't throw away your sisters ...
Let's not fall like stones that have been piled up ...
And don't let go like a fence
Like a leaf that fly above, the roots that cover
Deep down below
Unite us ... people ...
Come and talk... we are united people
Come and talk

The lyrics used in *Nenggo 'Neka'* by Nanna Jemarut use *go'et* that has existed since a long time ago and has been passed on to the current generation. *Nenggo* was born at the time when oral literature began to fade away in this modern era. This song also answers the problem of Manggarai people which is exposed to various social conflicts, especially disputes that threaten the brotherhood relationship.

In addition to the *go'et* or lyrics written on *Nenggo 'Neka'*, other *Nenggo* lyrics and their explanation will be described in the following paragraphs.

Lyrics 1

Reme bokn toko boleke loke, moron, te tomor mori mowo
Reme bokn toko boleke loke, moron, te tomor mori mowo
Reme bokn toko boleke loke, moron, te tomor mori mowo
Reme bokn toko boleke loke, moron, te tomor mori mowo

The lyrics definition is, at the time when your are happy, your life is prosperous and full of enormous wealth, you know nothing about your God (you are lost and immersed in the pleasure and wealth). While you are experiencing happiness, growing and not lacking of anything, you do not know about your God.

There are some meanings that can be interpreted from this *go'et*. First, we should not get deceived and drowned in the pleasure that we have until we forget the God. The pleasure and wealth in this world are temporary and relative. Second, we are encouraged to be grateful for all the love and grace that God has given. There should be a balance between prayer (*torok*) and work.

Lyric 2

Ouooo Ouoooo

Rai Ati, racang rak

Eiiee eiee Lawa ya...

Rai Ati, racang rak

The lyrics definition is it is important to train the mind, will, feelings, wants, dexterity, skills and expertise. In other words, the lyrics encourage us to train and develop all the potentials and resources that we have.

The meaning of this *Nenggo* contains messages and advice delivered to children and family members so that they work hard and struggle wholeheartedly. This advice aims to encourage children to do whatever work given to them and do what becomes their responsibilities, love their work and try to take a good example from what their parents have shown, and develop their will to provide their needs. In addition, this *Nenggo* motivates people to always work diligently and utilize all the potentials that exists within themselves in order to be independent, be initiative and creative and able to overcome the challenges. Through constant practice and hard work, children or future generations can overcome challenges of life, be more and more mature in many ways including thinking and acting.

Lyric 3

Nggoes wale oe, inggos wale io

Sanged Lawa E...

Nggoes wale oe, inggos wale io

Wan Koe Etan Tu'a aeee a....

The lyrics definition is it is important to be polite, humble, and to respect and appreciate each other. This *Nenggo* contains a lesson aimed to all members of the society (*pa'ang olon-ngaungn musin, wan koe-etan tu'a*) to behave, act, and be polite in maintaining relationship and be cooperative with others. *Nenggo* that uses these lyrics has

deep meaning, as it becomes the norms in the society to avoid doing things and having attitudes against the norms of manners. In addition, the lyrics also raise awareness that every member of the community (*lonto ca golo, ka'eng ca beo*) knows how to respect others and appreciate the dignity and equality of others.

Lyric 4

Neka bike ca lide, neka behas ca cewak

Ei e Lawa ya....

Neka bike ca lide, neka behas ca cewak

Ei ee Lawa ya pinga di'a sina ei eeee

The lyrics are defined as an expression of hope that human life in society remains one, whole, unified, and harmonious. The lyrics contain hope that guides people to maintain, nourish, and nurture unity, wholeness, and harmony in life. There are three meanings that can be interpreted from this *Nenggo*. First, it displays the idea of unity that keeps people out of the danger of disunity. Second, it makes people aware that unity is something that is fought for, and it must be nurtured, and guarded. Without unity, it is difficult for humans to work together as brothers, to build good relationships and be close to others. Third, if unity is well maintained and preserved, harmony and tranquility can be realized in togetherness *lonto ca golo, ka'eng ca paro* (living in communal fellowship).

d. Axiological analysis of *Nenggo*

Some of the common value found in culture and tradition of the society (including value of *Nenggo* in Manggarai) is related to one another and cannot be separated.

1. Godness Value

Godness value, philosophically, is related to religious value, which is generally holy. It means that holiness is an important part of the Godness perspective (Bartens, 2002: 123), so Godness value always involves absolute objects, and is only found in the religious field.

The Godness value can be measured by taking into account the religious facts of society, which is according to Van Peursen, the facts have their meaning from intersubjective conversations. It means that facts can only be clearly seen in the context of society or special culture, namely the culture of society. Facts cannot be separated from the type of language that refers to the facts, so that facts can only be seen in the diversity and nuances of the language usage, namely the human behavior. The Godness value, or what can be called as holy value (value of good manner), only appears in humans who want to go to the absolute object through the fact of the religiosity of society, so that it does not depend on the dimension of space and time. There are two feelings that always arise in the Godness value, namely blessedness and hopelessness. These two feelings are indeed opposite, but they are a mirror, as well as a measure of human's closeness to the "Holy One". The elements that have always existed and become a measure in the effort to uphold the Godness value are believing or not believing, worshiping or not worshiping, praising or not praising, and bringing or not bringing the victim. Godness value, in general, is actualized in the form of prayers.

One of *Nenggo* elements is the lyrics called *go'et*. Besides the *go'et* found in *Nenggo 'Neka'*, these lyrics are one example of a special *go'et* related to Godness value, "*Reme bokn toko bolele loke, moron, te tomor mori mowo*". The definition of the lyrics is at the time when your life is happy, prosperous, full of enormous wealth, you know nothing about your God (you are lost and immersed in the pleasure and wealth). While you are experiencing happiness, growing and not lacking of anything, you do not know about your God. There are some meanings that can be interpreted from this *go'et*. First, we should not get deceived and drowned in the pleasure that we have until we forget the God. The pleasure and wealth in this world are temporary and relative. Second, we are encouraged to be grateful for all the love and grace that God has given. There should be a balance between prayer (*torok*) and work.

2. Humanity value

Humans, through epistemology, are driven to always question their knowledge. Epistemology also questions the criteria of the certainty and validity of its knowledge. In addition, it is also arisen that knowledge belongs to human. This statement wants to affirm that it is not the intellect or ratio that counts, but it is the human who knows; it is not a ratio that thinks, but it is a human who thinks through his ratio for humanity. Van Peursen, in his view of culture for humanity, affirms that the culture to humanity is an absolute truth to know. The assertion is clear when it says that culture is a part of humanity. The new human will find the culture, when he sees this world in the spotlight of the plan of human existence. Van Peursen's view is seen in the culture of the society, so it is important to understand his thought to reveal the value of humanity in the cultural knowledge of the society.

Humanity value is a principle and benchmark that can be developed through the truth of the knowledge of the society culture, which is generally born as a realistic culture. This very realistic and empirical culture is the work of human for humanity. The reason is that, the entire culture created by human being is in fact intended for the survival of human life and nature in general.

. One example of *Nenggo* lyrics that are closely related to humanity value is "*Rai Ati, racang rak*"; The lyrics mean it is important to train the mind, will, feelings, wants, dexterity, skills and expertise. In other words, the lyrics encourage us to train and develop all the potentials and resources that we have. The meaning of this *Nenggo* contains messages and advice delivered to children and family members so that they work hard and struggle wholeheartedly. This advice aims to encourage children to do whatever work given to them and do what become their responsibilities, love their work and try to take a good example from what their parents have shown, and develop their will to provide their needs. In addition, this *Nenggo* motivates people to always work diligently and utilize all the potentials that exists within themselves in order to be independent, be initiative and creative and able to overcome the challenges. Through constant practice and hard work, children or future generations can overcome challenges of life, be more and more mature in ways including thinking and acting.

3. Social Value

Value is a reflection of one's or group's identity. The value arises and develops in line with the development of oneself or a particular group, so to understand the value contained in a culture of a society, it is necessary to understand the culture of the society itself. Value is always placed as true units. These units were originally contained in the order of reality itself, so in terms of the existence, the reality depends on the value.

The essence of a culture of a society or the cultural ontology aspects of society is needed in order to explore the social value contained in the essence of a reality, i.e. society. The goal is to reveal the content value of the society culture.

Nenggo lyrics that describe social value are “*Nggoes wale oe, inggos wale io*”. The lyrics mean that it is important to be polite, humble, and to respect and appreciate each other. This *Nenggo* contains a lesson aimed to all members of the society (*pa’ang olon-ngaungn musin, wan koe-etan tu’a*) to behave, act, and be polite in maintaining relationship and be cooperative with others. *Nenggo* that uses these lyrics has deep meaning, as it becomes the norms in the society to avoid doing things and having attitudes against the norms of manners. In addition, the lyrics also raise awareness that every member of the community (*lonto ca golo, ka’eng ca beo*) knows how to respect others and appreciate the dignity and equality of others.

4. Brotherhood Value

Everything can be meaningful and valuable if it has value. It is not only movable object, but also immovable object that contain high value, which makes them have a price. Every human being does not seem to depend not only on the extent to how the person it, but also on the factor of whether that thing has benefits to humans.

In society, the value of everything lies in its social and cultural life. The value has always been beneficial to humans, both internally and externally. It also what makes the community and the traditions, customs, cultures, religions, and social sense exist until now. It is understandable as the value is addressed to the community based on the application of social and cultural value in all of their social lives.

5. Harmony Value

The cosmological dimension in society emphasizes that nature and its reality are manifested in the form of the whole human being in all dynamic order. Van Peursen (2003: 155) is aware of that, so the culture, according to him, is always associated with humans and nature. Humans recognize culture, know reflection, like to contemplate themselves, and do not easily give up on things happening in their surroundings. Thus, nature is understood by humans to formulate a plan to avoid being controlled by the will of nature. In other words, human humanizes nature, and that, is called culture. Van Peursen's thoughts are the basis for reviewing the value aspects of harmony in the cosmology of society.

Culture is an attempt to humanize nature, in which humans does not consider nature as something else, but something that can help humans to overcome crisis in the midst of the universe. It means that nature is not always a challenge for humans, but it can be a "friend" for humans to answer the challenges of nature. Cosmology like this affirms that supernatural power (God), mountains, lands, and seas are portraits of indigenous people that are visible in one living organism that is interdependent and supports each other. This affirmation reflects the effort to maintain the accordance, concordance, balance, and harmony between human, nature and God.

The lyrics of *Nenggo* that describe harmony and brotherhood value are “*Neka bike ca lide, neka behas ca cewak*”. The lyrics are defined as an expression of hope that human life in society remains one, whole, unified, and harmonious. The lyrics contain hope that guides people to maintain, nourish, and nurture unity, wholeness, and harmony in life. There are three meanings that can be interpreted from this *Nenggo*. First, it displays the idea of unity that keeps people out of the danger of disunity. Second, it

makes people aware that unity is something that is fought for, and it must be nurtured, and guarded. Without unity, it is difficult for humans to work together as brothers, to build good relationships and be close to others. Third, if unity is well maintained and preserved, harmony and tranquility can be realized in togetherness *lonto ca golo, ka'eng ca paro* (living in communal fellowship).

III. CONCLUSION

From the above discussion, it can be concluded that *Nenggo* is one of the cultural identities of Manggarai, East Nusa Tenggara. *Nenggo* can be performed in every cultural occasion and it can be used as life guide of Manggarai people. The use of interesting structure of *Nenggo* lyrics can facilitate the listeners in understanding the moral value of the song, including religious value or Godness value, humanity value, social value, harmony value, and brotherhood value. The unification and application of these values will affect the behavior or morals of Manggarai people.

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Preliminary Study of Zakat Criteria to Enhance Existing Zakat Distribution Methods using 1000Minds

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Abstract: Public awareness on distribution of zakat urges to the transparency of zakat institutions in managing zakat funds. Zakat institutions play an important role to help reduce the poverty rate and to improve the Islamic society economy. However, the uneven distribution of zakat with zakat collection bringing in the dissatisfaction towards the transparency of zakat institutions. Due to the limitations and hardship of earlier methodologies in distributing zakat funds, zakat institutions are facing the surplus of zakat funds that failed to allocate properly. The significant help is required to those in need as zakat able to balance the economy of Muslims and thus improve the well-being of society. The objective of this study is to build a criteria ranking's model to rank potential qualified zakat recipients in terms of eligibility. An efficient ranking system based on the potential criteria to distribute zakat is build using the method of potentially all pair-wise rankings of all possible alternatives (PAPRIKA). This method is applied on the online decision survey implemented through 1000Minds, internet-based software to collect data about the importance points for three criteria which are household income, residential location and household size. The results of the research reveal that household income with weight of 0.669 implies the main criterion to get a higher point in determining the ranking of zakat's recipients. Based on the points for each criterion, a ranking of three criteria is generated. The points generated can be used to determine the status of eligible zakat recipient for further study. The study could assist zakat institutions to distribute the fund properly based on the zakat criteria ranking thus optimized the management of zakat funds.

Keywords: -

INTRODUCTION

Zakat is one of the five pillars in Islam, which is the payment made annually under Islamic Law on certain kinds of property and used for charitable and religious purposes. Zakat is derived from Arabic word *zaka*, which means purification and growth [1]. It is an obligatory to each Muslim who are stable in financial to pay zakat. It is very essential in Muslim community as it assures the wealth is distributed equally to the *asnaf* who deserve to get zakat as stipulated by *syara'*. In Surah al – Tawbah 60 [1], *asnaf* is the term used of person who receive zakat and there are eight groups of people who are entitled to get zakat fund. These eight groups are poor (*al – Masakin*), needy (*al – fuqara'*), manager (*amil* - has right to collect zakat), new Muslims (*muallaf*), slave (*al – Riqab*), the indebted (*al – Gharimin*), Allah's cause (*fisabilillah*) and wayfarer (*ibn sabil*).

Zakat institutions is an intermediate body in managing zakat funds, which includes the collection and distribution of zakat. As zakat plays a role in alleviating poverty and helping the *asnaf* improve their lives, zakat institutions should carry out responsibilities in a transparent and trusty way. Over the past 10 years, the yearly collection of zakat has been increased drastically [2,3]. The effort and the access

provided for paying zakat by zakat institutions contributed to this success. However, there still disadvantages on zakat's distribution. A lot of issues were raised that leads to disputes over the task of the zakat institutions and the process of distribution the zakat fund was questioned by zakat payers [2,3].

The difficulty of distribution process [2,4], the struggling to find asnaf in rural area [5], none of accurate methods to determine the qualified applicants of zakat, the vague benchmark line for asnaf as well as surplus of zakat contributed to the issues that weaken the performance and enhance the inefficiency of zakat institutions [2]. These weaknesses lead to distrust of zakat payers and they tend to pay zakat directly to the asnaf without going through zakat institutions [2]. This misunderstanding would cause more problems in future.

PURPOSE

There are currently no agreed upon recipients' criteria for selecting eligible zakat recipients. This study quantitatively examines the zakat distribution criteria, which then can be applied to the zakat distribution system in fitting the existing methods. Residential location, household income and household size are three criteria that have been selected to be studied. These three criteria were chosen to determine the importance of each criterion over the other criteria. Each criterion was weighted and then be ranked by using Potentially All Pairwise Rankings of All Possible Alternatives (PAPRIKA).

Research Question: Why does a recipient is ranked higher in terms of eligibility than other recipients?

Research Objective: To build a criteria ranking's model to rank potential qualified zakat recipients in terms of eligibility.

LITERATURE REVIEW

Zakat is an obligation of giving a portion of an individual's wealth and possession for charity purposes [6]. Zakat also is defined as a tool for Islam to alleviate the poverty across Muslim society and to maintain the stability of socioeconomic [7]. Supporting the poor and the destitute who are unable to help themselves and alleviating the poverty in Muslim society are the aims of zakat. Also, zakat plays an important role to bridge the gap between the rich and the poor [8]. According to Nazifah [9], the distribution of wealth would minimize the income gap in the Islamic society. Thus, through zakat payment, social responsibility such as sharing one's wealth will help minimize poverty. It has been proven through a research that stated asnaf that have been receiving the aid from zakat institution change from someone who receives zakat to the one who pays zakat [10].

The zakat institution acts as intermediary between the zakat payers and the asnaf. It helps collect zakat on behalf of the government. The zakat institutions were given the authority to distribute the alms to the 8 asnaf of zakat particularly the first three in the group which are the destitute, the poor and the 'amil'. Physiology, safety, self-esteem, social and self-actualization are significant towards zakat institutions as each of those needs is positively related. It gives an insight to the zakat institutions to channel fund in sustainable forms that could assist the recipients in attaining at least a decent life or a minimum level of life quality and thus free them from the chains of poverty [11]. However, the difficulty to identify the entire eight zakat recipients contributes to the problem of effective disbursement [6]. In addition, among reasons put forward are the transparency of the distribution and the choice of recipients does not really according to the eligibility of asnaf [4]. Complaints about the inefficiencies in distribution aspect usually been heard despite of the success annual zakat collection in a huge amount [12]. Other than that, a lot of issues were raised where the distribution of zakat and misled of zakat fund being argued [7]. A very little research on zakat distribution in particular the criteria used for the selection of zakat recipients also the reason of the distribution weakness. Through the study conducted by Ismail & Masturah [13], the inefficiency in distribution is supported by the lower efficiency mean in distribution than in collection function. Thus, the zakat payers reveals that majority of them were not satisfied with the zakat institution management in the distribution of zakat [14].

The problem also occurs in the zakat management when the zakat payers doubt or even do not have any knowledge on the zakat administrators' action [15]. This is because the administration of zakat in Malaysia was inefficient even though zakat information can be obtained easily [16]. Lack of management expertise, lack of commitment, lack of information and legal aspects contribute to failure of an institution [2].

Other than that, attitude of zakat recipients also arose the problem where it demonstrates the carelessness of recipients has leads to the giving zakat money to non-eligible recipients [10]. All zakat collected are not distributed during the same year thus contributes to the gap between zakat collection and zakat distribution [17] and a lot of excess in the collection of zakat was not disclosed in annual reports [16]. As amount received varies from one zakat center to the other and from one state to the other state, problems arise whether the amount received will really help the receiver to make ends meet [18].

Distribution of zakat to the needy will help them ease their burden as it shows a positive outcome on poverty incidence, extent and severity of income [19]. In Islamic point of view, amount of zakat distribution is not specified but rather it is urged to give as much as the collected amount can support to all eight categories with equal share. According to a study, the present amount distributed to the recipient needs to be revised to suit their condition [20]. As living cost has changed due to inflation, this led to the instant zakat distribution enhancement particularly the basic needs. The higher cost of living directly affected the poor. Thus, the aids from zakat distribution is essential to survive for eligibility recipients particularly those who are living in urban area [5]. The poverty rate will decrease and at the same time reflects to the declining crime rate in Malaysia when there is no surplus happening in the society [3].

Therefore, the choice of recipient and amount appropriately given has been an important issue in zakat distribution. A more effective method of assistance is needed to provide a long-term effect that enabled zakat recipients to earn regular incomes and later able to pay zakat [21]. This study proposes to seek an important factor that influence the zakat recipients' eligibility using PAPRIKA.

METHODOLOGY

The PAPRIKA (Potentially All Pairwise Rankings of all possible Alternatives) method is used in this study to establish weights. PAPRIKA has been used widely in different fields such as health-care, management, agriculture and commerce. This study will use PAPRIKA scoring method through the analysis using 1000Minds software because it is user friendly, less complex as pairwise comparison is defined on two criteria and generates individual weights for every decision maker which can be easily combined. Furthermore, PAPRIKA provides robust, clear and easy to follow's survey format [22].

Decision makers are presented with a series of hypothetical choices, each of which involves two criteria which differs in only two characteristics. Each choice requires the decision maker to trade-off one characteristic for the other. Decision makers express an ordinal preference by choosing which of the two criteria should be prioritized.

Central to the procedure are the two computationally efficient processes for (1) identifying all unique undominated pairs, and (2) identifying all implicitly ranked pairs [22].

Identifying all unique undominated pairs

For a value model with n criteria and y categories on each criterion, Equation (1) gives the total number of undominated pairs of degree z ($z = 2, 3, \dots, n$) including replicas, denoted $N(n, y, z)$. Equation (2) gives the number of these pairs of degree z that are unique (excluding replicas), denoted $U(n, y, z)$.

$$N(n, y, z) = {}^n C_z (2^{z-1} - 1) ({}^y C_2)^z y^{n-z} \quad \text{(IV)}$$

$$U(n, y, z) = {}^n C_z (2^{z-1} - 1) ({}^y C_2)^z \quad \text{(V)}$$

where ${}^n C_z$ is the number of combinations of the n criteria taken z at-a-time, and ${}^y C_2$ is the number of combinations of the y categories for each criterion take two at-a-time [22].

Identifying all implicitly ranked pairs

While the unique undominated pairs of the value model are being identified (beginning with the second-degree pairs and progressing to successively higher degrees), and after a given pair has been ranked by the decision maker, all pairs implicitly ranked as corollaries of this and other explicitly ranked pairs are identified (and discarded). This is done by using two tests.

First test

This test involves testing for the existence of a feasible solution to a linear program comprising:

- i. the pre-determined category rankings on the criteria
- ii. earlier explicitly ranked pairs
- iii. a hypothetically ranked pair corresponding to the undominated pair in question, ranked as LHS>RHS (if no feasible solution exists, the pair must be ranked as either LHS<RHS or LHS=RHS, which implies it has been implicitly ranked and so can be discarded)

Second test

This test is performed for a feasible solution to the same program except the undominated pair in question is hypothetically ranked as LHS<RHS (instead of LHS>RHS). If no solution to this second test exists, the pair must be ranked either LHS>RHS or LHS=RHS which implies it has been implicitly ranked and so can be discarded. The testing process is repeated until all undominated pairs have been ranked either explicitly by the decision maker or implicitly as corollaries [22].

The research activities are divided in 4 phases as follows:

Phase I : History of Zakat's Applicant

36 zakat applicants were involved in this phase where they had applied for zakat and had received zakat. A form provided by Zakat Department of UiTM Kedah has been used to sort out the criteria needed to identify the eligible zakat recipients.

Phase II : Identification of Criteria

According to zakat applicants' answers, some criteria are sorted out to be matched with the criteria that have been used in previous study. The criteria been listed out and three criteria were identified as reviewed domains to be judged by invited participants. These three criteria which were chosen as the main characters of this study because the selected criteria have been studied and used by Department of Statistics Malaysia (DOSM) [23] to provide a report of household income and poverty in Malaysia for every two years.

Phase III : Criteria for Consensus

A total of 303 lecturers were invited by e-mail to participate in this study. Members were chosen to represent economy expertise, public policy expertise and different disciplinary backgrounds. The important factors for the consensus process and prioritized selection of zakat criteria were residential location, household income and household size. All these criteria were then weighted in the decision making. A discrete choice experiment using 1000Minds was applied to explore the relative weightings for each criterion. With 2 alternatives under residential location, 11 alternatives under household income and 3 alternatives under household size, the 1000Minds software produced 66 hypothetically possible

questions to be compared. The 1000Minds software uses their mathematical algorithm PAPRIKA (Potentially All Pairwise Rankings of All Possible Alternatives) to construct relative weights for each zakat recipient's criteria.

Phase IV : Consensus Process

Discrete choice experiment survey applied the potentially all pairwise rankings of all possible alternatives (PAPRIKA) method as implemented by the 1000Minds software. This method and software have previously been used in area of development of remission for gout criteria [24], determination the set of tests for osteoarthritis [25] and cloud computing area [26].

The PAPRIKA method begins by identifying all pairs of hypothetical zakat applicants defined on two criteria at a time that involve a trade-off. Each responded participant is repeatedly presented with pairs of zakat applicants in random order and been asked to select who they think should be prioritized to get zakat. An example of a pairwise-ranking question shown in Figure 1. Each time the participant ranks a pair of applicants, all other hypothetical applicants who can be pairwise ranked via transitivity are identified and eliminated from the survey; for instance, if a participant prioritizes applicant A over B and then prioritizes B over C, then by transitivity A is prioritized over C (and so the method would not ask a question related to this third pair of applicants) [27].

The procedure for eliminating potential trade-off questions ensures that the number of questions a participant is asked is minimized. However, in the process of answering a relatively small number of questions, the participant pairwise ranks all hypothetical applicants differentiated on two criteria at a time, either explicitly or implicitly. From the participant's explicit pairwise rankings, the software uses a mathematical method based on linear programming to derive weights for the criteria and the levels within each criterion [27]. These weights are reported at the individual participant level and also averaged across the group of participants.

FIGURE 1. Example of a pairwise-ranking question

RESULTS

The survey was completed by 53 participants which equal to 17% response rate who each required to answer 20 pairwise-ranking questions on average, taking 10 minutes in total. The mean weights from the discrete choice experiment are reported in Table 1, where the bolded values sum to one.

Three criteria and their levels (reported in Table 1) were specified for the discrete choice experiment. These three criteria were weighted and then be ranked by using Potentially All Pairwise Rankings of All Possible Alternatives (PAPRIKA).

TABLE 1. Criteria used in the discrete choice experiment and the mean weights

Criteria	Mean weights
Residential Location	
<i>Urban</i>	0
<i>Rural Area</i>	0.09
Household Income (RM)	
<i>5000 and above</i>	0
<i>4500 - 4999</i>	0.07
<i>4000 - 4499</i>	0.12
<i>3500 - 3999</i>	0.16
<i>3000 - 3499</i>	0.22
<i>2500 - 2999</i>	0.28
<i>2000 - 2499</i>	0.34
<i>1500 - 1999</i>	0.42
<i>1000 - 1499</i>	0.49
<i>500 - 999</i>	0.57
<i>499 and below</i>	0.67
Household Size	
<i>1 - 3</i>	0
<i>4 - 6</i>	0.13
<i>7 and above</i>	0.24

From Table 1, each level in each criterion showed the mean of participants' preferences in deciding zakat recipients. Participants tend to choose the rural area than urban area when it does involve the living area. The income range of 499 and below has a highest mean weight while households that seize the income of 5000 and above are not entitled to receive zakat. When it is about family size, the bigger household size, the higher chance to become eligible to have the potential to get zakat fund.

TABLE 2. Relative Importance of Criteria (mean weights)

Criteria	Household Income	Household Size	Residential Location
Household Income		2.8	7.4
Household Size	0.4		2.7
Residential Location	0.1	0.4	

Comparison between two criteria (Table 2) showed that household income is 2.8 times more important than household size while when it was compared to residential location, it is 7.4 times important. The household size was chosen as better criteria to look for compared to residential location as its relative importance is higher.

TABLE 3. Criterion Rankings

Criteria	Ranking	Criterion Weight
Household Income	1st	0.669
Household Size	2nd	0.241
Residential Location	3rd	0.091

Based on the results from Table 1, it is clearly reveals that household income is in the first ranking as its criterion weight is 0.669 followed by household size in ranking number two with 0.241 criterion weight and residential location is in third ranking.

DISCUSSION

Based on the statistics reports [23] and previous study by Fuadah [5], preliminary zakat criteria are proposed, which are residential location, household income and household size. All these three criteria were weighted to produce a ranking as a conclusion of judgement by UiTM Kedah' lecturer from various department. It then can be suggested as a guideline to help zakat institutions to do their task in distributing zakat fund.

Although these criteria were identified as factors that determine the eligibility of zakat recipients, there is an important lack of consensus concerning the importance for each criterion. It means these criteria should indicate the range for the bottom line as a benchmark to define the status of zakat recipients. A key issue for benchmark line considerations is there is no accurate guidelines to be executed

to ease zakat institutions distributing zakat. Thus, it enhances negative comments about their duty questioning their integrity in carrying the mandate entrusted.

Through this study, the 1000Minds exercise showed a clear preference of household income. Due to the structural nature of the discrete-choice experiments as implemented in 1000Minds, household income would be expected to have higher weighting compared to residential location and household size. However, if there are more criteria in the study, it could change the weight of household income. But, this criterion alone has a big impact on the status of household thus it is stated as the one of the criteria that contributes to selection of zakat recipients.

According to 2016 poverty report of DOSM [23], there were still family in rural area that has income below 499 per month. Far from the facilities and technologies, participants prefer those are in rural area to be prioritized compared to those in urban area. As the national poverty line was at RM810 in 2014, zakat is one way to reduce the burden of poverty among people in rural area. Furthermore, the price of basic needs is at the same level throughout Malaysia, this leads to unbalance group among the citizen of Malaysia in term of economic proportion. This is the cause of the importance of balance zakat distribution among people in urban and rural area. There must be a clear and precise national zakat recipient line to help those who are in needs. Therefore, participants consider the people in rural area need helps from zakat institution so that they are not left out. It should be noted that the selection of rural area is closely related to household income as there were people support their life with income below than RM500.

As reported by the previous study Fuadah [5], it is so obvious that household with seven and above need more attention from zakat management. This is due to the amount of zakat provided was still not enough to cover the whole family members compared to those who has less family members. According to the annual expenses provided by the government, the expenses for head of household is about RM9000 per year which means RM750 monthly but because of the inefficient of the distributed zakat, RM750 is provided for the whole family. It is not fair for the big size of household receive the same amount as the less one and it produced dissatisfaction among zakat recipients.

The 17% response rate of this study is very low, and this is probably due to the way participants were recruited. The participants were recruited only by using e-mail invitation. But, according to Kendall's coefficient of concordance which equal to 0.906, all the participants agree that household income should be the main criteria to be prioritized thus shows the consistency in decision to determine the zakat recipients.

Conclusion

As this is preliminary study of zakat criteria, there still lack of consideration in determining the status of zakat recipients by zakat institutions. Other criteria such as total living cost, medical cost and number of people that contributes to household income need to be considered as well to produce a better evaluation. The evaluation and the average weight could be enhanced by inviting those experts in zakat institution that involved in distributing zakat. National zakat guideline is essential to be established so that a system to generate the amount of zakat for each zakat recipient could be constructed and thus enhances the efficiency of zakat institutions.

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Treatment Success Predictors of Tuberculosis-Diabetes Mellitus Patients in the Northern Region of Malaysia

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Abstract: According to the World Health Organization, tuberculosis (TB) is one of the top 10 causes of death worldwide in 2015. Without a proper treatment, up to two thirds of people ill with TB will die. There is growing evidence that diabetes mellitus (DM) is an important risk factor for TB. This study is done to predict the factors that contribute to the successful treatment of TB-DM patients. It focuses on new cases of tuberculosis-diabetes mellitus (TB-DM) patients who registered for the first time in 2013 and 2014 in the Northern region of Malaysia. Since DM is not prevalent in children, patients who are less than 18 years old were excluded from this study. Thus, the sample included 2608 newly registered TB-DM patients, who are 18 years old and above and registered in the Northern region of Malaysia. The findings showed that nationality, education level and anatomy location were significantly associated to the treatment outcome.

Keywords: Treatment success, tuberculosis, diabetes-mellitus

INTRODUCTION

According to the World Health Organization [1], tuberculosis (TB) is one of the top 10 causes of death worldwide in 2015. Without a proper treatment, up to two thirds of people ill with TB will die. In Malaysia, TB mortality rate is the highest among all infectious diseases with 5.4 death for every 100,000 population, compared to the next highest mortality rate for dengue fever which stood at 0.21 death for every 100,000 population for the year 2013 [2]. Lung TB is spread from person to person through cough, sneeze or spit. A person needs to inhale only a few of these germs to become infected. TB is a treatable and curable disease.

There is growing evidence that diabetes mellitus (DM) is an important risk factor for TB. Furthermore, TB might induce glucose intolerance and worsen glycaemic control in people with diabetes. In developing ASEAN countries, the prevalence of DM among TB patients ranges from approximately

5% to more than 50%, whereas the prevalence of TB among diabetic patients were 1.8–9.5 times higher than in the general population [3]. The objective of this study is to investigate the characteristics and behaviour of TB-Diabetes patients associated with treatment success in northern region of Malaysia. The region consists of the states of Perlis, Kedah, Pulau Pinang and Perak.

LITERATURE REVIEWS

Tuberculosis (TB) remains a major global health problem [4]. It causes ill-health among millions of people each year and ranks as the second leading cause of death from an infectious disease worldwide, after HIV [4]. Epidemiological studies have elucidated an association between diabetes mellitus (DM) and the development of TB disease [5]. The possibility of association between DM and TB represents an important and growing challenge to the global control of TB [6]. Patients with these two conditions may present high rates of treatment failure of TB and increased risk of death. In 2011, around 366 million people had diabetes, of whom 4 million died of diabetes-related cause [7]. By 2030, the number of people with diabetes is projected to reach 552 million [7]. The increase is mainly driven by changes in low-and middle –income countries, which also harbour 95% of the global burden of TB. This is a particular concern , as there is evidence to suggest that diabetes increases the risk of TB. According to [5], diabetes has associated with an increased risk of failure and death during tuberculosis treatment. Patients with diabetes have a risk ratio for the combined outcome of failure and death of 1.69 (95%CI, 1.36 to 2.12) .

Furthermore, studied in Tanzania showed that diabetes is strongly associated with risk of pulmonary TB and highly associated with mortality during the first 100 days of TB treatment [7]. However, there are divergent data on the role of diabetes on TB mortality. Two studies from Indonesia and Saudi Arabia found no differences in mortality risk among TB patients with or without diabetes [8], [9], whereas three smaller, retrospective studies, two from USA and one from Taiwan, reported increased mortality risk among patients with diabetes [10], [11], [12]. In addition, the study by [9] had very little mortality, and this was not associated with diabetes .However, according to [13] the majority of the TB patients in Taiwan died because of causes other than TB. Others factors that were significant risk factors associated with death are age , HIV, chronic kidney disease, stroke, cancer and chronic liver disease.

METHODS

The data used for this study is taken from the MyTB 2.1 TBIS (Tuberculosis Information System) database. MyTB 2.1 is the latest database that consists of comprehensive details of TB patients. The original data file had 70, 423 TB patients registered from the year 2012 till 2014. There were 7, 393 cases that were excluded due to missing information and irrelevant to the study. The patients registered in 2012 were omitted from this study since the data were not complete. The study focuses on new cases of tuberculosis-diabetes mellitus (TB-DM) patients who registered for the first time in 2013 and 2014 in the Northern region of Malaysia. Since DM is not prevalent in children, patients who are less than 18 years old were excluded from this study. The sample included 2608 newly registered TB-DM patients, who are 18 years old and above and registered in the Northern region of Malaysia

Data were analysed using SPSS version 19 for Windows. The dependent variable of this study was treatment success. Patients were defined as ‘successfully treated’ if they had been cured or had completed treatment. Unsuccessful treatment happened when the treatment resulted in failure, died, defaulted and transferred. Bivariate analysis by using Chi-square test was used to find the association of the treatment success and the independent variables individually. Logistic regression was used to determine the predictive factors of treatment success since the dependent variable is in binary form.

RESULTS

A total of 2608 newly registered TB-DM patients were enrolled in this study. More than half of the patients were male (65%), 31.5% were between 55 to 64 years old and 23% were aged 65 years and above. Only 1% of the patients are migrants. The majority of the patients are Malay (61.7%) followed by

Chinese (21.4%) and Indian (14.1%). Half (50.1%) of the patients finished secondary school, 42.9% completed primary school, 4.6% had diploma or certificate, 2.0% had a bachelor degree and above and only 0.5% had other type of education.

Table 1 Characteristics of TB-DM patients registered for treatment

Characteristics	n (%)
Age	
18 – 24 years old	24 (0.9%)
25 – 34 years old	107 (4.1%)
35 – 44 years old	304 (11.7%)
45 – 54 years old	752 (28.8%)
55 – 64 years old	821 (31.5%)
65 years and above	600 (23%)
Gender	
Male	1709 (65.5%)
Female	899 (34.5%)
Nationality	
Malaysian	2572 (98.6%)
Non-Malaysian	36 (1.4%)
Race	
Malay	1609 (61.7%)
Chinese	559 (21.4%)
Indian	368 (14.1%)
Peninsular Aborigines	12 (0.5%)
Natives of Sarawak	2 (0.1%)
Others	22 (0.8%)
Education Level	
Degree and above	51 (2.0%)
Diploma/ Certificate	119 (4.6%)
Secondary	1307 (50.1%)
Primary	1119 (42.9%)

	Others	12 (0.5%)
Smoking		
	Yes	841 (32.2%)
	No	1767 (67.8%)
BCG Scar		
	Present	2202 (84.4%)
	Absent	406 (15.6%)
Healthcare Worker		
	Yes	23 (0.9%)
	No	2585 (99.1%)
Cattle Exposure		
	Yes	5 (0.2%)
	No	2603 (99.8%)
X-ray status		
	Far Advanced	155 (5.9%)
	Moderately Advanced	1064 (40.8%)
	Minimal	1188 (45.6%)
	No Lesion	178 (23%)
	Not Done	23 (0.9%)
HIV status		
	Positive	46 (1.8%)
	Negative	2562 (98.2%)
Anatomy location		
	Pulmonary	2396 (91.9%)
	Extrapulmonary	212 (8.1%)

The majority of the patients were not healthcare workers, were not exposed to cattle, were HIV-negative, had TB pulmonary and did not smoke. The x-ray results of the TB patients were in several categories. Almost half (45.6%) of them were categorized as *minimal*, 40.8% resulted in *moderately advanced*, 23% had *no lesion*, 5.9% resulted in *far advanced* and 0.9% of them did not do the x-ray. The treatment success rate was 65.4%, with default and transfer-out rates of respectively 18.9% and 1.0%.

Table 2 Treatment outcomes

Treatment outcome	n (%)
Successful	1705 (65.4%)
Cured	1289 (49.4%)
Completed	416 (16.0%)
Not Successful	903 (34.6%)
Died	389 (14.9%)
Failed	6 (0.2%)
Defaulted	486 (18.6%)
Transferred	25 (1.0%)

Bivariate analysis showed an association between treatment success and age group, nationality, education level, smoking status and anatomy location (p-value < 0.05).

Table 3 Factors associated with treatment success
Treatment outcome

Patient factors	Successful	Not successful	p-value
	n (%)	n (%)	
Age			0.000
18 – 24 years old	15 (62.5%)	9 (37.5%)	
25 – 34 years old	75 (70.1%)	32 (29.9%)	
35 – 44 years old	213 (70.1%)	91 (29.9%)	
45 – 54 years old	521 (69.3%)	231 (30.7%)	
55 – 64 years old	553 (67.4%)	268 (32.6%)	
65 years and above	328 (54.7%)	272 (45.3%)	
Nationality			0.000
Malaysian	1692 (65.8%)	880 (34.2%)	
Non-Malaysian	13 (36.1%)	23 (63.9%)	
Education Level			0.000
Degree and above	36 (70.6%)	15 (29.4%)	
Diploma/ Certificate	88 (73.9%)	31 (26.1%)	

Secondary	891 (68.2%)	416 (31.8%)	
Primary	688 (61.5%)	431 (38.5%)	
Others	2 (16.7%)	10 (83.3%)	
Smoking			0.046
Yes	573 (68.1%)	268 (31.9%)	
No	1132 (64.1%)	635 (35.9%)	
Anatomy Location			0.034
Pulmonary	1581 (66.0%)	815 (34.0%)	
Extrapulmonary	124 (58.5%)	88 (41.5%)	

Logistic regression analysis was used to determine the association between treatment success and selected predictive variables. Patients' nationality, level of education and anatomy location were associated with treatment success rate. Migrants had a lower treatment success rate than Malaysian by 66.2%. Compared with patients who had a degree and above, patients with other types of education had a lower treatment success rate by 84.8%. Patients with extrapulmonary tuberculosis had a lower treatment success rate than patients with pulmonary tuberculosis.

Table 4 Predictive factors of successful treatment

Characteristics	Odds Ratio	95% Confidence Interval	p-value
Nationality			
Malaysian	1.000*		
Non-Malaysian	0.338	0.159 – 0.720	0.005
Education Level			
Degree and above	1.000*		
Diploma/ Certificate	1.098	0.527 – 2.288	0.802
Secondary	0.863	0.465 – 1.602	0.641
Primary	0.748	0.402 – 1.394	0.361
Others	0.152	0.028 – 0.839	0.031
Anatomy Location			
Pulmonary	1.000*		
Extrapulmonary	0.720	0.538 – 0.964	0.027

DISCUSSION

Tuberculosis is one of the high mortality rates infectious diseases in Malaysia. Without proper treatment, the probability of mortality among TB patients is high. At the end of each treatment for all TB cases, each patient will be assigned with one of the following six categories of treatment results which were cured, completed, died, defaulted, failed and transferred. The successful of TB treatment is not only beneficial to individual patients, but also important to prevent this infectious disease from spreading. According to World Health Organization, about 15% of TB case may be linked to diabetes and it is an important risk factor. There were 2608 out of 11900 (21.9%) TB patients with diabetes recorded from 2013 – 2014 in the northern region of Malaysia with the highest of patients falls in the range age between 55 to 64 years old. The risk of men getting DM-TB is higher than women. More than half of TB-Diabetes Mellitus patients are success in TB treatment where the success treatment rate for TB-DM is 65.4%.

This study is done to predict the factors of successful treatment among TB-DM patients. The findings showed that nationality, education level and anatomy location were significantly associated to the treatment outcome. Treatment success rate for TB-Diabetes among immigrant are lower compared to Malaysian citizens. The success rate is also lower for patients with others type of education compared to patients with higher level of education. The low treatment success rate may be due to lack of knowledge and exposure among TB patients. Similarly, TB-DM patients with extrapulmonary tuberculosis (EPTB) have a lesser treatment success rate than patients with pulmonary tuberculosis (PTB). EPTB can affect any part of the body including lymph nodes, bones, etc. The diagnosis of EPTB is quite challenging because of the heterogeneity in clinical manifestation and the cure for EPTB is also difficult to define.

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Eating Habits among University Students

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Abstract: Healthy diet is essential for adolescents to prevent of multiple diseases especially in later years of life. The purpose of this study is to determine the weight status based on body mass index (BMI) categories on a sample of undergraduate students and to examine their eating habits. A total of 240 students from the Universiti Teknologi MARA, Kedah Branch were participated in this study. A sample of 100 (41.7%) male and 140 (58.3%) female aged 18 to 20 years were randomly chosen from various faculty and programmes during this semester. Primary data collected by distributing self-administered questionnaire and statistical analyses were performed using IBM SPSS Statistics. This study showed that 78.3% of students were normal weight and 10.8% (14% male compared to 8.6% female) overweight. Frequency of meal intake (snacks, fruit and fried food) and smoking history were associated with gender. Awareness and knowledge of healthy eating habits is important to create a healthy lifestyle among students.

Keywords: Eating habits; Body Mass Index (BMI); University Students.

1. Introduction

Overweight and obesity among adolescence is prevalence in Malaysia. Three type of obesity are upper truncal obesity or apple type, lower truncal obesity as known as pear type³ and third type of obesity [1]. Malaysia has been rated 13.3% as the highest among Southeast Asia region for obesity compared to Singapore, Indonesia, Thailand, the Philippines and Vietnam [2]. The National Health and Morbidity Survey (NHMS) data revealed 30% of Malaysian adult were overweight (with a body mass index (BMI) of 25 and above) and 17.7% obese with BMI of 30 and above [3]. Indians population stated the highest obesity rate (43.5%) among adults followed by Malays (35.4%), Bumiputras (30.7%) and Chinese (21.9%) [4]. This problems are related to unhealthy dietary patterns, physical inactivity and misperception of body image [5]. Unhealthy dietary habits also contribute to chronic diseases for the population in Malaysia. Nearly half of Malaysian adults suffered from high cholesterol or hypercholesterolemia, diabetes and hypertension [6]. Therefore, eating habits have been a major concern among university students as a determinant of health status [7]. Only 6% of Malaysian adults eat enough fruits and vegetables on their menu [6]. Food habit meaning the manner in which humans use foods, including everything from how it was chosen, acquired, and distributed, prepares, serve and eats it [8]. For having healthy lifestyle, students should be starting with eating well and physically active. The purpose of this study is to determine the weight status based on body mass index (BMI) categories on a sample of undergraduate students and to examine their eating habits.

2. Material & Methodology

2.1. Data

A total of two hundred forty undergraduate students from the Univesiti Teknologi MARA, Kedah Branch were participated in this study. A sample of 100 (41.7%) male and 140 (58.3%) female aged 18 to 20 years were randomly chosen from various faculty and programmes during the October 2017 to January 2018 semester.

Primary data was collected by distributing self-administered questionnaire. The questionnaire was contain of three sections included the section A: demographic information (gender, age, programme, part of the semester and residential zone), section B: anthropometric measurements (height, weight and body mass index (BMI)) and section C: eating, drinking and smoking habits. Body mass index (BMI) was used to categorize the weight status was calculated by using the formula body weight in (Kg) / body height (m²) [9]. According to guidelines stated by the National Institutes of Health, weight status was classified into four categories: underweight (BMI below 18.5), normal weight (BMI 18.5 – 24.9), overweight (BMI 25 - 29.9) and obese (BMI above 30). The questionnaire was adopted from the previous study by [9, 10]. There are nine questions that need to be answered:

- Q1. Do you take your meals regularly?
- Q2. Do you take breakfast?
- Q3. How many times do you eat meals except snacks?
- Q4. How often do you take snacks apart from regular meals?
- Q5. How often do you eat green, red or yellow coloured vegetables?
- Q6. How often do you eat fruits?
- Q7. How often do you eat fried food?
- Q8. What type of food do you think you should eat to have a balanced nutrition?
- Q9. Please state your smoking history.

2.2. Method

Statistical analyses were performed using IBM SPSS Statistics. Analysis of Pearson Chi-Square reported p-values were made on the basis of 2-sided tests and compared to a significance level of 5%. The association between significant gender differences with eating habits was analysed using t-test and Chi-square.

3. Results and Discussion

3.1. Result

Table 1 presented the characteristics of the participants. A total of 240 students which is 100 and 140 male students and female students respectively participated in this study with an average age of 18 to 20 years. The mean height and weight of the students were 57.66 ± 10.549 and 162.67 ± 9.156 .

Table 1. Characteristics of the participants (mean \pm SD)

Variable	Total	Male	Female
Number of students	N=240	N=100	N=140
Weight (kg)	57.66 ± 10.549	64.32 ± 8.664	52.91 ± 9.122

Height (cm) 162.67 ± 9.156 169.78 ± 6.170 157.59 ± 7.390

Based on Table 2, majority of students 78.3% were normal weight (81% of the male students compared to 76.4% of the female students), 10.8% students were overweight (14% of male compared to 8.6% of female) and only one male and female student are obese.

Table 2. Prevalence of weight status among university students based on BMI categories.

Variable	Male		Female		Total	
	N	Percentage	N	Percentage	N	Percentage
Underweight	5	5	20	14.3	25	10.4
Normal	81	81	107	76.4	188	78.3
Overweight	14	14	12	8.6	26	10.8
Obese	0	0	1	0.7	1	0.4

Table 3 showed the results of the eating habits of students compared by gender. Majority of the students 52.9% taking meals regularly but the students for both gender rarely take a breakfast. 63.3% students reported eating two meals per day (59.2% of male students compared to 53% female students). There was a significant gender difference in the frequency of meal intake (0.028), frequency of taking snacks (0.000), frequency of eating fruits (0.000), frequency of eating fried food (0.001) and smoking history (0.000).

Table 3. Student’s response to questions related to their lifestyle practices including eating habits, meal patterns, fruits and vegetables intake, fried food and smoking habit.

Questions	Levels	Male		Female		p-value
		N	%	N	%	
Q1	always regular	141	58.8	67	67	0.028
	Irregular	99	41.3	33	33	
Q2	Daily	76	31.7	38	38	0.183
	three or four times per week	46	19.2	21	21	
	Once or twice per week	42	17.5	14	14	

	Rarely	76	31.7	27	27	49	35.0	
	one time	38	15.8	14	14	24	17.1	
Q3	two times	142	59.2	53	53	89	63.6	0.099
	three times	49	20.4	26	26	23	16.4	
	four times	11	4.6	7	7	4	2.9	
	Daily	61	25.4	35	35	26	18.6	
Q4	three or four times per week	44	18.3	12	12	34	22.9	0.000
	Once or twice per week	66	27.5	18	18	48	34.3	
	Rarely	69	28.8	35	35	34	24.3	
	Daily	43	17.9	18	18	25	17.9	
Q5	three or four times per week	71	29.6	28	28	43	30.7	0.317
	Once or twice per week	70	29.2	25	25	45	32.1	
	rarely	56	23.3	29	29	27	19.3	
	daily	31	12.9	12	12	19	13.6	
Q6	three or four times per week	55	22.9	18	18	37	26.4	0.000
	Once or twice per week	67	27.9	18	18	49	35.0	
	rarely	87	36.3	52	52	35	25.0	
Q7	daily	83	34.	45	45	38	27.	0.001

		6				1		
	three or four times per week	67	27.9	17	17	50	35.7	
	Once or twice per week	42	17.5	13	13	29	20.7	
	rarely	48	20.0	25	25	23	16.4	
Q8	mainly meat	19	7.9	8	8	11	7.9	0.233
	mainly vegetable	54	22.5	24	24	30	21.4	
	Meat, vegetables and other varieties of food	133	55.4	49	49	84	60.0	
	others	34	14.2	19	19	15	10.7	
	current smoker	51	21.3	48	48	3	2.1	
Q9	ex-smoker	15	6.3	15	15	0	0.0	0.000
	never smoke	174	72.5	37	37	137	97.9	

4. Conclusion

As a conclusion, this study is meant to look into the reality of an adolescent awareness and knowledge on healthy eating and the consequences of being overweight and implication to multiple diseases due to obesity. Being a teenager is usually associated with unhealthy lifestyle. By having an improper meal for three times a day contributes to junk food intakes. Therefore, they tend to buy or eat oily food rather than fruits. Public health intervention is needed to avoid and to reduce the number of obesity among university students.

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Problem Solving Skills and Attitude as Determinant of Mathematics Performance for Non-Math Major Students

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Abstract: The National Council of Teachers of Mathematics Standards advocated that problem solving is an integral part of all mathematics learning. For many at-risk students, difficulties in problem solving stemmed from several areas. Thus, in order to see the performance of non-major math students in mathematics, investigation was done in this study. This study took place at one of the universities in northern Malaysia with the 122 respondents of semester one of non-math major students from different programs. The methods used were the test of independence and logistic regression in part of seeing at the factors such as the students' attitude and their skills of problem solving as a whole. These two factors were used to investigate if they are related to the performance of the students in mathematics. The findings showed that the positive attitude of the students led to the level of their confidence and their interest in mathematics were significantly related to their performance in mathematics. The results also indicated the students' problem solving strategies in understanding and planning were significantly predicted their achievement in mathematics.

Keywords: Non-math students; attitudes; problem solving skills; university students.

1. Introduction

In the last decades, mathematical word problem solving has gained much attention from both researchers and educational practitioners [1,2,3,4,5,6,7 and 8] as cited in Anton J. H. Boonen. According to [9,10], mathematical word problems refer to mathematical exercises that present relevant information on a problem as text, rather than in the form of mathematical notation. In solving the word problem, students at the first place must understand the meaning of the language and this leads to their understanding before responding the word problem in math. Hence, a key challenge for word problem solvers is to get an adequate understanding of the problem statement by [11,12]. Through this understanding, a student might be able to proceed to solve the mathematical word problem using four-stage problem solving process [13].

[14] defines Problem-solving as the process used to solve a problem that does not have an obvious solution. According to [13] the process of problem solving is at four stages, including understanding the problem, determining the strategy, implementing the selected strategy and assessment. At the stage of understanding the problem, student needs to state about the things that he understood from the problem given. While at the stage of determining the strategy, student is expected to be able to decide which steps to follow in order to solve the mathematical word problem solving. Next, the third stage is implementing the selected strategy where student needs to implement the selected steps and for the last stage, student

needs to be able to ensure that the solution chosen is right and meaningful. In the study done by [15] it is found that the mathematics student teachers who have been using Polya's Problem Solving process have posttest mean score was higher than the pretest. It brings the same result to the mathematics achievement where the results show that the posttest mean score was higher than it was in the pretest. According to Porntipa, from the research result, it was found that the Polya's Problem Solving Process can contribute significantly to the outcome of mathematics education. The students also has better achievement in mathematics if they were thought by using problem solving techniques [16].

Other than that, students' attitude towards mathematics also can be one of the factors that influences their performance. Attitude towards mathematics can be referred to a positive or negative emotional disposition towards mathematics [17,18]. According to [19], students' attitudes such as self confidence towards mathematics are very much correlated to their attitude towards problem solving in general. They added that negative attitudes need to be overcome, so that later in life, students will not suffer from poor problem-solving skills. Their claim is supported by [20] who points out that students must have positive attitude towards problem solving if they are to succeed. This concurs with [21] where he claims that students with positive attitude towards mathematics will generally excel at it and in 2008 he claimed that teaching methodology has direct effect on achievements in mathematics and also on the students' attitudes toward mathematics, on class climates, on students' mathematics self-perception and etcetera. In addition, the study done by [22] listed five different attitudes that relate to the students performance in Mathematics. The different attitudes were listed as the interest in mathematics, anxiety toward mathematics, self-efficacy, extrinsic motivation and self-concept. The findings shown that these determined criterion of the attitudes are very useful for the teachers as well as the students to deal with the students with negative attitudes that can relate to their poor performance.

Word problem solving in mathematics should be given much attention as many students especially the non-math major students are not really into it. They seem to have problems in doing the exercises based on few identified factors like problem solving skills and their attitudes. These will be discussed in this study and the results will be seen whether problem solving strategies and attitudes related to their achievement in mathematics.

2. Methods

2.1 Data Collection Method

The target population in this study was 669 part 1 non-math major students in UiTM Kedah. This study selected a sample of 122 part 1 students. This study consists of two main groups of independent variables; attitude and problem solving skills.

2.1.1 Student's Attitude

The students were given a questionnaire with four items in analysing their attitude towards mathematics course. The attitude variables were in categorical type (see Table 1).

TABLE 1. Description of Attitude towards Mathematics variable

Variable Name	Variable Type	Description
Self-concept	Categorical	How challenging was mathematics course for you? 1: Not Difficult 2: Difficult

Frequency of asking question	Categorical	The frequency of asking question to the lecturer 1: Rarely/Never 2: Always
Level of Confidence	Categorical	Confidence level in solving question in mathematics 1: Confident 2: Less Confident
Interest in Mathematics	Categorical	Mathematics is my favourite subject 1: Favor 2: Not Favor

2.1.2 Problem Solving Skills

To measure the problem solving skills among students, the students were given a self-prepared test question (mathematics word problem) to answer. The students understanding and planning were analysed based on how they answer the pre-test while a questionnaire was given out to describe their reading skills.

TABLE 2. Description of Problem Solving Skills variable

Variable Name	Variable Type	Description
Reading skill	Categorical	1: Read the whole sentences 2: Jump to the key word
Understanding	Categorical	1: No 2: Yes
Planning	Categorical	1: No 2: Yes

2.1.3 Students' Performance in Mathematics

The target (dependent) variable in this study is the performance of students in mathematics. The performance of the students was measured based on their pre-test marks and their grade in final examination. The binary response variable, Y, categorised as:

TABLE 3. Description of Performance of students in mathematics.

Variable Name	Variable Type	Description
Performance based on pre-test	Binary	Marks between 3.5 to 5 coded as 1 1: Success in mathematics problem solving 0: Not Success in mathematics problem solving
Performance based on final examination grade	Binary	Grades A+ and A coded as 1 1: Excellent in mathematics course 0: Others

The attitude variables were used in predicting students performance based on their grade in final examination while students problem solving skills were used in measuring their performance based on pre-test marks.

2.2 Data Analysis

The data collected was analysed by using two different methods to maximize efficient decision making. The methods were Pearson's chi-square test and logistic regression model using SPSS version 24.0 for windows.

Pearson's chi-square test was used to study the relationship between two categorical variables. The null hypothesis of the test is the variables are independent. The test compares the observed data to a model that distributes the data according to the expectation that the variables are independent. However, to use the chi-square test the expected frequencies in each cell must be greater than 5. When the expected frequencies are too low, the approximation is not good enough, making significant tests of the chi-square distribution inaccurate. **Fisher's exact test** came up with a method for computing the exact probability of the chi-square statistic that is accurate when sample sizes are small.

The **Logistic Regression model** was used to handle binary response variable. The independent variable can be categorical or continuous or mix of categorical and continuous. The outcome variables in this study was the performance of the students in mathematics course. In any regression problem the key quantity is the mean value of the outcome variable, given the value of the independent variable

3. Findings

3.1 Student's Profile

The Chi-square test independence was performed in analysing the differences of student's profile towards their performance in mathematics course. The results are shown in Table 4.

TABLE 4. Students' Profile and Performance

Variables	Student's Performance		Pearson Chi-square	p-value	
	Excellent	Others			
Gender	Male	14 (15.2%)	6 (20.0%)	0.378	0.539
	Female	78 (84.8%)	24 (80.0%)		
SPM Math Result	A	55 (59.8%)	4 (13.3%)	24.474	<0.001**
	B	22 (23.9%)	9 (30.0%)		
	C and Below	15 (16.3%)	17 (56.7%)		
SPM English result	A	24 (26.1%)	7 (23.3%)	3.36	0.186

B	44 (47.8%)	10 (33.3%)
C and below	24 (26.1%)	13 (43.3%)

Most of the respondents were female 102 (83.6%) compared to 20 (16.4%) male students. There were 78 (84.8%) female students who excelled in mathematics subject compared to 14(15.2%) male students. The null hypothesis for the test of independence was the students profile and their performance is independent. The analysis showed that a gender and English SPM result were not significantly related to students' performance since the $p > 0.05$ (reject null hypothesis). However, their mathematics results in SPM during their secondary school were significantly related to their mathematics performance in university ($\chi^2 = 24.474$, $p < 0.05$).

3.2 Student's Attitude towards Mathematics Performance

The analysis between students' attitude and their performance in mathematics course was implemented using fisher's exact test since the expected frequency is less than five. There were four items under students' attitude factors which were the students' self-concept in mathematics course, the frequency of asking the question to the lecturer, their confidence level and the interest in this subject. The results are illustrated in Table 5.

TABLE 5. Student's Attitude towards Mathematics

Variables	Student's Performance		p-value	Odds	
	Excellent	Others			
Self-concept	Not difficult	84 (91.3%)	24 (80.0%)	0.106	
	Difficult	8 (8.7%)	6 (20.0%)		
Frequency of asking question	Rarely/Never	85 (92.4%)	26 (86.7%)	0.461	
	Always	7 (7.6%)	4 (13.3%)		
Level of Confidence	Confident	91 (98.9%)	24 (80.0%)	0.001**	22.75
	Less Confident	1 (1.1%)	6 (20.0%)		
Interest in Mathematics	Favor	63 (68.5%)	11 (36.7%)	0.003**	3.752
	Not Favor	29 (31.5%)	19 (63.3%)		

From the above table, level of confidence and students' interest in mathematics were significantly related to their performance in mathematics ($p < 0.05$). However, the self-concept in mathematics and the frequency of asking questions were insignificantly related to students result. Students who were confident in this subject were 22.8 times higher to excel than those who were less convinced and those who were particularly interested in mathematics also 9.6 times higher to excel compared to those who were less interest.

3.3 Problem Solving Skills towards Students' Performance

Logistic regression was used to evaluate the relationship between students' solving skills in mathematical word problem and their performance. There are 50% (61 out of 122) students excelled in answered the mathematical word problem during their self-prepared test. Table 6 until Table 9 demonstrates the findings. The problems solving skills investigated were students' understanding, students' planning and their reading skills.

TABLE 6. Omnibus Test of Model Coefficients

	Chi-square	df	Sig.
Step	18.741	3	.000
Block	18.741	3	.000
Model	18.741	3	.000

TABLE 7. Model Summary

-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
150.387 ^a	0.142	0.190

TABLE 8. Classification Table

		Performance		Percentage Correct (%)
		Not Success	Success	
Performance	Not Success	41	20	67.2
	Success	20	41	67.2
Overall Percentage				67.2

The probability of the model chi-square is less than 0.05. It indicated the model in this study was significant fit better than model with no predictor. The variation of students' performance was between 14.2% and 19.1% and the correct classification rate was 67.2%.

TABLE 9. Predictive Table of Students' Performance

Variables		Odds Ratio	95% Confidence Interval		p-value
			Lower	Upper	
Reading Skill	Read the whole sentences	1.000			
	Jump to the key word	1.378	0.608	3.121	0.442
Understanding	No	1.000			
	Yes	3.150	1.367	7.258	0.007**
Planning	No	1.000			
	Yes	3.249	1.486	7.107	0.003**
Constant		0.247			0.002

From Table 9, it can be concluded that students' understanding and planning respectively has significant contribution to the students' result while reading skills was insignificant. Students who understood and made planning before solving a mathematical word problem were 3 times more likely to be successful in mathematics performance than students who did not.

4. Conclusion and Discussion

The aim of this study was to investigate the students' attitude and the students' problem solving skills towards their performance in mathematics. This study showed that 75.4% of the students were excellent during their final examination while half of them were succeed in doing their self-prepared test. Students' level of confidence and their interest in mathematics were significantly related to their performance. The performance of the students with positive attitude was higher and these findings were in line with [21]. Mathematics word problem solving is considered as a challenging task since it involved many steps. Students who stated the information that they understood and made a diagram and planning were three times more likely to be succeed and got a correct solution compared to those who did not. These steps correspond to [13] first two stages of problem solving strategy namely understanding the problem and determining the strategy. By using problem solving methods, students' achievement in mathematics were higher and better [16].

There were studies done about the effectiveness of problem solving techniques in general. However, this research contributed the results for each stages of problem solving strategies in the first two stages of [13]. As a conclusion, these skills can be implemented during learning process and students are advised to use the strategies to increase their performance in mathematics.

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EFFECTIVENESS OF GIVING QUESTION AND GETTING ANSWER METHOD AND QUESTION STUDENT HAVE ON THE ACTIVITY AND LEARNING RESULT OF CLASS VII SMP NEGERI 2 GAMPING

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Abstrak: This research is based on the availability of Methods of Giving Questions and Getting Answers and Questions Students Have that can improve students' active and learning outcomes. This study aims to determine (1) the presence or absence of significant differences between the method of Providing Questions and Getting Answers and Methods Student Questions Have on the activity and learning outcomes of students of grade VII in SMP N 2 Gamping and (2) the effectiveness of the method of Providing Questions and Getting Answers And Methods Student Questions Have been reviewed from the liveliness and learning outcomes of students of grade VII in SMP N 2 Gamping. This research is a quasi experimental research with Pretest-Posttest, Nonequivalent Multiple-Group Design design, the population is all students of grade VII SMP Negeri 2 Gamping Academic Year 2017/2018, while the sample is class VII A as experiment class 1 and class VII C as experiment class 2. Sampling using Random Sampling technique. Technique of collecting data using observation and test. Data collection using observation sheets and objective tests are multiple choice. Instrument validity was calculated by Formula Aiken and reliability with KR20 (Kuder-Richardson Formula 20). Testing of prerequisite analysis is calculation of normality by using Kolmogorov-Smirnov and calculation of homogeneity using Levene Test. The data analysis method used is multivariate analysis of variance with Hotteling's Trace distribution approach. The results showed that there were significant differences of activity and learning outcomes between students who were treated using Giving Question and Getting Answer method and using Question Student Have method. This is demonstrated from the calculations using MANOVA with Hotteling's Trace which shows that the value of sig 0.00 < 0.05. Furthermore, the magnitude of the effects of the Giving Question and Getting Answer Method is higher on the liveliness and learning outcomes than the Question Student Have method of 0.59 (0.2 < d < 0.8). This is because students are more enthusiastic and understand the material than method Question Student Have.

Keywords: Giving Question and Getting Answer Method, Questions Students Have Method, Activity, Learning Outcomes

1. Introduction

1.1. The Structure

- a. The availability of various methods of learning that have not been utilized by social studies teachers in junior high school so that the process of learning that takes place still using the lecture method. The United State Agency for International reports that approximately one-third of the lessons observed in elementary to higher education classes are still dominated by lectures. One of the learning objectives to be achieved in the learning process is the learning outcomes. Success in learning can be done in case of interaction between teacher and student. The learning process that tends to be dominated by teachers will lead to boredom in students. Teacher creativity is needed in managing learning including selection of appropriate learning methods. Selection of appropriate learning methods can make students enthusiastic and understand the learning materials. To improve learning outcomes teachers should be able to choose and use appropriate learning methods and in accordance with the characteristics of students. Giving Question and Getting Answer method and Question Student Have method is an active learning method that can improve student learning outcomes.

- b. This study aims to see whether there is a significant effectiveness of learning and learning outcomes between students who are given learning by Giving Question and Getting Answer method and students who are given learning by using Question Student Have method in SMP N 2 Gamping. This research is useful for schools, teachers and students in useful scientific contributions in the world of education on the application of active learning Giving Question and Getting Answer and Question Student Have to improve students' learning activities and learning in IPS lessons and as a reference for innovative learning and support of learning theory cooperative
- c. The formulation of the problem to be studied in this research is: Is there a significant effectiveness of the activity and the learning outcomes between the students who were given the learning method by Giving Question and Getting Answer and the students who were given the learning by Question Student Have method in SMP N 2 Gamping.
- d. Tujuan yang hendak dicapai dalam penelitian ini adalah untuk mengetahui ada tidaknya efektivitas keaktifan dan hasil belajar yang signifikan antara siswa yang diberi pembelajaran dengan metode *Giving Question and Getting Answer* dan siswa yang diberi pembelajaran dengan metode *Question Student Have* di SMP N 2 Gamping.
- e. Permasalahan penelitian ini dibatasi pada: Belum diketahuinya efektivitas keaktifan dan hasil belajar siswa antara yang menggunakan metode *Giving Question and Getting Answer* dan *Question Student Have* di SMP N 2 Gamping

1.1.1 Reference citations

a. Metode *Giving Question and Getting Answer*

Metode *Giving Question and Getting Answer* gives students the opportunity to ask questions that are not understood and give students the opportunity to explain what their other friends have understood. Silberman [1] revealed that Giving Question and Getting Answer method will increase students' courage in expressing their opinions and giving mutual respect among students.

Giving Question and Getting Answer method has the advantage to be able to train and improve students' skills to ask questions and answer questions so that students are active in learning. Agus Suprijono [2] points out that in Method Giving Question and Getting Answer students get one card to ask and one card to answer. Giving Question and Getting Answer method is a question and answer method that is collaborated by using bits of paper as media. Husaipah [3] argues that Giving Question and Getting Answer method can make the students active, independent, and students can express their opinions in asking and answering questions, so as to improve student learning outcomes. The Giving Question and Getting Answer method requires students to be actively involved in the learning process.

b. Metode *Question Student Have*

Question Student Have is one of the learning methods that requires students to do activities in the form of posts. The question is a stimulus that encourages students to think and learn. Agus Suprijono [2] argues that Question Student Have learning method is a broader concept covering all types of group work including forms that are more led by teachers or directed by the teacher. Question Student Have method of learning is developed to train students to have an active ability to ask questions.

Hisham Zaini, et al. [4] suggests that Question Student Have method is a learning method used to determine the needs and expectations of students by using elicitation techniques in obtaining student participation in writing. Question Student Have method is a method that encourages students to make inquiries in writing about the subject matter needed so that teachers know things that students do not understand and require students to participate express questions in the learning process.

Haning Vianata [5] argues that one of the learning methods that can improve student learning outcomes is the method of learning Question Student Have. Learning method Question Student Have is a learning that emphasizes students to be active and unify opinions and measure the extent to which students understand the lesson through written questions.

c. Activeness

Learning process involving student activity is called active learning. In active learning requires the involvement of student activities that include physical and mental activity. Michael [6] explains "the process of keeping students mentally, and often physically, active in their learning through activities that involve them in information gathering, thinking and problem solving".

In the process of active learning there is an educational interaction between students and students, students with teachers and students with other learning resources. Such interaction and communication will help students gain ease in learning. The success of learning is influenced by the interaction pla in the learning process. In the process of learning, student activeness is very important and need to be considered by the teacher so that the learning process taken really get the optimal results. Schunk [7] suggests that learning is judged by what one's say, write, and do

d. Result Studi

In the learning process, learning outcomes are one of the important things. Agus Suprijono [2] suggests that learning outcomes are patterns of action, values, understanding, attitudes, appreciation and skills. Learning results are used to determine the extent to which students understand a material after carrying out learning activities.

In learning activities, learning outcomes can be created well if students and teachers can pursue learning goals. Benjamin S. Bloom in Shodiq Abdulloh [8] suggests that the classification of learning outcomes is divided into three domains: cognitive domains, affective domains, psychomotor domains.

2. Related Works/Literature Review

Research conducted by Dasmiwati [9] in a study entitled Efforts to improve learning outcomes in IPS learning through active learning model type Giving Questin and Get Answer to grade 5 students SD Blunyahana. The result of the research shows that there is an increase of learning result of IPS class V SDN Blunyahana, and sending student activeness in asking, answering questions and expressing opinions. The equation of this research is both using Giving Questin method and Getting Answer.

3. Material & Methodology

3.1. Data

Data collection techniques used in this study are observation and test. Observation in this research is used to measure student activity variable and Tests are used to measure learning result variable. Validity testing is done by expert judgment and aiken formula. Reability was measured using KR20 (Kuder-Richardson Formula 20). Data analysis techniques include descriptive techniques, prerequisite analysis tests, ie tests of normality and homogeneity. Hypothesis using multivariate analysis of variance (MANOVA).

3.2. Method

This research is a quasi experiment / quasi experiment. The experiment was conducted with the intent to see the effect of a treatment by comparing one or more comparison groups that received another treatment. In this study the researchers did not control the external variables that affect the implementation of the experiment. This study was conducted to determine the effectiveness of learning outcomes and the activity of IPS class learning using Giving Question and Getting Answer method using Question Student Have method. The research design used in this research is using Pretest-Posttest, Nonequivalent Multiple-Group Design

3.3. Table and Figure

Table 1. Average of the liveliness of Experiment Class 1 and Experiment Class 2

Source	Experiment Class 1	Experiment Class 2
Initial activity	41,87	39,56
Final activity	59,40	45,86
difference	7,53	6,30

(Source: Primary data processed, 2018)

Based on table 1, the initial Activity data and the final activity of the experimental class 1 and the experimental class 2, it is known that at the final Activity grade of each class has increased, in the experimental class 1 (GQGA) higher than the experimental class 2 (QSH), seen of the average difference gained between the initial Activity value and the final Activity value, in the experimental class 1 (GQGA) increased by 7.53 while the experimental class 2 (QSH) increased by 6.30.

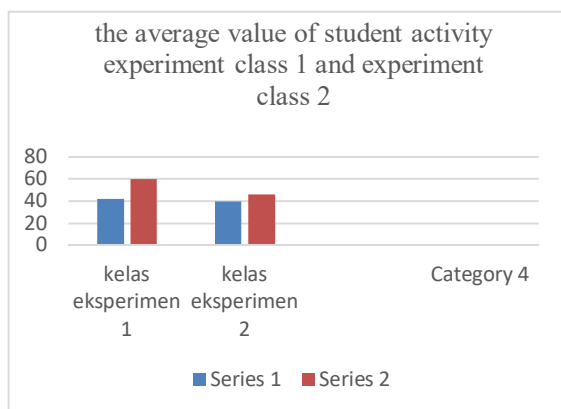


Figure 1. Histogram Average Score of Experiment Class 1 and Experiment 2

Table 2. Experiment 1 and Experiment Class 2 Experimental Grades 2

Source	Experiment Class 1	Experiment Class 2
<i>Pretest</i>	59,40	65,86
<i>Posttest</i>	85,21	83,96
Enhancement	25,81	18,10

(Source: Primary data processed, 2018)

Based on table 2, the pretest and posttest data of the experimental class 1 and the experimental class 2, it is known that in the posttest grade each class has increased, in the experimental class 1 (GQGA) higher than the experimental class 2 (QSH), seen from the difference the results obtained between the pretest value and the posttest value, in the experimental class 1 (GQGA) increased by 25.81 while the experimental class 2 (QSH) increased by 18.10.

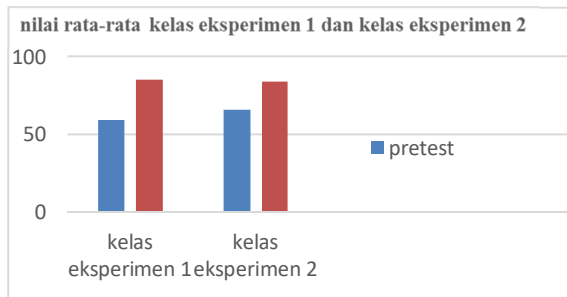


Figure 2. Histogram Average Score of Experiment Class 1 and Experiment 2

3.4. Equations and Mathematical Expressions

Prior to testing the research hypothesis, first test prerequisite analysis in this study is the normality test and homogeneity test. If the prerequisite test of the analysis is met then the analysis to test the research hypothesis can be done.

a. Normality test

Normality test is done to determine whether the data distribution is normal or not. Data that has a normal distribution means having a normal distribution as well, which means the data is considered to represent the population. Normality test in this research using Kolmogorov Smirnov test through SPSS version 16 program. The data is said normal if probability (sig) > 0,05.

b. Homogeneity Test

Homogeneity test was performed to test the similarity of variance between the comparison groups. If the group variants are the same then the two groups are said to be homogeneous. Homogeneity test in this research was done by Levene's Test of Equality of Error Variances using SPSS program version 16. If significance > 0,05 then both groups homogeneous.

c. Hypothesis Test

Based on the prerequisite analysis test can be known that the data is normally distributed and homogeneous, then the hypothesis can be done. Hypothesis test is done by multivariate analysis of variance with Hotelling's Trace distribution approach.

4. Results and Discussion

2.1. Result

a. Normality test

The results of the normality test with *Kolmogorov-Smirnov* are as follows:

Table 3. The results of the normality test

Data	Sig.	Conclusion
Result Study	0,091	Normal
Activeness	0,086	Normal

(Source: Primary data processed, 2018)

Based on table 3, it shows that the learning result and activity of experiment class 1 (GQGA) and experiment class 2 (QSH) have significance value > 0,05 so it can be concluded that the data in research is normal distribution

b. Homogeneity Test

The results of the normality test with *Levene Statistic* are as follows:

Table 4. The results of the homogeneity test

Data	Sig.	Conclusion
Result Study	0,473	Homogen
Activeness	0,885	Homogen

(Source: Primary data processed, 2018)

Based on table 4, it shows that the learning result and activity of experiment class 1 (GQGA) and experiment class 2 (QSH) have significance value > 0,05 so it can be concluded that the data in the research is homogeneous.

c. Hypothesis Test

Table 5. Results of hypothesis test

Effect	Value	F	Hypothesis df	Error df	Sig.
metode Hotteling'trace	.010	.314	2.000	61.000	.000

(Sumber: Data primer yang diolah, 2018)

From the table above obtained sig value 0.00 < 0.05, it can be concluded that teaching methods that have different skills in influencing the activity and student learning outcomes. So it can be concluded that Ha accepted that there is a significant difference between the use of Giving Question and Getting Answer method and the use of Question Student Have method in terms of Learning Outcomes and Activity in the seventh grade students of SMP Negeri 2 Gamping in Social Studies

2.2. Discussion

In this study learning using Question Student Have method to train students to have the ability to ask, while students who feel already understood about the material to be passive in the learning process. While learning using Giving Question and Getting Answer method is superior to the improvement due to this method provides an opportunity for students to ask things that are not understood and provide opportunities for students to explain things that have been understood to other students. Viewed from the average for the liveliness variable, the Giving Question and Getting Answer method is higher in value of 7.53, and for the learning result variable the Giving Question and Getting Answer method is also higher by 25.81. So it can be concluded that the method of Giving Question and Getting Answer is effective on the activity and learning outcomes of IPS students of grade VII SMP N 2 Gamping.

5. Conclusion

A conclusion should give a summary of:

- a. What was learned (this usually comes first)
This study examines the effectiveness of Giving Question and Getting Answer Methods and Question Student Have on the Activity and Learning Results of Social Studies IPS Grade VII SMP N 2 Gamping.
- b. The shortcomings of what was done (evaluation)
Disadvantages in the research instrument, not only using multiple-choice objective tests, can be combined with an essay test.
- c. The benefits, advantages, applications, etc. of the research (evaluation), and The use of the Giving Question and Getting Answer method is superior to the outcomes and learning outcomes, because students are more enthusiastic and understand the material than the Question Student Have method.

d. Recommendations / Future researches.

Recommendations for further research can expand the place of research and add samples so the results can be more general.

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**THE USING OF CTL TO IMPROVE THE STUDENTS' SPEAKING SKILL
AT THE EIGHTH GRADE OF MTs NW 2 RENSING
IN THE SCHOOL YEAR 2016/2017.**

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Abstract: English has been taught since in elementary school as a local subject, and as a compulsory subject in junior and senior high school. The students are taught as the whole of language's skills, but most of the students still hard to use English as spoken language especially for students at a former place. This classroom action research implemented the CTL approach to improve the teaching and learning and students' speaking skill in form of transactional and interpersonal speech. The main object of this research is the eighth-grade students of MTs NW 2 Rensing, while the English teacher is the collaborator of the research. It was conducted in three cycles, the overview of those cycles can be seen from the following results; 1) the contextual teaching and learning could improve the teaching and learning process, 2) the students' participation to practice speaking was improved cycle by cycle; 49% was in cycle I, then improved to 71.44% and 91.4% in cycle II and cycle III, and 3) the students' speaking improvement was also shown from the mean score and the category of students' speaking ability. The mean score in pre-cycle was 33 and then improved to be 41 in cycle I, 52 in cycle II and 75 in cycle III. The category of students' speaking ability fell in very good, good and fairly good categories.

Keywords: *teaching EFL; contextual teaching and learning; speaking.*

1. INTRODUCTION

English is known as compulsory foreign language learning in both junior and senior high school. It is identified as foreign language because the target language learning cannot be found beyond the classroom (Brown, 2000:116; Brown, 2007: 205). It is also affirmed by Byram (2008: 1) that a non-native language which is taught as a language spoken in another country and learned only in schools, colleges, and a university is called a foreign language. So does Lambelet & Berthele (2015: 6) explained that the term foreign language is used to characterize languages which are learned outside the region where they are spoken (i.e., learned mainly in a classroom setting).

Related to those statements, English as a target of language learning in Indonesia is dominantly used only at the educational institution, at class or university. This condition extremely classifies English as foreign language learning. It is taught in the whole skills of language consists of listening, speaking, reading and writing. Those are taught in order to students have the experiences to practice that language. Depdiknas (2006:123) formulated the target of English learning at SMP/MTs is to achieve a functional level of the language which can be used in both writing and speaking to solve a daily problem. Whereas, spoken language is dominant spontaneously used as a tool for communication in every activity. Ur

(1996:120) stated that of all the four skills of language such as listening, speaking, reading and writing; the speaking one seems intuitively the most important.

Speaking is the most required skill that must be mastered by everyone, especially the students who are directly encouraged in foreign language learning activity. It is because they are determined as successful foreign language learners when they are able to use it for oral communication, which seems like what is proposed by Rahman, Awadh, & Asmari (2015). They declared that a successful learning of a foreign language means how well learners have developed their communicative skills as an ability to apply the knowledge of the language with adequate proficiency to communicate orally.

The student's low speaking ability was existed at the eighth grade of MTs NW 2 Rensing because they were anxiety to practice speaking. It was the impact of the students' lack of vocabulary, the rare empowered to study and to practice speaking skill in teaching and learning process, and it was also the impact of the conducted teaching and learning, including the teaching material which only related to the provided material on the government's curriculum without connecting it to the students' real life.

Therefore, the way to solve those problems was Contextual teaching and learning (CTL). CTL is a concept of educational system which purposes to help the teacher and students to see meaning in academic material by connecting the learning subject to the context of their daily lives, including the context of personal individual, social member and cultural circumstances (Johnson, 2002: 64; Depdiknas, 2002:1; Hamdayama, 2014: 51; Sears, 2003: 9). Thus, CTL can be concluded as an approach that is used to create conditions of teaching and learning process becomes alive condition, whereas the teachers provide a subject matter relating to the students' own real life. It also helps the teachers to relate the content of subject matter to the real condition and motivates the students to make a connection between knowledge with its application to their lives as a part of the citizenship and family.

On the other hand, Imel (2000) remarked CTL as a contextual learning which is rooted from constructivism approach. Known as a learning theory emphasizes the transmitting of knowledge which cannot be done simply among the students, but must be constructed by each student individually (Glaserfeld, 2006: 28). Then the way to implement the theory is begun from self-regulation, in which the students can regulate their own way to learn English, especially in learning it becomes a communicative competence. Corbett (2003: 21) supports communicative competence should be taught contextually. He says "a concern for communicative competence prompted teachers and materials designers to contextualize the target language by placing it in 'real-world' situations, in the hope of making it 'authentic". With a simple understanding on what is said by Corbett, English becomes the target of learning should be constructed based on the students' condition and should be practiced based on the social condition to engage the students' communicative competence.

In implementing the CTL in teaching-learning process, researcher adopted the strategies which were proposed by Crawford (2001), those strategies including relating, experiencing, applying, cooperating and transferring.

Firstly is relating, Crawford (2001: 3) suggested that the students learned a subject matter in the context of one's life experiences or preexisting knowledge, which is able to encourage the students' understanding toward the teaching material. In teaching, teachers try to connect a new concept to something which is unknown to the students. Because not all the students have the prior experience which is related to the new concept of material, teachers can overcome this obstacle by helping the students to construct a new knowledge by doing it directly or learning by doing; Crawford (2001: 5) called this as experiencing strategy.

The further strategy is applying. Crawford (2001: 8) defined applying as learning by putting the concepts of teaching material to be used in a teaching-learning process. It is understood that the students must apply the learned concept when they are involved in teaching learning process, a teacher also can motivate the students to understand it throughout conveying a realistic and relevant exercise.

Furthermore, cooperating is learning in the context of sharing, responding, and communicating with other students (Crawford, 2001: 11). The last, Crawford (2001: 14) further explains that transferring is a teaching strategy which can employ the knowledge teaching in a new context or unusual situation which is not involved in the classroom.

Related to the skill of language which is closest to the students' interaction, speaking becomes the main skill of implementing those strategies. Cameron (2005: 40) defined that speaking is the active use of language that is used to express a meaning to others in order to be achieved a sense of mind. McDonough, Shaw & Masuhura (2013:157) added the definition of speaking as a desiring and purposing-driven; in other words, we genuinely want to communicate something to achieve a particular purpose.

Furthermore, Richards & Renandya (2002: 201) argued the definition of speaking from the function of speaking, so they explained it from three points of view, including 1) speaking is used for casual conversation which means to make a social contact with people or to engage the harmless chatting that spends much time with friends, 2) speaking is used for discussion that means to express or ask an opinion, and 3) speaking as a mean to give an instruction or to make a polite request.

Throughout the use of speaking in the context of communication, speaking is divided into two types consisting of informal and formal speaking, Nation & Newton (2009: 120-121) asserted that informal speaking typically involves a communication which conveys information that is not as important as maintaining a friendly relationship, but formal speaking requires control of content, awareness to the largely passive of interlocutor, and being the focus of attention.

In one hand, Harmer (2007:343) defined the informal and formal speaking as interactional and transactional, whereas interactional speaking means that speaking has a purpose to keep the social relationship both speaker and interlocutor, meanwhile transactional has the main purpose to convey the information about something. Harmer (2007:343) also divided the types of speaking into interactive and non-interactive, planned and unplanned speaking. The characteristic of speaking is involved in interactive skill when speaking is happening between the speaker and interlocutor at one time. Otherwise, it is

categorized into non-interactive speaking when the message from the speaker is not accepted by the interlocutor at the same time; but the message it might be left at a paper or any recording voice. The further explanation of the types of speaking is speaking which has a certain purpose categorized as a planned speaking; for example, speech or lecturing. Meanwhile, it becomes unplanned speaking when the speaking is conducted spontaneously.

The speaking skill could be mastery when the prerequisite of speaking is already achieved. Pachler, et al (2014: 234) asserted some prerequisites that should be achieved by the learners, such as vocabulary and pronunciation. Furthermore, Pachler, et al (2014: 234) explained that vocabulary is known as the knowledge of words and their meaning, and also known as a word become central components of language production and use. And pronunciation is known as the knowledge and skills relating to sound and their combination (segmental) as well as intonation and rhythm (supra-segmental) which is always ignored or neglected aspect of foreign language classroom.

In addition, there are some genders of speaking which are mentioned by Hughes (2002: 83) including 1) narrative, means that a series of everyday anecdotes which its purpose to entertain the listener; 2) identifying, means that to force anyone to talk about themselves, their biography, where they live, their jobs, their hobby, and so on; 3) language-in-action, the data is recorded while someone is doing things such as cooking, packing, moving furniture... etc; 4) comment-elaboration is used when someone gives casual opinions and commenting on things, other people, and events or so on; 5) debate and argument, to make people take up positions, pursue arguments and expound on their opinions; and 6) decision-making and negotiating outcomes, to illustrate ways in which people work towards decisions/consensus or negotiate their way through problems towards solutions.

Relating to the kinds of speaking, researcher improved the identifying because the students at the second year should mastery the transactional and interactional speech by using CTL. Due to the problems were found on the monotone of teaching-learning and students' low of speaking ability. The objectives of this research were to improve the teaching-learning process, and students' speaking skill.

The CTL was assumed as an appropriate approach to obtain the research objectives has the similar result to some other studies. The first study was conducted by Ekowati, et al. (2015: 81) who investigated the students' motivation following the teaching and learning using CTL. They found that the students' motivation was improved when they were taught using CTL approach, and the activity of students in taking a part was increased along the teaching and learning in progress.

The second research was carried out by Wulandari (2016) who investigate a research about the implementation of contextual teaching and learning to improve students' speaking skill viewed from students' creativity. This research was conducted at eleventh grade of MAN Ngrambe Ngawi by using action research. She found a significant improvement of students' speaking creativity after employing two cycles.

The next research was a study of Annisa (2014) who carried out an experimental research about the using of CTL at the second grade of SMKN 3 lhokseumawe. She treated the experimental group by using CTL, meanwhile control group was taught by using conventional approach, and then she concluded that using CTL approach is effective to improve students' speaking skill.

Those are also relevant to the report of the Occupational Research Group the University of Georgia (2003: 4) who explained the benefit of CTL such as 1) it can increase the students' enthusiasm at teaching and learning process, 2) it can improve the students' attitudes on attending the teaching and learning process, 3) it can improve the students' behavior on participating the teaching and learning, and 4) through the interaction, it can lead the students to deeper understanding, retention, and implementing the knowledge.

Based on the elaboration above, researcher assumes that CTL can be used to improve the teaching and learning activity at the eighth grade of MTs NW 2 Rensing, and also can impact to the students' speaking ability.

This research aims to investigate the way of CTL as the approach of teaching can improve the students' participation along the teaching and learning process, students' participation in practicing speaking, and also to what extend do the students' speaking improvement.

2. Method

The type of this research is classroom action research (CAR). It is conducted to have contributed not only to practice but also to a theory of education and teaching which is accessible for other teachers (Stenhouse in Cohen, Manion & Morrison, 2007: 298). Kemmis and McTaggart (in Burns 1999: 32) explained that action research is employed through a dynamic and complementary process, consisting of four essential activities such as planning, acting, observing and reflecting. Those steps occur spirally; beginning form planning a critical action to improve what is already happening, acting what is planned, and then observing the effectiveness of activity either it is suitable or not, and the last is reflecting. After that, it backs from planning, acting, observing, reflecting and so on.

The kinds of data in this study are qualitative and quantitative data. The qualitative data is collected through non-test including the observation notes, interview, and documentation. It does not need a testing because the kind of data is the word, so the data is classified as narrative. Then those gained data are analyzed using inductive analysis, relating to the three processes such as organization, description, and interpretation. Meanwhile, the quantitative data is collected through the test of speaking skill, consisting of test dialogue completion and test monologue; and questionnaire. The result of the questionnaire is analyzed through a scaling technique by Likert Scale and then calculated the data by using percentage descriptive technique. Otherwise, speaking test data is analyzed using statistic descriptive to examine the mean score of each cycle and also median, and modus.

3. Discussion

This research was conducted on 8th March to 12th May 2017 at the eighth grade of MTs NW 2 Rensing in the school year 2016/2017. Due to the objectives of the research are to improve the teaching and learning model and students' speaking skill by using the Crawford's five strategies of CTL, the classroom action research were conducted in three cycles consisting of planning, acting, observing and reflecting.

Those three cycles were successfully reached the aims of this research in 1) improving the teaching and learning activity, and 2) improving the students' speaking skill. It was proved with the increasing of students' participation and students' speaking achievement cycle to cycle, even though those were not so significant. As the main principle of CAR, the result can be determined through the process and the product. The process of this research is related to some aspects which are existed along the teaching and learning process, such as the students' attendance, the students' participation along the teaching and learning, and the students' participation in practicing speaking skill. Meanwhile, the product is determined to the students' speaking achievement.

1. Discussion the process on cycle I, II and III

Related to the aspects of process on this research, those data were collected through the observation of collaborator along the teaching and learning process. So, the comparison of students' participation among the three cycles can be seen from the chart 1:

From the chart 1, it is known that the improvement of students' participation in each cycle were focused on the students' participation on the teaching and learning process, and the students' participation on practicing speaking skill, instead of the students' attendance because it was already stable.

The students' participation on teaching and learning process was improved from the cycle I to cycle III. The students' participation was determined from some factors such as the participation on the opening of teaching and learning, students' respect on the explanation, implementing the relating strategy, implementing the experience strategy, and students' participation on reflection the teaching activity. The percentage of students' participation was increased from 48.3% at cycle I became 64.1% and 77.4% at cycle II and cycle III.

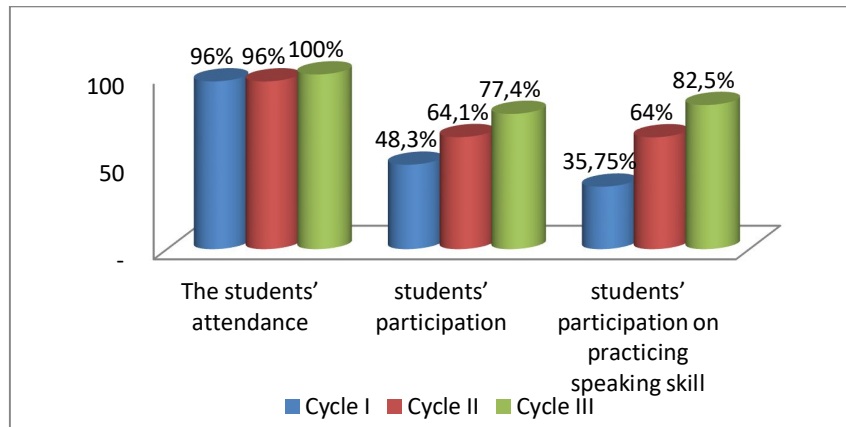


Chart 1. The comparison students' participant in cycle I, cycle II and cycle III.

Furthermore, the teaching progress in this research is the students' participation on practicing speaking skill, which was determined from the implementing the applying strategy, and implementing the transferring strategy. In this case, the percentage of students who participate in practicing speaking was increased from 35.75% at the cycle I became 64% and 82.5% at cycle II and cycle III. It means that the use of CTL in conducting the teaching activity could improve the students' participation in following the teaching and learning process and in practicing speaking skill.

The improvement of students' participation after the use of CTL is relevant to the reporting of Occupational Research Group the University of Georgia (2003), whereas CTL could increase the students' enthusiasm and the improvement of students' attitude at teaching and learning process. Therefore, the students were mostly involved when the teaching material was explained. Related to Johnson (2002) and Depdiknas (2002), it is the impact of correlating the teaching material to the students' own life. It was reached to see meaning the teaching material by connecting it to the context of students' daily lives, including personal identity, social and cultural circumstances.

Related to the aspects of the Crawford's five strategies, the students were very enthusiastic to attend the teaching and learning. It was proved with the increasing of students' participation in all the aspects of each cycle, from cycle I to cycle III. Their enthusiasm was kept until the rest of activity, which were also proved with the improving of students' participation in doing reflection from cycle I to cycle III. Thus, the current way of teaching and learning activity can improve the teaching and learning process at MTs NW 2 Rensing. It is because CTL can influence the students' motivation to be involved in teaching and learning process, especially the teaching of speaking skill.

The influence of CTL toward the students' speaking skill was correlated with what was said by Corbett (2003:21), that the teaching of communicative competence should be contextualized to the real condition of students and should be practiced related to the students' own social function. In chase of this

condition, students were empowered to talk about a real thing at the classroom, at home or even their identity. So that, the students' ability of speaking was improved since they were encouraged by relating, experiencing, applying, cooperating and transferring strategies.

2. Discussion the result of students' speaking achievement on cycle I, II and III.

Related to the principle of CAR as stated above, the second principle of CAR is a product, which means that students' speaking skill is achieved as the result of implementing the teaching-learning using CTL. The students' achievement on speaking competence in all cycles is varying and the improvement is not so significant.

The students' speaking achievement on cycle I, cycle II and cycle III is provided at the maximum score, the minimum score and the mean score, which can be seen at the following chart.

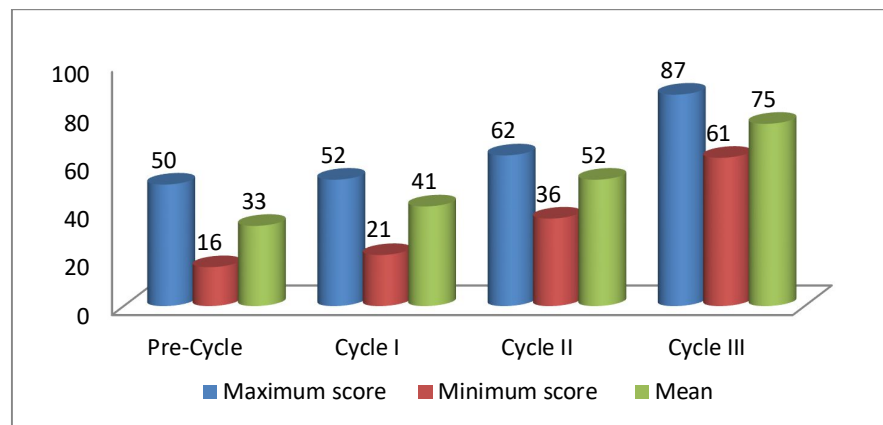


Chart 2. The students' speaking achievement in cycle I, cycle II and cycle III.

From the chart above, it is known that the maximum score of students improved from cycle I which reached 52, even though it is increased only two points from the initial maximum score. But then, the maximum score is increased significantly from cycle II to cycle III became 62 and 87. It also increased in the minimum score, whereas the initial minimum score of students' speaking skill is 16, then improved in cycle I, cycle II and cycle III become 21, 36 and 61.

The increasing of students' speaking achievement is also determined from the mean score (average score). The students' mean score at pre-cycle is 33. It means that most of students at the initial speaking test gained 33, which is very far from the standardized of minimum score of students in speaking competence. This phenomenon still exist in cycle I and cycle II because the students were never empowered to practice speaking before conducting the research, so the students still felt that speaking is

hard. The low of students' speaking skill appear at the cycle and the cycle II, whereas their mean score is 41 and 52. It was finally improved in the cycle III become 75.

The progressive of students' speaking achievement is also determined through the speaking category including excellent, very good, good, fairly good, poor and very poor. Those categories relate to the rank of students' speaking score. The clearly categories and the rank of score in the whole cycles can be seen at the following table:

Table 1. The students' speaking achievement category

Interval of score	Category	Pre-cycle	cycle I	cycle II	cycle III
≥ 91	Excellent	-	-	-	-
81 – 90	very good	-	-	-	17%
71 – 80	Good	-	-	-	48%
61 - 70	fairly	-	-	4%	35%
51 - 60	Poor	-	4%	57%	-
≤ 50	very poor	100%	96%	39%	-

The table above explains that the initial category of students' speaking skill is very poor because all of students got score under 50 when conducting the speaking test. It is because the students were very seldom to be empowered in practicing English speaking. Thus, after conducting the teaching and learning used CTL in cycle I, the students who are categorized very poor was 96% because it was decreased 4%. The percentage on the very poor in the cycle II was decreased again becomes 39%, and finally the very poor were left none in the cycle III.

Furthermore, the students' speaking category seems improved in the cycle II, whereas there were 4% of students who is categorized fairly good and 57% of students is still categorized poor. Finally, the improvement of students' category in cycle III was increased very significant, even though there is not student who reached an excellent category. The students' speaking category began from fairly good to very good; the fairly good category is 35%, good category is 48% and very good category is 17%

Based on the elaborations above, it indicates the strategies of teaching and learning using the Crawford's five strategies of CTL successfully can reach the objectives of this research.

4. CONCLUSION

From the elaboration of the research finding above, it can be concluded that the CTL approach can change the students' attitude in attending the teaching and learning process, so that the students were actively involved in the class activity. The students' participation to practice also improved when the teaching materials were correlated to their own experiences. Thus, the students' speaking achievement improved cycle by cycle because they were empowered step by step using the Crawford's five strategies of CTL such as relating, experiencing, applying, cooperating, and transferring.

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THE INFLUENCE OF *SCIENCE TECHNOLOGY SOCIETY* (STS) LEARNING MODEL ON THE CAPABILITY OF SCIENCE LITERACY SKILLS IN BIOLOGY SUBJECT

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Abstract: This study aims to determine the significancy differences in science literacy among students who were taught using the model of *Science Technology Society* learning with students who were taught using conventional learning model in class X SMA Negeri 6 Kota Tidore Kepulauan school year 2018/2019. This research is a *quasi experiment* with design *equivalent pretest-posttest control group design*. The population in this study are 41 students of class X majoring in IPS (Social Studies). Samples were selected using saturated *sampling technique*. Data were analyzed using one way MANOVA technique with 5% significant level. The result of activity data of learner based on table of influence *Test of Between Subject Effects in Coreccted Model* column shows that the influence of model to science literacy ability shows $F = 8,840$ with significance value $0,005 < 0,05$ then H_0 is rejected and H_a is accepted. The results showed that there were significant differences in science literacy among students who were taught using the model of *Science Technology Society* learning with students who were taught using conventional learning model. The average experimental science literacy class is bigger than control class = $82,48 > 77$. Thus it can be concluded that *Science Technologi Society* (STS) learning model influences the increase of science literacy ability of students of Class X majoring in IPS (Specialization) of SMA Negeri 6 Kota Tidore Kepulauan school year 2018/2019.

Keywords: *Science Technology Society* (STS) learning model, Conventional learning, and Science Literacy.

Introduction

The utilization of science and technology is an important key in the life of this century. Therefore, students must be prepared to recognize, understand, and master science and technology to improve the quality of life. There are the utilization of technology products in various aspects of everyday life. However, the resulting product of such technology may have adverse effects on humans and the environment as a whole. To overcome and control the negative impact, it takes quality human resources capable of mastering science and technology so as to compensate for the progress of science and technology. Attempts to prepare it are done through formal and non-formal education. In recent years, one of the demands of the K13 curriculum in Biology subjects in high school is to realize an educational process that provides an opportunity for students to develop all their potential. Potentials include potency related to attitude aspect (affective) knowledge (cognitive) and skills (psychomotor).

The learning process is conducted by using scientific and contextual approach which basically aims to improve the creativity of students, through the stages of activities: 1. Observing, 2. Questioning, 3. Associating, 4. Experimenting, 5. Networking [1].

Biology Subject is one of the subjects that have an important role in the process of learning in high school so that students are expected to be able to have a good understanding of biology subjects that have been taught, but many students consider biology subjects to be difficult subjects to

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understand. This happens because of the diverse student characteristics such as different learning styles and interests of learners as well as the teacher's teaching-ability factor.

Based on experience during teaching in SMA Negeri 6 Kota Tidore Kepulauan especially on Biology subjects, it can be concluded that the science literacy of students is low because students are less involved in the learning process. Teachers are more dominant in the learning process by providing information and assignment causes students to become less active in the learning process. The cause is the implementation of the learning process Biology subjects in schools are still conventional. This leads to a learning process that prioritizes the product, and few leads to the learning process. Implementation of learning process that is not balanced between process and product, causing students to be unable to improve the ability of science literacy. This causes the knowledge gained by students only in the form of a memorized theory, so that knowledge becomes meaningless and easily forgotten. The development of the Biology subject process dimension is very important as it helps students in developing skills to undertake the process of Biology subjects that can increase the science literacy [2].

The rapid development of science and technology causes students to be unable to learn all the facts and concepts of science. The teacher's role is crucial to choosing essential concepts and training students to think, analyze, and solve problems faced by students. Teachers need to identify technology-related issues or problems, which occur around them in everyday life, or problems related to the needs of students, then learners can solve problems creatively by using relevant concepts either independently or with teacher guidance [3].

One way to realize the learning process is by applying the *Science Technology Society* (STS) learning model. *Science Technology Society* as one of the innovative learning models that utilize environmental issues in the learning process, the environment is theoretically able to form individuals to have the ability to think critically, creatively, and innovatively. One of the impacts on students learning by using the *Science Technology Society's* learning model is that students are able to identify problems, and become more creative in finding solutions to such problems [4]. students who have science literacy are able to apply the knowledge they have with the context of the problems they face.

The *Science Technology Society* (STS) in learning is carried out by the teacher through topics discussed by connecting science and technology related to its use in society [5]. The *Science Technology Society* (STS) learning model links between science and technology and utilization for society. The purpose of this model of learning is to form individuals who have the literacy of science and technology and have concern for the problems of society and the environment. The learning theory that underlies the learning model of *Science Technology Society* (STS) is the theory of constructivism learning. The philosophy of constructivism holds that one's knowledge can not be shared simply, but it is necessary to construct the students themselves by relating them to the initial knowledge they already possess in their cognitive structure. Implementing constructivism in the learning process means putting students in a central position in the overall learning program. The emerging questions are used as a basis for discussion, investigation, and class / laboratory activities [6].

Based on these data, this study is based on the assumption that biology (Ecosystem) learning through *Science Technology Society* (STS) learning model can help to improve students' literacy skills.

The followings are the learning stages of using the *Science Technology Society* (STS) model: 1). *Apperception stage*, or the stage of associating events that students have known with the material to be discussed. Thus, it appears that the continuity of knowledge, because it begins with things that students have known before and emphasized the circumstances encountered in everyday life. The teacher presents the actual issues or problems that exist in society and can be observed by the students. These issues or issues can also be identified from the students' own opinions and can be attributed to the concepts to be discussed. Teachers can assign relevant group tasks before implementing conceptual understanding; 2). *Drawing the Concept Stage*, implementing learning by using certain learning strategies that teachers can choose according to the subject or subject's pedagogy. In this case pedagogic means the science and art of teaching; 3). *Applying the Concept Stage*. Concepts that students have understood are used to solve problems or analyze issues or problems that have been expressed at the beginning of the learning process. The goal is to analyze the phenomenon or solve the problem. At this stage students may also undertake concrete actions based

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on their concern for the environment; 4). *Stabilization of the concept stage*. At this stage the teacher provides concepts to avoid misconceptions on students. At this stage students experiencing misconceptions can reconstruct or restructure the wrong concept; 5). *Evaluation Stage*. This stage should be done continuously and covering various aspects. The use of the student's portfolio or personal data is strongly recommended as personal data greatly aids evaluation of students, this evaluation includes the cognitive, affective and psychomotor aspects, including the awareness and the actions of students [7].

Science Technology Society (STS) learning model is characterized by science and technology issues that exist in the community are as follows. First, the model is directed at improving students' knowledge and skills in making informed decisions based on information. Secondly, this model is responsive to future careers considering that we live in a society that relies on science and technology. Third, the evaluation of learning is emphasized on students' ability to acquire and use scientific information in solving problems. The advantages of STS include: a) Students have high creativity skills, b) Students have a greater sense of concern for the community, c) it is easier to apply the subjects studied for community needs and d) there is a tendency to participate in activities to solve environmental problems [8].

Related Works/Literature Review

The research by Yager & Akcay (2008) Compares the Learning Model of *Science Technology Society* and the Learning Model with the Textbook Approach. This research showed that the learning model of *Science Technology Society* has a positive impact in increasing the concept domain of students

Research conducted by Titin, Widha. S & M. Masykuri (2012) Uses a Project-Based *Science Technology Society* (STS) Model. In this research, the use of *Science Technology Society*-based project model can improve student learning outcomes on cognitive, affective, process skill, and environmental awareness.

The research was also conducted by Nur Afni, Khairil & Abdullah (2014) Applying the *Science Technology Society* Approach to the Concept of Environmental Pollution. The results of this study indicate an increase in learning outcomes, and the ability to think critically of students on environmental pollution lessons..

Another study was also conducted by Akcay & Akcay (2015) Related to the Impact of the Application of *Science Technology Society* to Understanding the Essence of Science and Attitude of Science. This study shows an increased understanding of the nature of science and students' science attitude.

Material & Methodology

This type of research is quantitative research with *quasi experiment* design with *non-equivalent pretest-posttest control group design*. Data were obtained by using written test techniques. The test aims to determine the level of literacy ability of science students before and after the implementation of learning with the model of *Science Technology Society* and learning conventionally. The test is done twice before the treatment (*pretest*) and after the treatment (*posttest*). The design of this study is presented in Table 1.

Table 1. Research Design of Nonequivalent Control Group

No.	Group	Pretest	Treatment	Posttest
1.	Experimental Class	O ₁	X ₁	O ₂
2.	Control Class	O ₃	X ₂	O ₄

Information:

O₁: *pretest* grade of the experimental class

O₂: *posttest* grade of the experimental class

O₃: *pretest* grade of the control class

O₄: *posttest* grade of the control class

X₁: learning process by using STS model

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X_2 : learning process by using Conventional models

Pretest (O_1 and O_3) is about the students' science literacy skills test in both classes before treatment is given. In the experimental class (X_1) was given treatment by applying the STS learning model and in the control class (X_2) was given treatment by applying conventional learning, then both classes are given *posttest* (O_2 and O_4) with the same type of problem with *pretest* problem. The samples of the study were determined using the Saturated *Sampling Technique*. The saturated sampling technique is a sampling technique when all members of the population are used as a sample. Therefore, saturated sampling techniques are used because of the relatively small population. So there are 41 samples used in this study. The sample is divided into two classes namely, experimental class and control class. The experimental class is taught using the *Science Technology Society's* learning model and the control class is taught using the Conventional model. The dependent variable in this study is the ability of science literacy. The data required in this study were collected by science literacy ability test in the form of multiple choice questions. Before the test question is tested, validation test is done first. Validation test is done by consulting with experts, then test is conducted, after that the data is analyzed by using *product moment* correlation formula.

Data obtained from the test will be analyzed using MANOVA analysis. MANOVA analysis is performed using SPSS software. Before performing the data analysis, the normality test of data distribution and homogeneity of variance in the data obtained is performed. a). Normality test is used to identify whether the data is normally distributed or not. This test is performed by using *Kolmogorov-Smirnov* Test statistic in SPSS software. Criteria of normal distributed data is at 5% significance level. If the number of significance obtained is greater than the 5% level of significance then the data is normally distributed and in other cases the distribution of data is not normally distributed. b). The homogeneity test of variance serves to know the sample comes from a homogeneous population or not. Homogeneity test in this research using *Lavence Test* using SPSS program. c) Hypothesis in this study are as follows: H_0 : There is no influences of STS learning model on the ability of students' science literacy on ecosystem material. H_a : There is an influence of STS learning model on the ability of students' science literacy on ecosystem material. The level of significance used in this study is 5% ($\alpha = 0.05$).

Result and Discussion

Science Literacy

Science Literacy skills students in the experimental and control groups are presented in Table 2.

Table 2. Description of mastery of lessons on Experimental Group (STS) and Group Control (Conventional)

Description	STS		Conventional	
	Pre-test	Post-test	Pre-test	Post-test
Mean	18,28	82,48	18,80	77,00
Median	20,00	80,00	20,00	76,00
Variance	26,51	42,36	25,43	26,73
Minimum	12,00	72,00	12,00	68,00
Maximum	28,00	96,00	28,00	84,00
Range	16,00	24,00	16,00	16,00
Interquartile Range	12,00	10,00	7,00	11,00
Standar Deviation	5,82890		5,10687	
Skewnes	0,34		0,21	

Based on table 2, it can be seen the minimum value, maximum value, and mean value of N-Gain experiment class higher than the control class. Where the minimum value in the experimental class is 72.00 while the control class is 68.00. The maximum value in the experimental class is 96.00 while in the control class is 84.00. The mean value of N-Gain in the experimental class was 82.48 while in the control class was 77.00. It can be concluded that the N-Gain in the experimental class is higher than the N-Gain in the control class. Based on the results of the descriptive analysis, it can be

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concluded that the students' literacy ability that follows the learning process with *Science Technology Society* (STS) model is better than the literacy ability of students who follow the conventional learning process.

Images of the comparison of minimum values, maximum values, and N-Gain literacy skills of students can be observed in Figure 1.

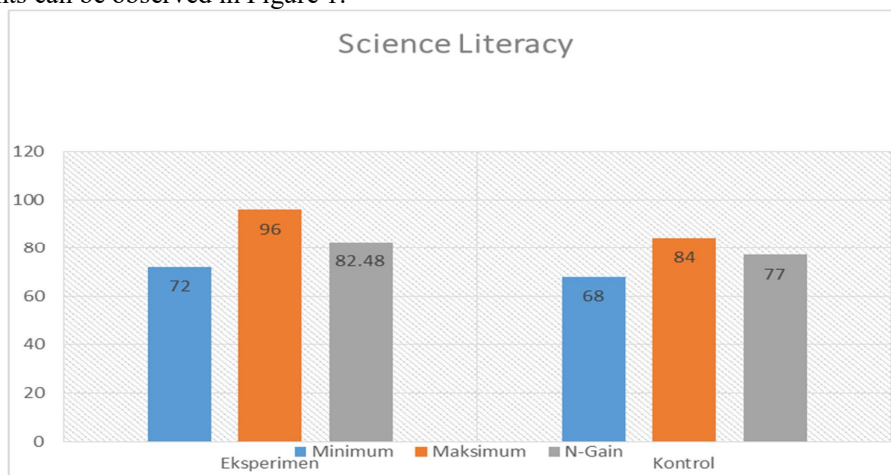


Figure 1. comparison of minimum values, maximum values, and N-Gain literacy skills of students

Normality Test

Kormogorov-Smirnov test in SPSS software is used to test the normality of science literacy data. Normality test results are presented in table 3.

Tabel 3. Results of Normality Test

No	Variables	Significancy Value	
		Experimental	Control
1	<i>Pretest</i> Science Literacy	0.094	0.188
2	<i>Posttest</i> Science Literacy	0.106	0.077

Based on the results of normality test of science literacy ability where the significance value of all variables are more than alpha value (0.05), the hypothesis obtained is H_0 accepted which means that the science literacy data for both classes (control class, and experimental class) is normally distributed

Homogeneity Test

Levene Test in SPSS software is used to test the homogeneity of science literacy data. Homogeneity test results are presented in table 4.

Tabel 4. Results of Homogeneity Test

No	Variables	Significancy Value
1	<i>Pretest</i> Science Literacy	0.671
2	<i>Posttest</i> Science Literacy	0.387

Based on the homogeneity test of science literacy ability, the significance value of all variables are more than alpha value (0.05), it can be concluded that the resulting hypothesis is H_0 accepted which means that the science literacy data for both classes (control Class, and experimental class) have the same variance.

Hypothesis testing

Hypothesis testing for this research is using MANOVA test, which is test of between-subjects effects. The test aims to show whether there is a difference in the ability of science literacy between

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students taught by the *Science Technology Society* model with students taught by conventional models. The summary of the tests of between-subjects effects results is presented in Table 5.

Tabel 5. MANOVA Test Results
Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Posttest_Literasi_Sains	307,201 ^a	1	307,201	8,840	,005
Intercept	Posttest_Literasi_Sains	260529,640	1	260529,640	7497,322	,000
Kelas	Posttest_Literasi_Sains	307,201	1	307,201	8,840	,005
Error	Posttest_Literasi_Sains	1355,238	39	34,750		
Total	Posttest_Literasi_Sains	262784,000	41			
Corrected Total	Posttest_Literasi_Sains	1662,439	40			

a. R Squared = ,185 (Adjusted R Squared = ,164)

b. R Squared = ,127 (Adjusted R Squared = ,104)

The research hypothesis

Ho: there is no influence of the *Science Technology Society's* learning model on students' literacy skills

Ha: there is an influence of the *Science Technology Society's* learning model on students' science literacy skills.

Results of student activity data based on the *Test of Between Subjects Effects* table contained in the column *Coreccted Model* shows that the effect of the model on the ability of science literacy has a value of $F = 8.840$ with a significancy value of $0.005 < 0.05$. based on these results it can be concluded that Ho is rejected and Ha is accepted. The results showed that there were significant differences in the Science Literacy of students who were taught using the *Science Technology Society* (STS) learning model with students who were taught using conventional learning.

Conclusion

There is an effect of increasing literacy ability of science students who were taught using *Science Technology Society* model in biology subject compared with students who were taught using conventional models. As an implication of this research, the *Science Technology Society* learning model is more appropriately applied than the conventional learning model to improving science literacy ability. The *Science Technology Society* model is based on student experiences. Experiences can develop student characters which are responsibility, curiosity, cooperation, disciplinary, and environment awareness. In conclusion, the learning process at school should be based on student experience.

Learning using the well planned *Science Technology Society* model is taking longer time than other models. The *Science Technology Society* model is one of the innovative learning models. In order to make this model more effective and have bigger possibility to give optimal results, it is recommended to: a) Teachers has identify the issues of science in everyday life tailored to the learning syllabus; b) Teachers need to understand theories related to the concepts and processes of science studied during the teaching and learning process; c) Teachers should inform students about learning topics so students can learn and identify science and technology issues in their real life.

Recommendations from the results of research that can be done by other researchers as a follow-up of this research are as follows: 1) The results of this study can be used as a reference of similar research that teaches other theories such as biodiversity, Plantae, and changes and environmental conservation so that it can be known how far the STS learning model can increase science literacy, 2) The results of this study can be developed with other variables such as scientific attitude, motivation, innovation, environmental awareness, and learning outcomes.

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MEASURABLE LITERARY APPRECIATION AS A CHARACTER EDUCATION BASED ON MULTICULTURALISM WITH CONTENT AND LANGUAGE INTEGRATED LEARNING APPROACH (CLIL)

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Abstract : Internalizing the understanding of character and multicultural education is mandatory that must always be activated in learning to prevent the disintegration of the nation. One alternative that can be done is through literature appreciation with the approach of Content and Language Integrated Learning (CLIL). Based on the literary analysis of Komik Aku KPK (Aksi Komik Untuk KPK), Three Heroes Without Signs of Service, Culinary Tour with Grandma, and Great Indonesian Children, contains values of religious, multicultural, love, faith, responsibility, tolerance, hard work, independent, creative, curiosity, and social care, which is very appropriate to be taught as a basis for the development of life of learners.

Keywords: literary appreciation; strengthening character education; multiculturalism; Content and Language Integrated Learning (CLIL).

1. Introduction

Character education or moral education becomes an issue that is always interesting to review. Along with the development of technology and modernization in all lines, character education becomes one of the foundation that is absolutely necessary for the realization of the young generation of Indonesia is not just intellectual, but also moral. The role of the school as a moral educator (character values) becomes increasingly vital when at present the learners get only a few moral teachings from parents, houses of worship, and society [1]. In Indonesia, character education is correlated with the concept of multiculturalism. Multiculturalism is the term used to describe the view of the diversity of life in the world, or cultural policy that emphasizes acceptance of diversity, diversity, plurality, as the ultimate reality in the life of society concerning the values, socio-cultural and political systems they hold [2].

Character education and understanding of multiculturalism can not stand alone, it must be supported and integrated into all aspects of formal and non-formal education, as well as in curricula enacted in schools. In the 2013 Curriculum, the Government has been more detailed in integrating character values. In harmony with that, the Curriculum 2013 also provides a special position for Indonesian subjects, which is not only positioned as independent science, but also functioned as a science advocate that is integrated with the development of attitudes, the planting of character values, and material from the eyes other lessons. Therefore, Indonesian subjects with existing materials, including literary works, are considered able to support its function as a science advocate as well as a means of strengthening character education and cultivating an understanding of the issues of multiculturalism.

Indonesian subjects can not be separated from the presence of literary works. The word literature in the Indonesian language comes from Sanskrit. The root word *hs-* means directing, teaching. The *tra* suffix denotes a tool, a means. Hence literature means a means of teaching, giving guidance [3]. Literature as a manifestation of community life will help learners to absorb life

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experiences and values in a fun way. Students, both from elementary school to senior high school, need to get an understanding of the values of character and multiculturalism. Character education will be useful in optimizing its role as a member of society and God's creatures.

However, the internalization of character values and multiculturalism in learners can not be taught by a binding doctrine system. The internalization of character values and multiculturalism must be done through a variety of relevant means and media. One of them is through literary works. One of the literary functions is *dulce et utile* (sweet and useful), meaning that literature can be used as a means of recreation as well as education. Literature is a human imaginative work that provides language and has a dominant aesthetic value [5].

In essence, literary works serve as a medium of communication between the author and the reader. Literary works that are human creations have content, in the form of messages and meanings depicted in life (the world in words) with aesthetic language media, which is a beautiful language and different from everyday language. Literature is often also placed as a social portrait [6]. Literature reveals the condition of society at a certain time, so the reflection of public behavior in literary texts can be used as a medium of character values and multiculturalism in learners.

Utilization of literary works as an alternative media strengthening character education is supported by the use of Content and Language Integrated Learning (CLIL) approach in learning Indonesian. In the CLIL approach, the theory of teaching material selection used in learning refers to the 4C concept (content, communication, cognition, culture). Through the concept of 4C, the selection of teaching materials and literary texts used will be more measurable and in accordance with the vision to internalize character education and multiculturalism in learners.

2. Related Works/Literature Review

2.1 Character Education and Multiculturalism in School

Character education and multiculturalism become one of the research themes that are never dry to be studied. With the development of globalization and modernization as well as the increasingly plural society's growing demands, learners must be given an understanding of the issues of multiculturalism. However, in fact, the understanding of multiculturalism is also not well understood by teachers. The results point out that teachers focus primarily on religious diversity when they are asked about their understanding of multicultural education. However, their understanding was largely limited to the "contribution approach" and "additive approach" to multicultural education [7].

Research that focuses on the research of teachers is also conducted by Alismail (2016) who conducted research on teachers' perceptions of multicultural education in schools. The study concluded that multicultural education is a very important and necessary concept. The literature here identifies three forms of multicultural pedagogy: conservative, liberal, and critical. Conservatives see multicultural education as a means of integrating students into a broader society. Liberals seek to celebrate diversity, but do not challenge the underlying social order. Critical multiculturalists see education as a way of addressing social inequalities shaped by differences in race, ethnicity, and social class. Teachers need to understand multiculturalism in order to provide equal education for all students. The literature here suggests that many teachers feel they need more training in multicultural education because of the diversity of their classrooms [8].

In addition to the above research, character education and multiculturalism in fact also has relevance to the effort to improve the thinking ability of learners. Assidik (2017) reviews the integration of media literacy to improve Higher Order of Thinking Skills (HOTS) and as a means of strengthening the character education of learners. Through the ability to understand, analyze and deconstruct imaging and news submitted by the media, is expected to trigger reasoning power and high-order thinking (HOTS) as well as can be used as a means of Strengthening Character Education (KDP) because students will get a sense of character directly based on the situation which is all around [9].

Indonesia, as the Unity of Diversity of *Bhineka Tunggal Ika*, also greatly upholds the quality of education through the Implementation of Curriculum 2013. In the text-based Curriculum 2013, the government seeks to integrate character education and multiculturalism in school learning. Dianastiti

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(2017) explained that character education facilities can be done through the use of interactive learning media [10]. In the Curriculum 2013 cognitive aspects of learners, but also directed to provide strengthening character building. The internalization of values in character building will be more effective when learners know the situation concretely in the world or at least obtain a detailed and factual picture of the situation. Therefore, teachers can utilize films produced by participants of Kemendikbud film contest as a learning media not only able to improve the skills of learners according to indicators in the existing basic competence, but also become a means of strengthening character education of learners.

Based on literature review that has been done, it is concluded that character education and multiculturalism should be an integral part of the process and various materials in teaching and learning activities in schools. As it proves, through the integration of learning in formal education, there is a transfer of knowledge and understanding of the values of character and multiculturalism.

2.2 Literary Works as Learning Media

Research on the implementation of character education through literature has been done by Fethi Turan and Ilkay Ulutas (2016) in a study entitled Using Storybooks as a Character Education Tools. They conclude that the study results show that character education is the important for the teachers, teachers use picture storybooks that support character education, however they find themselves education, and ideas like drama, play, question-answer, and brainstorming are much preferred for an effective character education [11].

Then, Nita Novianti (2017) conducted a research titled Teaching Character Education to College Students Using Bildungsromans. The results show that most students have successfully identified the virtues in the novel and can relate to the characters and their events [12]. However, only a few students are able to show their involvement with and insight of the virtues contained in the novel. It can be inferred then that Bildungsromans such as Jane Eyre can help the teaching of character education. Nevertheless, character education should be integrated with all subjects for better results.

Setijani's research (2017) supports the hypothesis that literature can be one of the media of characterization and multiculturalism. This research is aimed at describing the value of education: (1) to appreciate the difference ethnicity; (2) respect differences religion; (3) respect differences race; and (4) respect differences of culture depicted in the novel Different: when differences are not a written barrier by Irma T. Lestari. The study concludes that the novel, as one form of literary work, has character values that can be absorbed by learners [13].

Not only adolescent and adult novels, children's story book is also a reflection of life in which contained the values of characters that can be absorbed by primary school students. A good children's fiction book is a storybook that leads and departs from child's point of view. [14] The child's story is about the various problems that may occur in a child's life so that the child is able to understand his world. When reading children's stories, elementary school students are able to understand, identify, and develop their fantasies according to what they read. The final estimate of the child's story reading activity is expected for a child to feel happy, satisfied, and able to gain valuable lessons from the story that has been read.

2.3 Content and Language Integrated Learning (CLIL)

CLIL describes an evolving approach to teaching and learning where subjects are taught and studied through the medium of a non-native language. The experience of learning subjects through the medium of a non-native language is more challenging and intensive as there is more knowledge and skills in different areas of the curriculum. In CLIL, learning a curriculum of the range of educational contexts [15].

CLIL is currently enjoying a cross-curricular form [16]. While the structural difficulties in implementing CLIL are often recognised, there is little discussion of its inherent limitations. Focusing on cross-curricular programming, this article analyzes critically four of CLIL's central claims against

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the evidence of the latest research. The claims analysed are: CLIL leads to greater linguistic proficiency, it boosts motivation, it is suitable for learners of all abilities and it leads to greater intercultural awareness.

In the CLIL approach, the theory of teaching material selection used in learning refers to the 4C concept (content, communication, cognition, culture). Content relates to how the content of a text and its relation to the material to be taught. In addition to containing character and multicultural values, the text presented should also be appropriate to the developmental phase of the child's age. Selection of communication aspects associated with the level of legibility for learners. The next aspect is the level of cognition (cognition) of the learners. The last aspect that is not less important is that every text should pay attention to the culture (culture) learners. Stories submitted in such a way should be familiar with the life of the community of learners, so that pengajaran series of stories and internalization of the values contained in the text is easier to do, including the subject of multicultural values to be conveyed.

The CLIL basis is that the content of the subjects is taught and learned in the language

which is not the mother tongue of the learner. Knowledge of language becomes a means of learning content. The language is integrated into the broad curriculum. Learning can be improved through increased motivation and study of natural language seen in context. When learners are interested in the topic, they are motivated to learn the language to communicate. CLIL is based on language acquisition. The language can be seen in real life situations where students can acquire language. It is a natural development language based on other forms of learning. CLIL is a long-term learning. Academic students become proficient in English after 5-7 years in a good bilingual program. Fluency is more important than accuracy and error is a natural part of language learning. Students develop fluency in English by using English to communicate for various purposes.

Some of the advantages of CLIL learning are; 1) introducing broader cultural contexts; 2) preparing students to face internationalization; 3) accessing International Certification and enhancing school profiles; 4) improving overall and specific language competencies; 5) preparing for future study and / or work life of participants educate, 6) develop multilingual interests and attitudes, 7) diversify methods and forms of classroom teaching and learning, and 8) improve motivation of learners.

CLIL assumes that subject teachers can take advantage of opportunities to learn the language. The best and most common opportunities arise through reading the text. CLIL refers to a lexical approach, encouraging learners to see the language while reading.

There is no doubt that learning languages and learning through language is a concurrent process, but implementing CLIL requires a re-thinking of the traditional concepts of language classes and language teachers. The immediate obstacle seems to be: The opposition to teaching a language with a subject teacher may come from a teacher of his own language. Subject teachers may not be willing to take responsibility.

Most CLIL programs are currently experimental. There are several voice-based

research on empirical studies, while CLIL-type bilingual programs are primarily seen products marketed in the private sector. CLIL is based on language acquisition, but in a single language situation, many learn consciously engage, demanding skills from subject teachers.

3. Discussion

3.1 Appreciation of Measured Literature in Efforts to Strengthen Character Education

For Indonesia with a very multicultural society, the internalization of the understanding of character and multicultural education is mandatory that must always be activated in learning to prevent the disintegration of the nation. One alternative that can be done is through literature appreciation with

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the approach of Content and Language Integrated Learning (CLIL). Appreciation of literature is an attempt to enjoy the literary work. Appreciation comes from to appreciate derived from the Latin word *appretio* or *appretiatus* which means an activity of assessing or appraising.

The ability to appreciate is done by a process. In conducting an assessment or interpretation requires a capability supported by knowledge, experience, and artistic ability. Furthermore, literary appreciation activities can cultivate the mindset, reasoning, insight, imagination, appreciation, and critical attitude of learners in looking at various problems. This appreciation activity fosters sensitivity to the values that exist in the literary text so that learners can understand, or at least enjoy the ins and outs of art in literature and receive it as it should.

The term appreciation implies (1) recognition through feeling or inner sensitivity, and (2) understanding and acknowledgment of the beauty values expressed by the author [17]. This literary appreciation activity is expected to make learners to more appreciate the moral values and multiculturalism contained in the literary texts. Once the learners are able to live up to these values, it is expected that these values can be applied and internalized in everyday life.

In the process of appreciation, learners can be divided into several levels, namely (1) the level of fondness, characterized by a sense of love, fun, and interested in literary books, (2) enjoy, start feeling and enjoy the creation of literature as the growth begins to grow, (3) react, there is a desire to express opinions about the work of literature enjoyed, for example writing, (4) productive, that is starting to produce literary works [18].

Measurable literary appreciation means that literary texts used as instructional media should pay attention to the theory of teaching material selection at CLIL, that is with 4C concept (content, communication, cognition, culture). Based on the results of the analysis, here are examples of literary texts that can be used as a medium of learning in literary appreciation or as a reading material in the school literacy movement selected by considering the concept of 4C and the internalization of character values and multiculturalism. The literary text used as a learning medium utilizes literacy reading material published by Kemendikbud.

Literature Text	Character values	Level of Readability
Title:	Character values:	Social Care Level of
Komik AKU KPK (Comic Action For KPK)	a. Anti Corruption b. Religious	legibility for junior high school - high school students
Publisher:	c. Multicultural	
KPK	d. Responsible e. Tolerance	
Three Unsung Heroes of Service	Character values:	Social Care Level of
Author:	a. Religious	legibility for high school elementary
Faturrahman Arroisi	b. Discipline	students

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Wida Ayu P.	c. Hard work	
Publisher:	d. Spirit of nationality	
Kemendikbud	e. Love the homeland	
	f. Multicultural	
Culinary Tour with Grandma	Character Values:	Level of legibility for
Author:	a. Multicultural	low grade elementary
Unsiyah Anggreini	b. Curiosity	students
Septinata C. P	c. Social care	
Publisher:	d. Creative	
Kemendikbud		
Title:	Character Values:	Discipline The level of
Great Indonesian Children	a. Multicultural	legibility for high
Author:	b. Religious	school elementary
Zahra	c. Independent	students
Publisher:	d. Hard work	
Kemendikbud	e. Creative	
	f. Good	
	g. Love the homeland	
	h. Curiosity	

Table 1 Literature Works Character Values and Multiculturalism

3.2 Moral Reflection

Moral reflection is very important to build the character's cognitive side. Moral reflection becomes an important part of ourselves that allows us to make moral scales on our own and others' behavior [19]. Moral reflection has six aspects, namely as follows. (1) Be morally conscious, see the moral dimension of situations in life. Moral values are at stake. (2) Having an understanding of objectively useful moral values (eg, respect and responsibility) and how to apply them in concrete situations. (3) Being able to take others' perspective. (4) Be able to think morally-understand why certain actions are better morally than others. (4) Be able to make moral decisions based on mature thinking. Consider

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alternatives, consequences, and moral values at stake. (6) Have self-understanding, including the capacity to self-criticism.

Literary appreciation is used as a means to reflect morale. The value of the value contained in the literary work is perceived by the child and unconsciously reconstructs attitudes and personality [20]. Literary works other than as the cultivation of character values, also stimulate the imagination of the creativity of children critical thinking through the curiosity of the story and the metaphors contained in it. Based on the reality that literature is created by members of the community, telling about society, and ultimately read by society, automatic literature will be loaded with character values that can be a learning tool for learners. Based on the analysis of Komik AKK Komik AKK (Komsu Kerja Komik Untuk KPK), Three Heroes Without Signs of Service, Culinary Tour with Grandma, and Great Indonesian Children, contains values of religious, multicultural, love, faith, responsibility, tolerance, hard work, independent, creative, curiosity, and social care, which is very appropriate to be taught as a basis for the development of life of learners.

4. Conclusion

CLIL is actually nothing new in language teaching. Content and language integration has been used for decades with different labels. Other names of CLIL that are long known are task-based learning and teaching, "immersion" programs in Canada and Europe, bilingual education programs in the US. Language teaching experts agree that CLIL is a more realistic development of communicative language teaching that develops communicative competence. So it can be assumed that the direction of further development of Competency Based Curriculum (2006) is a curriculum based on CLIL. This is the main reference for the Curriculum 2013.

The success of CLIL (which integrates content and language) in Europe, USA and Canada is based on the results of second language acquisition research (Krashen (1982), Lightbown and Spada (2006), Swain (2000), Yolanda Ruiz de Zarobe, Rosa María Jiménez Catalán (2009), Jonathan Savage (2011)). The results of the study show that CLIL creates a natural state in language learning, provides a clear purpose of language use in the classroom, positively impacts because it emphasizes more meaning than form, and drastically increases the number of targeted language exposure. prominent of the four results of this study is that language teaching within the CLIL focuses on the meaning of language rather than the form of language. The language has a clear and understandable meaning when used in a real context Themes designed according to student needs can be a real context of language use

The internalization of character values and multiculturalism in learners can not be taught with a binding doctrine system. Internalization of character values and multiculturalism must be done through various ways and relevant media, one of which is through the appreciation of literary works. Selection of literary works used in accordance with the guidelines in the approach of Content and Language Integrated Learning (CLIL), namely the concept of 4C (content, communication, cognition, culture). Based on the analysis of Komik AKK Komik AKK (Komsu Kerja Komik Untuk KPK), Three Heroes Without Signs of Service, Culinary Tour with Grandma, and Great Indonesian Children, contains values of religious, multicultural, love, faith, responsibility, tolerance, hard work, independent, creative, curiosity, and social care, which is very appropriate to be taught as a basis for the development of life of learners.

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STORY OF MORAL VALUES IN THE ARIA TEJA BANGBANG BALAMUT GUSTI JAMHAR AKBAR (TRANSCRIPTION SAINUL HERMAWAN)

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Abstract : *Lamut* serves many values the lives of individuals with other individuals in the community, good value education, moral and cultural. *Lamut* art over the centuries has helped the establishment of the pattern of attitude, mindset, and the behaviour of community supporters. Literary works are able to uplift its readers from the everyday to the level of superficiality is more civilized and subtil, adding to the richness of the inner connoisseur, being more sensitive to life and living. Therefore, the need to do research to learn more about the value of moral in the acts of particularly lamut Bangbang Teja Aria. This research is a kind of qualitative research with literary and sociological approach using the method of dekskriptif analysis, i.e. describing the facts which are then followed by analysis. The data source of this research in the form of translation and transcript book story *lamut* episode story in the Aria Teja Bangbang *balamut* Gusti Jamhar Akbar, by Sainul Hermawan. Prints the year 2017 published by Scripta Cendikia Banjarbaru, South Kalimantan. As for the engineering data analysis in this study i.e., descriptive techniques (Arumsari, 2016:20), which lays out the overall data in advance. Next the researchers interpret or identifying data collected. Results of the study of moral values in the story such as Aria Teja Bangbang: 1) Relationship of humans with God includes two aspects: (1) and (2) the grace of God. 2) human relationships with himself include six aspects, namely (1) optimistic; (2) to be honest; (3) the ingenious; (4) soft; (5) liberality; and (6) patient. And 3) human relationships with other human beings in a social sphere covers four aspects: (1) give nasih; (2) friendship; (3) like the meolong; (4) the faithful; (5) willing to help.

Keywords: *Moral Values, Lamut*

1. INTRODUCTION

Many of the factors that led to the collapse of the nation's potential for Indonesia at this moment. Among them is the weakening of the value of education, moral and culture of each individual. The character of a nation plays a major role in achieving the level of success and progress of the nation. Moral crisis caused by not effectively values education in the broad sense (at home, at school, and outside the home).

Literary works are able to uplift its readers from the everyday to the level of superficiality is more civilized and subtil, adding to the richness of the inner connoisseur, being more sensitive to life and living. Literature that was born by the literati is expected to be able to give you the satisfaction of intellect for the reader. However, often the work of literature it was not able to be enjoyed and understood fully by most community members. Therefore, the need to let the study and research of literature which is described to be more easily understood by the public. Literature as a reflection of the social culture of the nation must be handed down to generations of youth. According to Herfanda (2008:131), literature has a great potential to bring the community into the direction of changes, including changes in morals.

It is also like what is delivered by Sehandi, (2016:17) that was created because the author has good intentions for the suggested values, message, goals, as well as his thoughts and feelings in his mind. Inner experience delivered is a means of education for the community of connoisseurs of

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literary works. One of the literary works that have moral values are, as in the story of lamut lamut serves many values the lives of individuals with other individuals in the community, good value education, moral and cultural. Lamut art over the centuries has helped the establishment of the pattern of attitude, mindset, and the behaviour of community supporters.

Lamut is one genre of literature, a tradition of oral story-telling or describes the messages and values of religious, social, and culture of Banjar. Lamut is the art of the story speak performed by flying or tools for the art tabuh hadrah. Since the year 1500 A.d. to the present lamut is known most communities as major *tatamba* or treatment as well as entertainment.

The purpose of this research can be formulated as follows: (1) describe the relationship of man with God in the story of Aria Teja Bangbang Balamut Gusti Jamhar; (2) Describe the relationship of man with himself in the story of Aria Teja Bangbang Balamut Gusti Jamhar; (3) Describe human relationships with other human beings in a social sphere in the story of Aria Teja Bangbang Balamut Gusti Jamhar. Researchers hope the oral literature of lamut remain sustainable as its name derived from the Arabic "laamuta" which means it is not dead.

DISCUSSION

The moral is derived from the Latin word *Mores*, meaning custom. The word *mores* have synonyms; *MOS*, *moris*, *manner* or *manners*, *mores morals* in Poespoprodjo (Muslich, 2013:20). In Indonesia language the word *moral* means of *morals* or *decency* which contains the meaning of the code of conduct or code of conduct inner conscience be supervising inner behavior in life. But according to according to Endraswara, (2013:44) the moral attitude is a must in the literary copyright. Literature will depict a particular moral stance, at least aimed at building community. The moral stance to form a high level of ideology in social culture.

Moral values in the literary work must always exist, because readers are *mengkhayati* the results of literature will find it a useful for life. According to Guidance dkk (2016:2) says of literary works were created in addition to providing amusement or pleasure, also became a means of cultivation of moral values. Literary work serves to develop feelings of the subject values achieve intimacy towards a semi-democracy. The moral is a very important regulation enforced in a society because it can be a signs in life as well as the patron for the community itself.

The moral is divided according to the Guidance section of some dkk (2016:3) as for the kinds of moral values as follows: (1) the moral values of divinity, is the moral values that concern the relationship of man with God. A servant who always *menjatkan* prayer to the Lord, always give thanks by remembering that the favour of God, and so forth; (2) individual moral values constitute the moral values related to human relationships with private life, or how humans treat yourself; (3) as social creatures, humans can not escape from the others. Humans certainly do relationships with other human beings in daily life, both in the family environment, society and the State.

Wrong literary work that has moral value is lamut. Lamut literally comes from the Arabic *laamuta* which means that is not dead. This is a hope, that the lamut is always there and were able to survive and is able to adapt to the times. While etymologically the word *lamut/balamut* was one of the names of the characters in a story or a play which was performed. Lamut is the literature of ancient times and pre-independence literary history.

Lamut born since the 15th century in the form of oral literature without music. When Islam is growing in South Kalimantan, Banjarese King Sultan Suriansyah, bearing then lamut accompanied music called flying. Musikk instrument is influenced Islamic Arts in the form of *burdah* and *hadrah*. Maman (2004:4) says lamut is the masterpiece of a Tartar who come to work and serve in the Kingdom of Srivijaya was during the golden age, the writers write a Tartar Nation literature in Chinese characters.

This literature is the literature said that is a Chinese tradition. This nation loves to trade to all corners of the world, especially to the plains of Southeast Asia past the Islands in the archipelago, including land kerling (Borneo).

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At each performance figures lamut or commonly called Uncle lamut, though not the central character, but is a very important figure in taking a decision. Since tahun1860 balamut Arts began spreading to Central Kalimantan and East Kalimantan. In 1926 when the European technologies such as movies and gramophone penetrated into the general public, traditional art began to marginalized populations.

3. RESEARCH MODEL

Type of this research is a descriptive qualitative research. Bogdan and Miller (Moleong, 2006:3) suggests that qualitative research is research that generates descriptive data in the form of the written word or spoken from people or behavior is observed. This research use sociological approach to literature. Basic philosophical approaches to Sociology is the essential relationship between a literary work with the community. Relations is caused by: a) literary works produced by an author, b) author itself is a member of the public, c) author of harnessing the wealth that exists in society, and d) the results of the literary works that utilized back sociological Approaches by the public, especially to Indonesia, good old literature or modern land of promising research that will never dry (Ratna 2015:60).

This research uses descriptive analysis method. The method of this research is done by way of describing the facts which are then followed by analysis. The source of the data used in this study i.e. book transcripts and translations of the story story episode lamut Bangbang Aria Teja in balamut Gusti Jamhar Akbar, by Sainul Hermawan. Prints the year 2017 published by Scripta Cendikia Banjarbaru, South Kalimantan.

Data collection techniques used in this research is the technique document. The document is a record of events that have already passed. The document could have shaped the writing, pictures, or the monumental works from someone. Documents that shaped the work of such as artwork, which can be either an image, sculpture, film, and others. (Sugiono, 2013:329).

According to Mudjiahardjo (Sujarweni, 2014:34) is a data analysis activities to organize, sort, classify, code or sign, and categorizes them so obtained a finding based on the focus of the issue or want to answered. As for the instruments in the collection of data is as follows:

Table 1.
Instrument Research

NO	ASPECTS THAT ARE SEEN	DATA	CODE	DESCRIPTION
1	Human relationship With God		hmt	
2	The relationship of man with himself		hmd	
3	Human relationships with other human beings		hmm	

The data obtained will be analyzed with descriptive technique (Arumsari, 2016:20), which lays out the overall data in advance. Next the researchers interpret or identifying data collected.

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4. RESULTS

Human Relationship With God

Pray

Moral values relating to human relationship with God. A servant who always menjatkan prayer to the Lord, always give thanks by remembering that the favour of God, and so on. The following excerpts of the manuscript:

*"Bismillah ini..
Bismillah ini mula pang kubilang"* (BTA/hmt:05)

Meaning:

*"The Bismillah..
"Bismillah early told you this"* (BTA/hmt:06)

From the quote above, it appears that the pelamut or who carries the story of lamut always start their stories with mention of the name of God. This shows the relationship of man with God. That what is delivered in a European to goodness it will be a good result anyway. Aside from pelamutan, also in the many texts that refer to the moral values of the order relating to the hubungan of man with God, as reflected in the citation the following script:

"Ya pun, ibu mendoakan pun. Ya semoga selamat diperjalanan dan lagi selamat kembalinya putraku." (BTA/hmt:34)

Meaning:

"Yes my son. Mother pray for hardness, hopefully in perlawanan and be back again my son " (BTA/hmt:35)

Ridho on God is a mother, and a good boy always asked for consent when he wanted to go abroad. Any mother say their prayers to the Lord so that the son always bless her. This is a manifestation of the human relationship to God.

The Grace Of God

The grace of the Lord here meaning is all the good that is handed down by God. Kindness received directly or indirectly i.e. via intermediaries. Virtue provides benefits created his servant, so that a slave could to share to the world around them in order to favour the Lord the greater perceived by the servants. Like the following script excerpt illustrates the gift to the King, but the King give the grace of the Lord, i.e. by leading the Kingdom in a fair and sensible.

"Ini kasugihan Raja kebanyakan senjata. Kabanyakan rakyat di banua Perak Kencana. Lagi pulang di Banua Perak Kencana ini aman, damai, tentram dan sejahtera" (BTA/hmt:14)

Meaning:

"This is the King's wealth very much got the weapon. Rakyatya too much. Besides Perak Kencana secure, peace, peaceful, and prosperous ". (BTA/hmt:15)

A secure, peaceful country peaceful and prosperous course because it has a good King and the Trustees in responsibility.

The Relationship Of Man With Himself

Optimistic

Authors, title

Optimism is an unyielding effort before getting what you want. So keep trying whatever would happen. Optimistic attitude has always had good expectations in every way. Like the quote the following script:

"Lamun damintu, ulun esok pagi handak bajalan. Yah, kada tantu perjalanan ini. Baikpun di gunung, di hutan atau di kampung lain. Kalu kada mandapat ilmu laduni ulun mungkin tiada pulang ka banua Perak Kencana."(BTA/hmd:20)

Meaning:

"All right then. The Temple will depart tomorrow morning. Either where the destination. Ulun going up the mountain and enters the forest. If it does not get in science, ulun will not return to Perak Kencana. " (BTA/hmd:21)

As the son of a King, of course have a big responsibility to carry on the throne. Need to have a high science and migrated to the country people is the best way to get experience.

Honest

Honest is the definition of the nature shown by someone if he says or talks by saying what it is. Said as he knows or he heard without exaggerating. Honest nature means careful straight (no lie). The following script excerpt illustrates someone's honesty.

"Maksud ulun ini bukan handak babini, tidak. Cuma ulun mencari pengalaman di banua malih di banua urang. Handak malihat adab tata krama, bagaimana di nagri urang dan, bagaimana di nagri surang dan panghidupan di banua urang panghidupan di banua surang." (BTA/hmd:40)

Meaning:

"Yes, the temple is not intended to seek a wife. Ulun looking for experience in the Affairs of others. Ulun wanted to see adab and manners of the country people, and how to live in our own country if compared to the standard of living in the country. " (BTA/hmd:41)

From the excerpt above, the youth said that the imaged with to be honest that's not looking for wife's aim was to wander. But rather to seek to add insight.

Ingenious

Ingenious is a smart person who has certain ways to get the desired in terms of goodness. So one's perspicacity, make others wonder. The ingenuity demonstrated by the speed he's thinking more precisely how to get out of trouble again. Like the following script excerpt when Lamut save the Aria Teja Bangbang's son in the siege of the enemy.

"Lamut bajalan ka balakang mahligai. Lamut memejamkan matanya. Lamut mengubah tubuhnya..." (BTA/hmd:76)

Meaning:

"Falling backwards Lamut. Lamut closed his eyes and turn his body ... " (BTA/hmd:77).

In the quote the text imaged that lamut turn himself to trick enemies. Real easy just to fought with the enemy to lamut. But it could take some casualties. Then the lamut prefer to rely on cleverness by setting the strategy until finally managed to save Son Teja Bangbang Aria. Ingenuity in the fight with the enemy is indispensable in order to win the battle as reflected in the following texts:

"Lamut tanding perang. Lamut baluncat di tengah pasiban alun-alun. Siapa Lamut tadi surupannya? Aria Sena Gampuran Alam. Aria Sena Gampuran Alam maubah dirinya jadi naga putih. Naga putih malancar di tengah pasiban" (BTA/hmm:86).

Authors, title

Meaning:

"Jumping into the action field Lamut. Lamut aka Aria Sena natural turn itself into Gampuran baga white. Dragon slid paseban amid "(BTA/hmm:87).

With proven strategies of war to that of lamut, managed to win the battle.

Soft

Soft is soft and smooth; limp, weak; not hard; not a loud; good heart; smooth; and bad taste in heard. Gentle nature means someone in words or behavior towards others she is very gentle (not grainy). Gentle attitude in lamut nasah also reflected as follows:

"Dingarani Raden Peramah Sahdan, bukan Prama. Peramah karena tutur katanya ramah tamah. Orangny adil, baik han. Pokoknya jakanya ibarat mencari paut tu kada kawa. Tempeleng urang kada malawan paribasanya." (BTA/hmd:98).

Meaning:

"Named after Raden Peramah Sahdan instead Prama. Peramah because of the friendly summoned, good and fair. There is no comparison. Ditempeleng people don't fight." (BTA/hmd:99).

From what's presented the pelamutan, that Raden Peramah has a gentle nature, very friendly and hospitality. This is the moral value of a human connection with himself.

Human relationships with other human beings in a Social Sphere

Give Advice

Giving advice to others is a form of human relations towards others. In this case gives advice to children, wife, husband, family, friends, neighbors and even the new dikenla. Advise tenntunya have a good purpose. As illustrated on the following script excerpt:

"Ikam nih sudah ganal. Karena selama-lamanya ikam akan meninggalakan kampung halaman. Nah, ikam mencari ilmu, mangaji, di manakah mangaji!" (BTA/hmm:18).

Meaning:

"Since you've been great, try looking for work or looking for science. Leave your hometown. Search science. The Koran" (BTA/hmm:18).

From the excerpt above, looks the role of father to drive her son on something good. Although his father was a famous King of his fortune but still not shattered our intention to ask her son to go abroad to seek knowledge, advance the science of religion. In South Kalimantan made the same terms with demanding religious knowledge to scholars or kiayi. As reiterated in the quote the following script:

"Nah cari nang bangaran ulamalah! Na ulama Allah. Cari bujur-bujur ikam!" (BTA/hmm:18).

Meaning:

"Well Find scholars of God. Earnest!" (BTA/hmm:19).

Give each other advice is a form of human relationships with other human beings in a social sphere. Many script excerpts showed the presence of give each other advice. Among them the following:

"Bagus, ujar Bangbang Teja Aria nak ai. Ayo kuijinakan ikam. Cuma sabuting ujar Bangbang Teja Aria, di kampung urang di Banua urang, ikam harus halus-halus adab budi pekerti, kasih sayang cinta mencintai, tulung manulungi, sayang manyayangi, bantu mambantu putraku." (BTA/hmm:34).

Authors, title

Meaning:

"A good deal. Rama allow. Just remember. If you are in the land of the people, you have to be courteous and polite. Take care Bob pekertimu. Care about other people's love, love, help, and mutual help, my son. " Aria Teja Bangbang Said. (BTA/hmm:35)

Advising has high expectations for someone who was given advice. Giving advice is also the same as pleading for prayer to God Almighty to granted what to expect.

Friendship

Hospitality or fraternity can be defined a bond very closely in touch whether it's because of the same parents or other family limited. In the paper the lamut much describes the attitude of friendship. As illustrated on the following script excerpt:

"Ulun banyak-banyak manarima kasih atas kedatangan sinuhun. Lagi pulang kada kawa ulun mambalaskan budi pakarti sampian, jasa-jasa sampian..." (BTA/hmm:24).

Meaning:

"Ulun grateful pian came. Ulun very grateful over the coming pian sampian. Ulun cannot reciprocate goodwill sampian ... " (BTA/hmm:25).

From the quote above, it is envisaged that the existence of a family of closely interwoven. Although everyone has the bustle of each is not a reason not to bersilaturahmi and please help.

Helpful

Helpful is someone who is very fond of when it could help someone else with the ability he's got. The following script excerpt illustrates the attitude is helpful.

"Ayu ka sini nak, ka sini, (lalu dibari banyu..). (BTA/hmm:38).

Meaning:

"Come on, over here Son" (and then given water) (BTA/hmm:25).

Although only a glass of water, but it means a lot to a person who is in need. This is a manifestation of human relationships with others in the form of helpful attitude.

Faithful

Loyal familiar words to be heard. The faithful may imply the existence of someone at home or still want to accompany others deemed to family, friends or companions.

"..Ulun sayang, cinta lawan turunan pian nangini han. Lawan datu sampian, moyang sampian pun sampai ka kai sampian. Sampai ka kuitan sampian. Sampian ka putra sampian pulang nah. Ulun ni maabdi salama-lamanya pun, han." (BTA/hmm:94).

Meaning:

".. Ulun dear love to the descendants of sampian is ancestral to, love, parents, right up to this sampian. Now go home. The Temple will serve all. " (BTA/hmm:95).

From the above quote, tergambar that a character loyal to the King of lamut. It is defined with the word serve forever.

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Willing To Sacrifice

Willing to sacrifice artinnya sincerely, willing and not expect a reward for the benefit of others. The nature of someone who dared to take the risk to meet the demand of a person. Almost could answer the life for someone she cared about.

In the paper the lamut researched, there are many quotations that illustrate the existence of the attitude of being willing to sacrifice even life as stakes. Because in the story of Aria Teja Bangbang Lamut, trying to save it's son King of the innocent being punished and tortured. The following excerpts of the manuscript:

"Urusan ikam ya urusanku, karena ni darah dagingku, anak cucuku" (BTA/hmm:90).

Meaning:

"None of your business have I to do too! Because they are my flesh, blood of my granddaughter son!" (BTA/hmm:91).

The manuscript's quote is an idea willingly sacrificed to save the life of the son of King though have to bet the life.

5. CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Based on the results of the analysis of the story of Aria Teja Bangbang in Balamut Gusti Jamhar Akbar (the transcription Sainul Hermawan), then it can be summed up as follows:

1. The relationship of man with God includes two aspects: (1) and (2) the grace of God.
2. The relationship of man with himself include six aspects, namely (1) optimistic; (2) to be honest; (3) the ingenious; (4) soft; (5) liberality; and (6) patient.
3. Human relationships with other human beings in a social sphere covers four aspects: (1) give nasih; (2) friendship; (3) like the meolong; (4) the faithful; (5) willing to help.

Suggestion

To further develop the research on moral aspect in literature especially oral padasastra lamut, then researchers on this occasion will give advice to the reader or for researchers who want to research about the moral values in a literary work. Based on the above summary description, then it can put forward any suggestions as follows:

1. The researchers also expect the results of this research useful for education, coaching, and development of oral literature, particularly literature dealing with the local wisdom.
2. Readers should do not only enjoy literary work because of sheer pleasure, but will try to penetrate the values expressed through his work the author.
3. Readers should take the example of the moral-moral contained in oral literature to can be used as signs of life and could also later taught to children.

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Integration Of Quality Science In Improving The Quality Of Legal Education To Globalization

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Abstract: The law holds that quality science is a science for economists and technocrats. This essay argues that the opinion is not appropriate because it is a science that should be learned by all professions that produce products and services, including legal scholars. Current legal problems are largely due to ignorance and reluctance of law scholars to study quality science. According to legal writers, law graduates are not qualified if they do not know quality science. This essay proposes 'Legal Quality Audit', which is the integration of quality science into legal audit system. There are two legal quality audit systems, namely regulatory audits (normative quality audits) and audits of legal implementation (implementation quality audit). If law is based on quality then economic development will be effective, efficient and it will satisfy the society.

Keywords: Integration, Quality, Legal Audit, Legal Quality, Legal Audit System

1. Introduction

In the past few weeks, there are two high profile legal cases in Indonesia: alleged corruption of Electronic Identity card and the election widely reported of Regional Representatives Council Republic of Indonesia chairman. The case of Electronic Identity card, in the indictment of the Corruption Eradication Commission Prosecutor, names people from party leaders, former and active members of parliament, and government officials. In the case of the election of the Regional Representatives Council Republic of Indonesia Leadership, we see the push-pushing action and the 'dispute' of the representatives of the people.

From these two examples of legal matters, people are stunned by 'legal acrobatics' conducted as if the law could be a 'means' of a particular group to support their 'interests'. The legal culture of the leaders has turned into a 'culture of conspiracy' and 'shameless culture' so that anecdotes arise: 'The blunted law up and sharp down.' The fundamental question is 'what causes a person who is clever, wealthy and of high rank to be not afraid of breaking the law?'

I assume that various legal issues come from 'ignorance' and 'reluctance'. The general public, including legal scholars, holds that the matters of quality are the problems of economists, technocrats or businessmen. Those are the quality of goods, the quality of performance, and the quality of the product. Thus people who have professions outside the field of economics as if there is no need to learn the quality of science. That is why the development of human resources through the quality system does not develop quickly.

This essay argues that quality science should be applied by all professions, including legal profession. Legal profession is a profession that provides services to the public. The law is neutral; it depends on the law enforcement. In the case of law enforcers with good intentions, law can bring benefit. On the contrary, if law enforcement is not good or selfish, then law is used to suppress other party.

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In economics, quality is defined as the appropriateness between consumer expectations and what is obtained from the producers, for example: cars made by European countries are very good from various aspects, but they are not sold in Indonesia because they are not affordable to Indonesians and the size dan model does not fit Indonesian body posture. In contrast to Japanese cars, which are cheap, small, and economical, they in fact sell well because they are affordable to Indonesians and the size and model fit Indonesian body posture.

The quality of the law is defined as the suitability between what is 'supposed' or often referred to in German as '*das Sollen*' with what is happening in reality or often called '*das Sein*'. *Das Sollen* is legislation, while *das Sein* is 'standardization of law quality'. The degree of conformity between '*das Sollen*' and '*das Sein*' is defined as legal effectiveness.

The degree of conformity between '*das Sollen*' and '*das Sein*' is interpreted as legal effectiveness. The term quality science that is used in this essay refers entirely to two quality science figures, named Juran and Deming who have written many books on Quality Sciences and Quality Assurance System.

2. Related Works/Literature Review

Quality science underlies the paradigm of business ethics, and in current global era, Indonesian business people will soon be replaced by business people from developed countries because they have long under laid their business ethics with quality science. The business world needs to be implemented with genuine business ethics or economic ethics by economic actors, entrepreneurs and society in general.¹³

The formulation of the meaning of 'quality' is not easy, and to reach an agreement on the meaning of quality is also not simple because in the dictionary there are dozens of definitions. There is no precise definition, but there is a widely accepted one: quality is a suitability to use; this definition does not have the depth to take action. Quality is the suitability between the user's wishes of goods/services and the provider of goods or services.¹⁴ This compliance is based on the two main pillars of quality, which are:

1. Defect free, which means that the service provider should make every effort to do good, avoid defects, and be professional.
2. Service user satisfaction, which means that the service user/goods feel satisfied because the suitability of the goods/services obtained are free from defects.

These two pillars of quality are underpinned by the supporting pillars of 'continuous improvement' which means today is better than yesterday and the day after tomorrow is better than now.

Satisfaction according to quality science is grouped into three, they are:

1. Basic satisfaction: lowest satisfaction, in this case agreement in agreement or normative promises is the lower limit of satisfaction that should not be violated. For example, a tailor promises his customers that the tailor can complete the seams in eight days. If the tailor can finish it within eight days then the customer gets basic satisfaction.
2. Medium satisfaction: satisfaction above basic satisfaction. For example, an agreement on completing an eight-day clothing suture which can be finished within six days falls into the category of medium satisfaction. This means that customer's satisfaction is the level of satisfaction that exceeds expectations.
3. High satisfaction: satisfaction that is not imagined by service users/goods. For example, a tailor can complete the seams in three days and deliver to the customer's home free of charge, and then the customer gets high satisfaction because he receives fast service.

¹³ Supanto, "*Kejahatan Ekonomi Global dan Kebijakan Hukum Pidana*," PT. Alumni, 2010, 14.

¹⁴ J.M. Juran, "*Juran on Leadership for Quality*", Pustaka Binaman Pressindo, 1995, 16-17.

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Is the law enforcement a product or service that meets or exceeds the expectations of the service user? This question is difficult to answer. Therefore, we should pay attention to the quality elements that exist, which are the elements of quality, and they are:¹⁵

1. Efforts to match or exceed customer expectations;
2. Inclusive services; and
3. Ever-changing condition

If civil law subjects merely perform normative promises or simply implement signed commitments or agreements, this means that the subjects of civil law have not exercised full quality because the satisfaction felt by the service user is low satisfaction or basic satisfaction.

Similarly, if law enforcers implement the law in accordance with applicable regulatory mechanisms or simply implement Standard Operating Standards (SOS) then the results of Legal Quality Audit is low. For example, if the Panel of Judges in the District Court drops the Court's ruling in six months, which is in accordance with its SOS, then the quality of the audit result is low.

Guidelines on 'The audit of legal quality' should be structured in written form which is called 'Quality Management Manual.' Information on the quality management manual affects the way everyone in the organization performs their tasks. This is not a public relations practice or something to show on a visit but rather a working document relevant to its users.¹⁶

In the field of economics is known a term called financial audit, and there are internal audit and external audit conducted by the person doing the audit work, also known as the auditor. The job of an economic audit is to measure the suitability between the plan and its implementation, and there will be sanction if the plan is not reflected on the implementation.

The word 'audit' (examination) raises issues because it is considered as a quantitative measure, like financial examination. At the present level of knowledge we do not have enough understanding to pinpoint problems appropriately, especially to measure all of their outputs. Audits are used because they relate to objectivity, comprehensive analysis, regularity and reporting.¹⁷ Practitioners and legal academics largely disapprove of, or even have 'allergies' to quantitative audits of law enforcement, while qualitative auditing is difficult. In legal jurisprudence, the terminology of legal auditing is not commonly used. The closest legal terminology used is 'Materiel Test' of the legislation.

The Material Test is a test activity against a rule with higher regulations. Today, Materiel Test may be submitted to the Constitutional Court, and is only done in a limited testing legislation with the benchmarks of Articles 1945 Fourth Amendment. The weakness of the current Materiel Test system is that there is no forum or institution authorized to conduct a Material Test of a regulation that level under the Act. This essay assumes that this is a legal vacuum in the Material Test and this condition has caused many legal problems at present time.

In terms of legal audit, this essay proposes a new concept of 'Legal Quality Audit'. It is generally an integrated form of quality science and legal audit, with the quality of the law that is being audited. The quality audit should put forward the two pillars of law, which are: moral and human reason. In Western law, a theory argued that the use of the death penalty is contrary to Islamic law rights. Islamic law applies death penalty based on the command of God as the owner of life as stated

¹⁵ Fandy Tjiptono, Anastasia Diana, "*Total Quality Management*," Andi Offset, 1995, 2-3.

¹⁶ Jenny Waller, "*The Quality Management Manual: How to Write and Develop a Successful Manual for Quality Management Systems*," Pustaka Binaman Pressindo, 1994, 6.

¹⁷ John Humble, "*Social Responsibility Audit. A Management Tool for Survival*," Lembaga Pendidikan dan Pembinaan Manajemen, 1981, 43-44.

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in the Quran and Hadith, and it is precisely because of this reason that the use of the death penalty in the Islamic perspective aims to ensure the survival of the human.¹⁸

In the framework of the Quality of Legal Audit, both pillars of quality are described in the characteristic (benchmark) of the quality audit of the law, including:

- a. Quality of product: the quality of legal products or products of legal services with symbols (q). As an illustration, the quality of products in the form of services from the legislators are said to be of quality if the rules that have been made and ratified are not there, or there are only few who protest or urge it to be revoked so that the regulation is valid for long periods of time. Another illustration is the quality of products in the form of judicial services in the Court in which very few or even no one filed a legal action by either party or both parties to a higher court.
- b. Minimum cost: minimum cost incurred, with symbol (c). Government prohibition to Civil Servants not to conduct meetings in hotels is a government policy that is already a quality insight because it will reduce the cost of meetings. Lawmakers and members of the House of Representatives will save a high cost if the act of drafting a regulation is implemented at the office, not at a hotel.
- c. Availability/Access (Delivery): easy access to easy, effective and efficient service, with symbol (d). Public access to information and legal services is one of the indicators of quality. This access problem becomes an important issue because Indonesia is a vast archipelagic country.
- d. Security (safety): legal products should be safe, and does not cause misery, with symbol (s). The law should be neutral, not made for the benefit of the Law Maker or a particular group order but should serve to provide protection to all elements of the country, including citizens.
- e. Good service (mores): mutual respect between service providers and service providers with service users, with symbol (m). In legal theory, it does not discuss about the friendliness of law enforcers in carrying out their duties. The police, prosecutors, judges, lawyers and public officials often pay little attention to friendly service to the effect that the law is cruel or unfriendly. In lectures in law faculty, there needs to be a discussion about 'quality culture' with friendly service as one of its elements.
- f. Systematic: system is created, with symbol (s). this is relevant to a course on Interstitial Law of Indonesia at the Faculty of Law Universitas Padjadjaran. it has to do with 'rule of law', which is interpreted here as is 'legal system'. Thus, legal system is familiar to students and legal scholars.
- g. Following the development/trend of society (environment), with symbol (e). The Legal System of national law should follow the development of global law. Therefore, the Indonesian government should actively participate in international meetings so that legal reform can be done continuously. Thus, theoretically, to produce qualified and aspirational representatives of the people, one of them should be chosen by a good mechanism with strict conditions.¹⁹

The audit of law, in my perception, differs from the test of matter embodied in our positive law, namely:

- a. Legal audits can be conducted at every level of regulations ranging from the Constitution to the Regional Regulations, while Material Test can only be done against the law-shaped regulations. The legal audit of the Constitution can be tested by measuring the philosophy of state/nation, which in this case is Pancasila. Legal audit is static and dynamic, while Material Test test is static. Static in the sense of test against legislation or, in other words is called

¹⁸ Sigid Suseno, "Urgensi dan Dasar Penggunaan Pidana Mati dalam Hukum Pidana Indonesia" *Jurnal Ilmu Hukum Padjadjaran* XXXII, 48 (2008).

¹⁹ Hernandi Affandi, "Menuju Lembaga Perwakilan Berkualitas dan Aspiratif: Beberapa Catatan terhadap Undang-Undang Nomor 10 Tahun 2008 tentang Pemilihan Umum Anggota DPR, DPD, dan DPRD" *Jurnal Ilmu Hukum Padjadjaran* XXXII, 11 (2008).

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normative test. In this normative audit, a regulation is tested with higher regulations, with higher regulation provisions considered as true. The dynamic is due to the testing of the application of a rule, called Audit Implementation of law. In the audit of these applicable laws, legal facts or application of law are examined, while the test norms are the regulations applied. The trial process in the Court is essentially an implementation audit of the law.

- b. Judicial audit, in my understanding, can be done by government agencies and private institutions, while test of material can only be done by the Constitutional Court through a trial conducted.

3. Methodology

The method used is the method of legal research with the normative juridical approach that is the method of legal research that prioritizes the way of researching the literature or the so-called secondary data material in the form of positive law in this case that regulates the legal audit. In addition, more priority to library research and how its implementation in practice. Methods of normative juridical approach include research on legal principles, legal systematics, level of legal synchronization. This research is analytical descriptive, which describes facts from data obtained by reality in this case the implementation of legal audit. The facts are then analyzed by applicable law and drawn conclusions.

The research phase is conducted in two stages, the first is library research. This research aims to study, research and trace secondary data in the form of primary, secondary and tertiary law. The second field research, this study was conducted to obtain primary data in the field as a result of secondary data pengumpula and interviews with practitioners, academics and other professionals who have competence with research materials in legal writing.

4. Results and Discussion

4.1. Legal Quality Culture

Quality science is a science that is unheard of by the law because it is within the business domain, especially management. When the jurists were invited to have a discussion regarding this matter, it did not get a positive response. I believe that ignorance and reluctance of legal experts about quality science is one of the sources of the problem of the injustice and uncertainty of the application of law in Indonesia. The basic question that I was asking is: 'How can the legal norms and their application be of high quality, if the law does not know about the quality of law'. The smaller the degree of quality, the greater the arrogance of the law, and the degree of law enforcement arrogance can be minimized.

In order to overcome these problems, quality science should be socialized as early as possible in formal education starting from Early Childhood Education to higher education. Legal education is an education that should receive a portion of the socialization of the quality of law. Therefore, it should be included in the legal faculty curriculum independently and not part of character education or legal theory.

An early integration of quality science is very important to unite the essence of quality with the mind-set of the society, who will personally become the paradigm of Indonesian society. The integration of quality science through formal education and daily behaviour on an on-going, planned, systemic and consistent basis will bring about a quality culture. Quality culture is the main element that can improve the civilization of Indonesian nation. With quality culture, the achievement of the second Precepts of Pancasila which reads: 'Just and civilized humanity' can be accelerated.

The implementation of a separate way of thinking in the former system, which is consequently the application of quality systems rather than improving civilization and performance, makes it rather a burden and it can reduce performance. For example, the application of ISO 9000 (as one of the quality system products), with the slogan 'Write what you will do, and do what you write' causes business people to do paperwork as additional and separate work.

For the law, the inclusion of the quality of law science into normative legal system and implementation of law system since early semester of law faculty facilitates the formation of thought

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patterns and patterns of student behaviour based on quality. On an on-going basis, this condition will shape the culture of law quality.

4.2. Contribution of Legal Quality Audit in Economic Legal Development

Economic Law, in my understanding, is not solely Law governing economic activity, because if it is so, Economic Law is mono disciplinary. Economic Law is the Law of the result of integration of legal discipline with the discipline of economics, and is therefore multidisciplinary. The real form of economic law is Business Law. Indeed, all courses in the Faculty of Economics and the Faculty of Law are elements of the formation of Economic Law and Business Law.

4.2.1. Development of the Law of Agreement in the Era of Regionalization

Regionalization of economy is inevitable, since in 2016 the era of regionalization of the ASEAN Economic Community started. Regionalization is basically a regime of economic unification in certain regions, such as ASEAN. Cross-border countries of goods and services will occur instantly. Legal and business certainties are advantages for preparing countries, and they otherwise become a risk if it does not prepare itself unintelligently.

As most people know, contract law is the most important law in business activity. It is precisely in this most important law that Indonesia does not have a national agreement law. We take it for granted to use Book III of Civil Code which is a translation of *Burgerlijke Wetboek* colonial era. The choice of law and forum choice is an important clause in an international agreement (private). It seems that Indonesian law and justice forums have not been that interesting to be elected while our judicial forum has not been an option due to its long and frequent fraud. The legal consequence of such non-electability is the election of laws and forums of other countries. This condition certainly does not benefit Indonesian business players in global competition.

The development of economic law, especially the law of the treaty is urgent. The development in a regional/global atmosphere can be done with harmonization of contract law. But with the validity of the MEA, the harmonization of contract law is not ideal anymore because it takes a long time. The only way is with the integration of the legal quality system because the quality of science is universal. As an initial step, it is necessary to perform quality legal audit both in a normative and applicable manner.

The legal development solution of the Treaty based on the quality system of the law is the integration of the quality system into the *lex contractus*, particularly the clause set forth in the agreement. With the characteristic of the 'quality of the product', the agreement clause is made as complete as possible so that the minimum depends on The Contract Law. The reliability of the product here is in the sense that the completeness of the clause required by the parties signing the agreement materializes as an accidental element.

Lex contractus in the Civil Code is based on freedom of contract, in which it provides an opportunity for the party making the agreement to include what the parties of different nations/states wish to pursue in the agreement clause. As we all know that in a society whose thinking is civilized, the quality of law unifies different legal systems in harmony of law. Integrating the quality of law science into *lex contractus* is in accordance with the characteristics of legal quality of science that is 'minimalist in cost (cheap)'.

The development of *Lex contractus* in the development of the Law of the Covenant in accordance with other legal quality science characteristics is the 'environmental' symbol (e), that is, to adapt to the environment, which in this case the MEA, as a regional business environment. With further arrangement of agreements in the contractual clauses, the parties to the agreement minimize the difference in the interpretation and execution of the agreement.

4.2.2. Legal Human Resource Development

The application of a culture of legal quality, related to human resource development is the application of 'moral' quality characteristics, which in this case is defined as the hospitality of law enforcement and 'legal servants'. As we all know, the understanding of the normative system of our law enforcers is adequate, and even the application of law is capable. The system quality of law in this

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case is not just to discuss how professional law enforcement and legal servants are, but also 'hospitality' in the ministry.

Hospitality involves sincerity, honesty, unpretentiousness, smile, disdain-free and discrimination-free attitudes, and convenience to those who are served. Hospitality is the added value of discipline and accuracy in the ministry. Friendliness prevents law enforcers and legal servants from being irritable, arrogant, judgemental, and cruel over others.

In relation to the development of economic law in Indonesia, the assessment and application of these 'hospitality' characteristics is essential in services related to public administration services, including services such as: licensing, taxes, justice, consultancy, notarization and procurement. With this hospitality applied, there will be less legal smuggling efforts and reluctance to deal with law enforcement and service. In the long run, the implementation of hospitality as a legal culture will make the perpetrators of domestic economy and global economic actors comfortable and content to invest in Indonesia.

4.2.3. Reachability of the Rule

The history of legal drafting is usually done in a long time, such as the formation of the Civil Code (*Burgerlijke Wetboek*). This preparation obviously required a big budget. Audit law quality instructs that the legal costs should be minimally possible. Legal costs include the cost of preparation, the cost of authorization, the cost of socialization, and the cost of repair.

The magnitude of these legal costs needs to be balanced with the enforceability of the regulation. The longer the enactment of a regulation, the lesser legal cost it will require. Thus the necessary human resources in addition to knowing the substance of the rules are prepared, and the techniques of regulation are also a very necessary ability to look to the future (futuristic) by using futurology.

Until now futurology has not been taught as a course in the faculty of law, so most of the drafting of legislation is mastered less. As a result, many regulations are continuously changed, and there are even regulations that require retraction in a short period of time.

In the development of economic law, the objective of this legislation is very important because it involves legal and business certainty. Regularly changing business plans and strategies often requires business actors, and obviously, for that it requires unnecessary cost. Legal uncertainty resulting in business uncertainty should be kept to a minimum, because if it is too late to anticipate, it can potentially become a 'country barrier'.

In regional and global businesses, legal and business certainties are one factor for foreign investors to decide whether or not to choose to invest in Indonesia. For this, legal comparison with other countries is required, at least with the ASEAN countries on the reach of legislation.

4.2.4. Prevention of Corruption

A criminal act of corruption is a severe legal act according to the quality of law because it is not in accordance with the two main pillars of the quality of law science, namely: free of disability and user satisfaction services. Corruption falls into the criteria of free of defects because the perpetrators do not run their legal obligations properly, that is, the law. The neglect of the legal obligations of these corruptors is because their actions are influenced by other parties, carried out jointly with other actors. In reality, this is often called 'congregational corruption'.

This act of corruption obviously only brings profit to the perpetrators of corruption, or the parties who give gifts or bribe the corruptors. Such actions are detrimental to society and the state. Communities are disadvantaged because the tax paid is not used for development and public interest. On the other hand, the state is disadvantaged because the state finances are used for personal or group interests.

With the understanding and application of the 'defect-free principle', it is expected that corruption can be prevented as early as possible through education from the lowest level of formal education (Early Childhood Education) to the highest level of formal education (universities). These defect-free principles should be conducted in education sector through integration in the curriculum, such as Citizenship Education, Religion, Charisma, Scout Education, Business Ethics, Professional Ethics, and codes of conduct.

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Defect-free integration is not enough because it does not know, understand, let alone apply the quality characteristics. Therefore, the quality science as a whole, and how the simulation of various models of quality is applied needs to be integrated in the curriculum as subjects or subjects is Quality, while for the Faculty of Law is the Quality of Law.

4.2.5. Acceleration of the Settlement of Disputes through Peace in Civil Proceedings

The failure of the previously mentioned bureaucratic reforms proves that the government's strategy in improving judicial bureaucracy is different from the strategy proposed in this essay. The government improves the performance of the judiciary at the highest level, the Supreme Court. Based on the science of law quality, this essay argues that reform of the law enforcement bureaucracy should be conducted at the lowest level, directly serving the community, namely first-level courts (district courts, religious courts, military tribunals, state administrative courts, and commercial courts); *Police*, state prosecutors and the Corruption Eradication Commission.

It can be conveyed that due to the legal effort, the legal action of the parties to the dispute or litigation is to file an examination of the application of law in the first level of court. Based on observations over the years, I believe that most cases are decided in court as first attempt on the second level law, that is the appellate court, and the cassation level is the Supreme Court. In practice, many parties are dissatisfied with the decision of the Supreme Court, but they are still making legal review efforts.

The problem of legal effort is a matter of serious legal quality, because it involves two main quality pillars, namely defect free and user service satisfaction. Legal efforts indicate dissatisfaction of one of the parties, so they request for a higher court to re-examine the application of law. In my opinion, the dissatisfaction of one party can occur because the performance of law enforcement officers 'contained defects' or the performance of the apparatus is qualified but one party does not want to accept defeat that harms him.

The application of legal quality will be successful if all stakeholders know, understand and implement the quality of law. Continuous application of legal quality will shape the culture of legal quality. In the case of a culture of legal quality, the legal effort has been reduced drastically. As a result, law delinquent cases in the High Court or Supreme Court will be reduced drastically.

The impact of applying a quality legal audit to the first jurisdiction is to accelerate the settlement of the dispute because it is sufficient with one stage of the trial only. For civil proceedings in particular, it is necessary to develop a 'peace' effort which is the first stage of the initial trial. The peace efforts in this trial differ from the one outside the session, because the outcome of the peace, the 'Peace Agreement', is part of a judge's verdict which has the power, the exact law.

On the basis of the quality of law, peace in court meets all quality legal criteria (Quality/Q): product reliability (quality of product/q), minimum cost (c), availability of access (delivery/d), security, hospitality (mores/m), systemic (systemic/s2) and following developments (environmental/e). Therefore, it should be prepared by the reconciliation judges who already have a legal quality certification.

4.2.6. Simplification of Law Enforcement Institutions

The application of quality law science leads to a decrease in the 'legal remedies' of the court of first instance to the level of appeal, and from appeal to appeal. Such conditions accelerate the travel time required to settle disputes in court, which means cost savings or in the language of quality is a minimal cost (cost).

Improving the quality of first-level law enforcement is not an easy job for the government, since it requires 'quality cost'. However, the quality cost will be replaced by a reduced 'legal cost' that is not comparable (exceptional) because, in addition to reduced legal costs at the appeal and cassation level, there is no need for other law enforcement agencies.

In relation to the development of the Economic Law, the centralization of the government's attention to apply a culture of legal quality to the first level law enforcement agencies will result in enormous savings, namely the legal costs of routine fees of the commissions such as: the Corruption Eradication Commission, the Prosecutorial Commission, the National Police Commission, Judicial Commission and Ombudsman. The commissions are formed because the quality of the culture has not

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yet been implemented, resulting in the discontent of justice seekers caused by the non-realization of 'defect free' in all stages of law enforcement.

5. Conclusion

In an effort to improve the quality of law enforcement, both in the preparation of regulations, supervision, and law enforcement, it is time to do a quality audit law. The quality of law is the basis for the quality audit of the law. Thus, the quality of law science should be a 'new paradigm' of law stakeholders. In the quality system of law, the implementation of legal quality cannot only be done by law enforcers, but also all members of society so that the realization of 'Quality Culture Law' can be achieved.

With Legal Quality Audit, lawmakers and law enforcement are encouraged to work on their legal obligations. Quality science, law quality and quality law are included in the 'Faculty of Law' curriculum so that the cultural paradigm of the quality of law can be embedded in the students so they could later be a 'driver of acceleration' to the realization of a quality culture. In addition, the state should provide incentive funds to quality stakeholders who have carried out their obligations based on quality science.

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The Effect of Different Sampling Methods on Imbalanced Datasets in Bankruptcy Prediction Model

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Abstract: Most classifiers of bankruptcy studies encounter less difficulty when dealing with a balanced bankrupt and non-bankrupt data set. The classifiers evaluate performance of the model through the accuracy rate. However, accuracy rate is not an appropriate measurement when dealing with imbalanced distribution of the data set. Sensitivity and precision were used instead to measure the performance of the classifier. This paper applied three methods of sampling: Oversampling, Undersampling and SMOTE in handling imbalanced datasets. The aim of this study is to explore the effect of different sampling methods on the performance of bankruptcy prediction model on real highly imbalanced data. The study used SMEs categorized under transportation and storage sector. The sample size is 9190 firms with 0.084% bankrupt firms and 99.16% non-bankrupt firms. Partial Least Square-Discriminant Analysis was chosen as a classifier. The result from this study showed that SMOTE work well in improving the classification rate for imbalanced dataset using Partial Least Square-Discriminant Analysis. Meanwhile, Oversampling and Undersampling did not improve the Partial Least Square-Discriminant Analysis performance.

Keywords: Partial Least Square-Discriminant Analysis, SMOTE, Oversampling, Undersampling, Imbalanced data

1.0 Introduction

The earliest study on financial distress prediction (FDP) begins with Beaver [1] who used the univariate prediction model to show the significance of certain financial ratios in classifying bankrupt firms. Altman's [2] work use multiple discriminant analysis (MDA) with five financial ratios as covariates and constructs a multivariate model for FDP. The work results in the Z-score model. Ohlson [3] and Zmijewski [4] used the Logit model and the Probit model respectively to overcome the limitations of the univariate analysis and MDA models. However, most research work in financial distress prediction did not deal with imbalanced property in the dataset.

In the real world of bankruptcy prediction, the ratio of bankrupt firms to non-bankrupt firms is not balanced. It can be approximately as low as 1 to 100 or even 1 to 1000. Interest in solving the problem of imbalanced dataset arises due to the poor performance of traditional classifiers whose algorithms are designed only for balanced case [5]. López et al. [6] explains: "(a) The training process of traditional classifiers is usually in favour of the majority class because it mainly uses Global Performance Measures such as accuracy to guide the training process; (b) The rules for minority class often discard in comparison with the rules that generated from majority class because of the low coverage and mismatching rules; (c) The minority class may be falsely treated as noise. However, the real noise affects the identification of minority class.

There are only a few articles discussing the imbalance problem in bankruptcy prediction. For example, Wilson and Sharda [7] made a comparison between neural networks and multivariate discriminant analysis with different degree of imbalance dataset and conclude that neural network performed well in predicting both bankrupt and non-bankrupt firms. Japkowicz [8] discussed the effect of imbalance in a dataset. She evaluated three strategies: under-sampling, resampling and a

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recognition-based induction scheme. Two resampling methods were considered. Random resampling consisted of resampling the smaller class at random until it consisted of as many samples as the majority class and “focused resampling” consisted of resampling only those minority examples that occurred on the boundary between the minority and majority classes. Random under-sampling was considered, which involved under-sampling the majority class samples at random until their numbers matched the number of minority class samples; focused under-sampling involved under-sampling the majority class samples lying furtheraway. She noted that both the sampling approaches were effective.

Zhou et al. [9] investigated the performance of more than 20 models constructed by different features ranking technique. The study used paired samples as what most research in bankruptcy prediction did. Garcia et al. [10] investigated the influence of both the imbalance ratio and classifier on the performance of four resampling strategies to deal with imbalanced data sets and found that over-sampling the minority class consistently outperforms under-sampling the majority class when data sets are strongly imbalanced.

In this proposed work, we extend the work of Nurazlina et al. [11]. The authors compared PLS and logistic models for bankruptcy prediction model and found that the accuracy rate is close for both models. The main purpose of this paper is to explore the effect of different sampling methods on the performance of bankruptcy prediction model on real highly imbalanced datasets and make a comparison among several commonly used bankruptcy prediction model in a real situation.

2.0 Methodologies

2.1 Bankruptcy Data

The dataset were data of Small and Medium Enterprises (SMEs) obtained from Suruhanjaya Community Malaysia (SSM). There are many sector involved in SMEs. This study focused on SMEs classified under the transportation and storage only. It contains 77 failed and 9113 non-failed Malaysian SMEs classed in transportation and storage sector for the period 1999-2012. The financial ratios were used in this study as independent variables. There are a large number of financial ratios used in the literature to predict bankruptcy. Table 1 below shows the financial ratios used in this study.

Table 1: Financial Ratios

Label	Financial Ratio	Details
F1	NI/TA	Net Income/Total Assets
F2	CA/CL	Current Assets/Current Liabilities
F3	TL/TA	Total Liabilities/Total Assets
F4	WC/TA	Working Capital/Total Assets
F5	TL/TE	Total Liabilities/Total Equity
F6	S/TA	Sales/Total Assets
F7	CA/S	Current Assets/Sales
F8	CA/TA	Current Assets/Total Assets
F9	NI/S	Net Income/Sales
F10	NI/TE	Net Income/Total Equity
F11	TE/TA	Total Equity/Total Assets
F12	WC/S	Working Capital/Sales

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F13	S/FA	Sales/Fix Assets
F14	TE/TL	Total Equity/Total Liabilities
F15	FA/TA	Fix Assets/Total Assets
F16	FA/TE	Fix Assets/Total Equity
F17	LTL/TA	Long-Term Liabilities/Total Assets
F18	CL/TA	Current Liabilities/Total Assets
F19	CL/TE	Current Liabilities/Total Equity
F20	EBT/TA	Earnings Before Taxes/Total Assets
F21	LTL/TE	Long-Term Liabilities/Total Equity
F22	S/TE	Sales/Total Equity
F23	TE/LTL	Total Equity/Long-Term Liabilities

2.2 Sampling strategies

For sampling strategy, ‘Imbalanced’ package for R programming was analyzed. This study choose the common sampling technique which are random undersampling, random oversampling and SMOTE for imbalanced data. Random undersampling eliminated the majority class to achieve the balance which obtains the equivalent result. On the other hand, oversampling replicates the minority class to achieve the balance which obtains the equivalent result. SMOTE over-samples the minority class by generating synthetic minority examples in the neighborhood of observed ones. The idea is to form new minority examples by interpolating between examples of the same class.

2.3 Partial Least Square Discriminant Analysis (PLS-DA)

The particular case of PLS-DA is a PLS regression where Y is a set of binary variables describing the categories of a categorical variable on X. For each response variable, y_k , a regression model on the X-components is written.

$$\sum_{h=1}^m (Xw_h^*)c_h + e = XW^*c + e$$

where w_h^* is a p dimension vector containing the weights given to each original variable in the k -th component, and c_h is the regression coefficient of y_k on h -th X -component variable.

The first step in this technique is a dimension reduction by using partial least squares (PLS). PLS is comparable to the commonly used dimension reduction technique of principal component analysis (PCA), with the important difference being that PLS explains both sample variation and response variation. In contrast with PCA, PLS components are chosen such that the sample covariance between the response and a linear combination of the predictors is maximized. The second step in the PLS-DA technique involves a classification using linear discriminant analysis (LDA). LDA is well-known as a classification technique based on the gross variability ‘within groups’ and ‘among groups’. The combination of PLS and LDA therefore results in a dimension reduction as well as a classification outcome.

2.4 Performance Measures

There are four performance measures of model which are accuracy rate (Acc), Sensitivity (Sen), Specificity (Spec) and Precision rate (Pre).

Table 2: Confusion Matrix

Actual Class	Predicted
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	Positive (Bankrupt)	Negative(Non-Bankrupt)
Positive (Bankrupt)	True Positive (TP)	False Negative (FN)
Negative(Non-Bankrupt)	False Positive (FP)	True Negative (TN)

Based on table 2, calculations as follows

$$1. \text{ Sensitivity} = \frac{TP}{TP + FN}$$

$$3. \text{ Accuracy Rate} = \frac{TP + TN}{TP + TN + FP + FN}$$

$$2. \text{ Specificity} = \frac{TN}{TN + FP}$$

$$4. \text{ Precision Rate} = \frac{TP}{TP + FP}$$

3.0 Results

The main dataset was split into training and testing samples. Table 3 shows that the original dataset in training for non- bankrupt and bankrupt cases is 5137 and 53 respectively. It means that the data was highly imbalanced. After sampling was done, for undersampling the class distribution of minority to majority cases is 53:53 while for oversampling it is 5137:5137 and SMOTE it is 3975: 2703.

Table 3: Sampling

Sampling Methods	Training		Testing	
	Non-bankrupt	Bankrupt	Non-bankrupt	Bankrupt
	0	1	0	1
Original	5137	53	3976	24
SMOTE	3975	2703	3976	24
Undersampling	53	53	3976	24
Oversampling	5137	5137	3976	24

Table 4: Cross Validation

Sampling Methods	Actual Class	Predicted (Training)		Predicted (Testing)	
		Positive	Negative	Positive	Negative
		(Bankrupt)	(Non-Bankrupt)	(Bankrupt)	(Non-Bankrupt)
Original	Positive (Bankrupt)	0	53	0	24
	Negative (Non-Bankrupt)	0	5137	0	3976
SMOTE	Positive	751	1952	6	18

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	(Bankrupt)				
	Negative (Non-Bankrupt)	321	3654	278	3698
Undersampling	Positive (Bankrupt)	32	21	11	13
	Negative (Non-Bankrupt)	17	36	1369	2607
Oversampling	Positive (Bankrupt)	2104	3033	7	17
	Negative (Non-Bankrupt)	812	4325	574	3402

Table 4 shows a cross validation for sampling methods using Partial Least Square Discriminant Analysis (PLS-DA) as a classifier. The result shows that for original sampling method positive and false positive are zero.

Table 5: Performance Measures

Sampling Methods	Training				Testing			
	Sensitivity	Specificity	Accuracy Rate	Precision Rate	Sensitivity	Specificity	Accuracy Rate	Precision Rate
Original	0.00	100.00	98.98	0.00	0.00	100.00	99.40	0.00
SMOTE	27.78	91.92	65.96	70.01	25.00	93.00	92.60	2.11
Undersampling	60.37	67.92	64.15	65.31	45.83	65.57	65.45	0.80
Oversampling	40.96	84.19	62.58	72.15	29.17	85.56	85.23	1.20

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Table 5 shows the performance measures of different sampling methods on the performance of bankruptcy prediction model. As expected the classifier is biased, specificity is high (100%) and sensitivity is 0% for original dataset. The results for SMOTE, undersampling and oversampling shows that the sensitivity for the testing set has increased to 25.0%, 29.17% and 45.83% respectively. Sensitivity, precision rate and accuracy rate of SMOTE sampling are better than oversampling and undersampling.

4.0 Conclusion and Discussion

In this paper, we investigate the effect of three different sampling methods which is undersampling, oversampling and SMOTE sampling in classification of imbalanced dataset. The result from this study showed that SMOTE works well in improving the classification for imbalanced dataset using Partial Least Square-Discriminant Analysis as a classifier. Meanwhile, Oversampling and Undersampling did not improve the Partial Least Square-Discriminant Analysis performance.

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ISLAMIC FUNDAMENTAL MOVEMENT AND MULTICULTURALISM CHALLENGE IN INDONESIA The Case Of The Islamic Defenders Front (FPI)

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Abstract: *After the fall of the authoritarian Soeharto government in 1998, the Islamic movement in Indonesia began to grow rapidly. Previously, the Suharto government took a firm stance against the Islamic movement which is considered radical because it is considered threatening the integrity of the nation and state. The emergence of radical Islamic movements is marked by the emergence of new Islamic organizations, pilgrims who are exclusive or halaqah-halaqah on campus by carrying puritanical Islamic ideology as opposition to Islam that has developed before in Indonesia. The Islamic Defenders Front (FPI) is one of the puritanical Islamic organizations with a radical-fundamental approach. In social and political action, FPI sometimes uses violence in the application or delivery of da'wah. The nature of propaganda that is absolute sometimes contrary to other parties (both in terms of ethnicity, religion and profession). Radical fundamentalist movement by some of the scholars are considered a multicultural and democratic threat in Indonesia.*

Keywords: Front Pembela Islam (FPI), Multiculturalism, Radical-Fundamentalism

INTRODUCTION

The process of democracy in Indonesia after the reform movement overthrew Soeharto's highly authoritarian government gave fresh air to various societal organizations in terms of social, political and religious organizations. The Islamic Defenders Front (FPI) as the focus of this paper is a religious organization that also performs social and political functions. In missionary activities, FPI carries the doctrine of *aswaja* (ahlus sunnah wa al jamaah)[1]. However, the term or doctrine of Islamic struggle “*aswaja*” according to FPI is different from the doctrine of Islamic struggle “*aswaja*” according to Nahdlatul Ulama (NU) organization and Muhammadiyah organization. Both of these Islamic organizations had existed before the time before independence. For FPI organizations, differences in views or differences of interpretation or form of action in terms of doctrine of the struggle (*aswaja*) adhered to NU and Muhammadiyah considered as a form of deviation from the teachings of Islam. FPI takes a *da'wah* [2] which is said to be radical in the process of delivering *da'wah* material in every sermon or in acts against a person or group that is considered contrary to the law of the Qur'an and the guidance of the *Hadith*. [3]

History of the establishment of the Islamic Defenders Front (FPI)

FPI was established on August 17, 1998 at Pondok Pesantren Al-Um Kampung Utan, Jakarta. The pioneer of the founding of this organization is Habib Muhammad Rizieq Shihab and supported by a number of scholars. The establishment of FPI in Jakarta was followed by the establishment of this organization in several regions such as Surakarta, Bandung and Yogyakarta although in some areas also experienced rejection due to the style of *da'wah* of this organization is considered radical.

There are several main reasons for the establishment of this organization, namely the pressure of the ruler to Muslims evenly in a number of areas both politically, economically and socially, the failure of law enforcement by law enforcement officers so that cases such as drugs, prostitution and

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other criminals are increasing, the obligation of Muslims in upholding *amar makruf nahi mungkar* [4], and the desire of FPI to maintain the dignity of Islam [5].

FPI in carrying out its activities formed two wing organizations namely Laskar FPI and Jamaah FPI. Laskar FPI functioned in the activity or crackdown in the form of sweeping even if necessary to conduct the act of destruction, forced closure of a number of nightspots (bar, café, billiard, massage parlor) are considered contrary to Islamic values, the dissolution of religious activities that are considered not appropriate with *aqidah* or Islamic teachings or other religious activities (other than Islam) considered a threat to Islam. As an example, several cases of attacks on pilgrims and the destruction of Ahmadiyah schools of worship in places in West Java such as Tasikmalaya [6], Cikeusik, Pandeglang, Banten [7] caused 3 Ahmadi to be killed, assault on Ahmadiyah congregation headquarters in Cianjur [8], FPI attack against Islamic-Christian dialogue at Wisma diocese of Catholic Surabaya [9], an attack on peaceful action of the Alliance National Alliance for Freedom of Religion and Belief (AKKBB) in Jakarta [10], intimidation of Protestant Batak Christian Batak (HKBP) Jamaadia, Bekasi.[11]

In its development, FPI began to enter into the realm of practical politics. One example is in 2002, in the event of the anniversary of the FPI anniversary, the mass organization demanded to the government to include Islamic law in article 29 of the 1945 Constitution which regulates the religious life. The proposal for the addition to the article reads: "The State based on Belief in the Almighty with the obligation to enforce Islamic law for its adherents". When the People's Consultative Assembly was in session for the amendment of the 1945 Constitution, FPI visited the MPR / DPR building with a banner that read: "Islamic Shariah or Disintegration of the Nation".

Another case is the movement rejected the appointment of Vice Governor of Jakarta Basuki Tjahaya Purnama (Ahok) became Governor of Jakarta replaces Joko Widodo who was elected President of Indonesia. FPI refusal basis is the religion and ethnicity of Ahok which is considered inconsistent with the religion of the majority of the population of Indonesia or Jakarta residents although the appointment has been in accordance with the provisions of the law. While ethnic Ahok (ethnic Chinese) is considered to have dark aspects in the development of the history of Indonesia.

Next is FPI's refusal regarding the rejection of Basuki Tjahaya Purnama (Ahok) nomination as Governor of DKI Jakarta in 2017. In his action one of the main reasons for rejection is Ahok religion and ethnicity. While the candidate opponent gubernur of Ahok considered representing the majority religion and Arabic ethics so that more acceptable by FPI. Even in the rejection action led to the emergence of banners appeals (threats) are quite extreme aimed at Muslims who choose Ahok not to be prayed if the concerned died [12] even though it is not known who or from which group put the banner.

MULTICULTURALISM CHALLENGE IN INDONESIA

FPI is established as a community organization with legal status as a means of public participation in the development activities of the nation, state and society as well as the basis of the adopting countries. In the aspect of democracy, the establishment of a community organization as part of the community's right in gathering, associating, expressing opinions (either in thought, or in writing or orally) after the restriction of freedom during the New Order period. FPI including community organizations that emerged and developed by utilizing aspects of democracy in fighting its Islamic da'wah

Positively FPI often perform social activities for the community such as channeling humanitarian aid for disaster-stricken communities, poor village renovation, health counseling, reforestation of critical land and eradication of agricultural crop pests in some areas.

However, in other activities not infrequently FPI perform actions that are aggressive, intimidating and anarchist and even cenderus on activities that are destructive and lead to the form of violation of law. For example is the attack and destruction of the house of worship, the persecution of a person or group of people, the blasphemy of a person's person is delivered through preaching with a sufficiently intimidative language, sweeping on seminars, discussions or the like that is considered unsuitable for his da'wah.

In the analysis conducted by Vasques, Lickel and Heniggan on the aggressive behavior of a person in the group, the behavior of FPI members who tend to be radical, fundamental and anarchic is

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due to the aspect of ideology being promoted and the influence of the person who, being central to this movement. The aggressiveness of FPI members is based on the low aspect of personal morality based on affiliation of the ideology of the organization from the beginning which has established radical, fundamental and anarchic form [13].

In addition, the encouragement of an organization to behave anarchist to another person or group by Ted Robert Gurr is based more on the subjective feelings of a person or group of people against another person or group. Feelings of "oppressed" or "lose" are the feelings that are often the triggers for anarchist action [14]. This necessarily requires the ability of the individual (in this case the individual who is regarded as an influential person, saint or high-minded) who is able to provide stimulant to members of the group. This aggressive nature arises as a perception of threats coming from outside groups

In the understanding given by FPI leadership to its members, that Muslims in Indonesia have experienced a marginalization and alienation process due to the application of democratic system in Indonesia, are unable to compete with minority groups (Christian and ethnic Chinese), and the subjection of the state to western countries of non-Islamic countries as enemies of Islam. In addition other religious groups are perceived or perceived as a threat to one's Islamic beliefs (aqidah). For example, FPI's refusal of social activities from other religious communities to the people under the pretext of influencing the beliefs of Muslim communities to convert to religion or religion. Often FPI's refusal of this activity is carried out in anarchic (violent) ways.

In addition, FPI actions or movements can also be viewed from the fundamentalist approach . The basic ideology of this mass organization is to return to the basic and pure Islamic teachings of the Qur'an and Hadith. The courage of FPI members in acting even that tends to anarchy is based on what is fought for is in the way of Allah / God. In the view of some, the fundamentalism promoted by FPI tends to be negative because of FPI's inability to understand differences outside its group. Other groups that are not in harmony with FPI ideology are regarded as opposed to being fought.

Multiculturalism in Indonesia arises when the previous race that has arrived and settled in the archipelago intersect with other races, religion from the outside, the process of colonization and coupled with aspects of globalization. From the results of the blend bring out diverse cultures, beliefs, customs and ideologies in Indonesian society. It is characteristic and uniqueness owned by the Indonesian nation. In other words the influence of multiculturalism in Indonesia is largely derived from outside influences partly derived from internal factors.

From the religious side, since the beginning of the early community in Indonesia who first came and occupied Indonesia has had a system of culture, customs and original religion (animism and dynamism). Then the immigrant race brought along new religions such as Hinduism, Buddhism, Islam and Christianity and began to coexist with the original religions of the previous archipelago community.

But in subsequent developments, people in Indonesia are dominated by great religions that come from outside. In the post-pre-literal period in which indigenous religions dominated, Hinduism then Buddhism began to shift the existence of the original religion. In subsequent developments, Hinduism and Buddhism began to shift with the start of the influx of Islam even this religion until now has become the majority religion of Indonesian society. Although Indonesia also has the influence of colonization including the entry of Christianity, but the religion brought by the colonial is not developed in Indonesia and only certain circles or races who embrace this religion.

Post-independence until now, the government seeks to realize the normative multiculturalism in the form of policies in a planned manner for the management of differences in ethnicity along with aspects of culture, religion and customs. It can be seen from government policy in raising nationalism policy (national culture) resulted in the removal of ethnic cultural roots that have existed since the past. This can be seen from the model of multiculturalism policy during the New Order era. The challenge of subsequent government multiculturalism in the aftermath of the fall of the New Order government came from the influence of globalization and religious fundamentalism [15].

After the felt of the government of the New Order began to appear a challenge to multiculturalism in Indonesia that is with the emergence of radical movements, especially from groups who want the majority religion as a religion that controls all the living space of society in Indonesia, especially also in terms of state management. The denial of certain religious groups related to multiculturalism is more on the rejection of the flow (ism) which is thought to have come from the west. This was

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reinforced by the issuance of a fatwa of the Indonesian Ulama Council (MUI) in 2005 that labeled *haram* (forbidden) against the views or thoughts of pluralism as a basic reference of multiculturalism in Indonesia. Not all Islamic groups in Indonesia receive the fatwa, among them are scholars from moderate Islamic groups such as Nahdlatul Ulama and Muhammadiyah. While supporters of the MUI's fatwa is largely embraced by Islamic groups who have transnational Islamic understanding and FPI is one of them.

FPI (in this case the supporters and its members) are considered unsuccessful in understanding the concept of multiculturalism. Conceptually, the study of multiculturalism emerged in modern times. However, multiculturalism has in fact existed long before Indonesia existed. There is even an ancient report that mentions the existence of multiculturalism has existed during the Majapahit kingdom which is one of the big kingdoms in Java even in Indonesia.

By reason of carrying the puritanism movement as a correction to the previous Islamic movement, FPI understood multiculturalism as a good threat against pre-existing Islam which was considered to be faded by heresy (*bid'ah*) [16], superstition, and *kurafat* [17] (worshippers of statues or animal or nature, and others) elements. Even for Muslims who are inconsistent with Islamic thought according to FPI are categorized as *kafir* [18] and at a more extreme level may be killed. Even the negative radicalism of FPI also targeted the group of non-Muslim faiths with the pretext of threats against Islamic *aqidah* and *syariat*.

CONCLUSION

The issue between FPI as mass organizations and multiculturalism has become a basic issue in understanding philosophically the aspects of religion and diversity. FPI understands multiculturalism radically with emphasis on group differences especially from religious understanding. The radical multiculturalism promoted by FPI in social reality has weakened the previously established networks of solidarity up to the future and enables the arousing of oppression, separatism and more dangerous social, cultural and religious conflicts in Indonesia.

When minority groups, in this case a particular religious or ethnic minority group, do not get equality from the majority, it is not impossible that ethnic or religious conflicts in Indonesia will emerge as well as cases of religious violence in Ambon, Poso and in some other regions that have begun emerge seeds of the conflict. As long as the government does not take a firm stand against radical multicultural groups like FPI, it is difficult to achieve multicultural equality in Indonesia.

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- [2] *Da'wah* according to The Oxford Encyclopedia of The Modern Islamic World, Oxford University Press: New York, p.167-168, refers to the invitation to humans to believe in Allah and the Prophet of Allah through the way of Islam or by embracing Islam.
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- [4] According to Dr. Muhib Abdul Wahab, MA, in the Contextualization of *Amar Ma'ruf Nahi Munkar*, *Amar (al-Amar)* means command. *Ma'ruf* contains the meaning of goodness which means the good that is known and recognized in the community. *Nahi Munkar (an-Nahyu'an al-munkar)* means banning, preventing something that is hated or not good. *Amar Ma'ruf Nahi Munkar* is understood as an invitation for Muslims to always do good and avoid acts prohibited by Islam.

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- [16] In the sense of religion according to Abd al-Ilah al-Arfaj in his book entitled *Mahfum al-bid'ah wa Atsaruhu fi Idhthirab al-Fatawa al-Ma'ashirah Dirasah Ta'shilliyah Tathbiqqiyah*, (Amman: Dar al-Fath) page 67-68, *Bid'ah* is a new case which is held without any guidance or rules set out in the Qur'an and Hadith and the case is not related to issues that may affect the situation and living conditions of individuals or groups. (2012)
- [17] *Khurafat* according to *Islamic Encyclopedia* volume 3 on pages 58-59 refers more to the belief or belief that an object or thing has supernatural powers. It refers from the stories of the surrounding community that it contains elements of myth. For example a certain weapon is believed to have a power or a grave is considered to bring fortune to anyone who comes and asks for the grave.
- [18] *Kafir* in Hadith narrated by *Al-Bukhari no. 3158* is defined as the person who denies or rejects the truth of Islam or the one who refuses to recognize God and Muhammad as Allah's Apostle.

THE *SONOR* FARMING TRADITION ON FOREST AND LAND FIRE IN OGAN KOMERING ILIR REGENCY SOUTH SUMATERA

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Abstract: Societies around forests are closely related to forest resources and their livelihood depends on the potential of the forest. Forests become a place for life and as a provider of their subsistence needs. Therefore, the relation between the society and the forests have become the culture and identity of their communities, even their attitudes and actions reflect the ethnic culture of their society. These conditions make forest land used and managed as agricultural land and cultivation to meet the needs of the family economy. The *sonor* farm is a cultivation system during the long dry season in peatlands about 50 cm by slash, cut, burn, sow seeds and harvest.

This research used natural paradigms or qualitative research, with a critical theory paradigm approach to analyze and prove the implications of the *sonor* farm system on forest and land fires.

The results showed that the disharmony of relations between the society and forests is disrupted when government policies permit private entrepreneurs to use and exploit the forest's natural resources on a large scale. This mastery eliminates the existence of local communities surrounding forests and indigenous peoples concerned and dependent on forest resources. The loss of people's living space to defend their lives, resulting in dehumanization, that the citizens are no longer fully concerned with forests. Differences in forest management thinking and differences in forest land interpretation make each forest stakeholders justify forest management, including by burning forests. Behavior of forest burning based on environmental wisdom done by *sonor* farmer is imitated by various parties in uncontrollable and careless way against the environment. As a result, farmers with *sonor* farming systems are accused as the sources of fire.

Keywords: *sonor* farming tradition, peatlands, forest policies, forest fires and land

1. Introduction

Issues of forest and land fires and smoke hazards in Indonesia since 1983 have increased quite seriously until 2015. Based on data, forest and land fires occur periodically between the 3-4 years, during long dry seasons. The incidents in 1983, 1987, 1991, 1994, 1998, 2001 and until 2015 showed an increase in the level of severe environmental damage as a result of forest and land fires reaching millions of hectares.

The impacts of forest and land fires are forest fire smoke in Ogan Komering Ilir Regency and surrounding areas in South Sumatra, Jambi, Pekanbaru - Riau and other cities and spread to neighboring countries such as Singapore, Malaysia and other neighboring countries. The impact of smoke increases ARI, cough and other diseases caused by particles and carbon dioxide contained in the smoke. Besides impacting on health, economic losses reach trillions of rupiah.

The topic of this research is focused on the *sonor* farming system which is the cultivation of rice in peatlands by burning - seed sowing - and harvesting mechanism with no land preparation. This *sonor* farming system is a local knowledge of adaptive skills from the local society,

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gained from long experience, communicated through oral traditions and learned through family members from generation to generation.

Local knowledge is not a myth, because it has the nature as an empirical knowledge that concerns the perception of its citizens regarding the environment, understanding of the knowledge of the *sonor* farming system, and attachment to social institutions in society life.

With this burning mechanism, the *sonor* farming system is considered and predicted as the cause of forest and land fires. In unstable seasons or in long dry seasons, farmers use peat swamp for the *sonor* farming system. Not all peatland land can be used for *sonor*, as it depends on the soil. In the reign of Marga the control span of the *sonor* farming system was in Marga government. This means that the Marga apparatus, especially the Punggowo apparatus at the Krio level (hamlet), provided information to the *sonor* farmers, which peatlands were ready and may be planted using the *sonor* system; and which one was not allowed yet, so that the burning was done with local wisdom. Local wisdom can be seen when farmers burn using "fuelbreak" around the peat land to be used for rice planting with *sonor* systems. The use of this fuelbreak as a barrier to the fire is not controlled and each farmer should take care and supervise the burning process.

Damage to forest and land resources due to fires has led to multi-interpretation between government, society, private entrepreneurs as well as academics. It is therefore interesting to conduct an assessment and research to prove whether the cause of forest and land fires due to the tradition of the *sonor* farming system undertaken by the farmers and the societies surrounding the forest or not.

2. Methodology

In the methodological aspect, this research used a critical theory paradigm approach to analyze and prove the implications of the *sonor* farming system which has caused forest and land fires. The analysis with the critical theory paradigm was not only able to understand the reality but also the emancipation process which is able to open the life of the society surrounding the forest in utilizing the resources in their environment.

3. Result and Discussion

3.1. Characteristics of Peat Swamp Land

Indonesia is one of the countries possessing "mega diversity" of abundant biological resources "such as in the swamp land". The swampland in Indonesia is estimated to cover 33.4 - 39.4 million hectares spread mainly in four major islands namely Kalimantan, Sumatra, Papua and Sulawesi (Subagyo, 2006).

Among the swamplands are peatlands. The area of peatland in Indonesia according to BBR & D SDLP (in Agus, et al., 2008) is estimated to be 21 million hectares spread over the islands of Sumatra, Kalimantan and Papua, but only 6 million hectares are suitable for agriculture. Because the variability of this land is very high, either in terms of peat thickness, maturity and fertility, so that not all peatlands can be used as agricultural areas.

Peat soil is a soil composed of organic materials, either with a thickness of more than 45 cm or layered with mineral soil at a thickness of 80 cm and has a thick layer of organic material of more than 50 cm. Peat soil or organic soil is also known as Organosol or Histosol (Hartatik *et al.*, 2006)

Peat is formed from the pile of the remains of plants that have died, whether they are already rotten or not. Stockpiles continue to grow as the decomposition process is hampered by anaerobic conditions and/or other environmental conditions leading to low levels of biota decomposition. Peat soil formation is a geogenic process that is the formation of soil caused by deposition and transportation process.

Based on the process and location of their formation, peat soils are classified into: (a) coastal peat or tidal, i.e., peat dominantly affected by tidal sea water; (b) inland peat, i.e., peat that is not affected by sea tides; (c) transition peat, i.e., peat that is present between coastal peat and inland peat (Agus, *et al.*, 2008).

In general, the level of peat fertility is determined by the content of mineral materials and bases, substratum / peat base material and the thickness of the peat layer. Peat in Sumatra is relatively more fertile than the one in Borneo. Meanwhile, peat around Air Sugihan Kiri, South Sumatra has a higher pH range of 4.1 to 4.3. (Hartatik *et al.*, 2004)

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In peatlands, soil macrofauna potentially used as bioindicators of peat soil quality are worm populations, worm biomass, ant populations (*Formicidae*), and milipides (*Polydesmidae*). Macrofauna populations that are active on the surface and inside the soil on some land uses show a difference. This population difference indicates a difference in environmental conditions. Food crops that are widely found in swamplands are local varieties of rice. Besides being local societies' favorable choice, local rice such as *sanapi* rice has the advantage of being tolerant to iron poisoning and has high levels of Fe and Zn in rice.

The other physical property of other peat soils is that they are non-reversible. The dried peat, with a water content of <100 percent (by weight), cannot absorb water anymore if it is dampened. This dried peat has the same properties as dried wood that is easily drifted by the flow of water and flammable in a dry state (Widjaja-Adhi, 1988). Burning peat produces greater heat energy from burning wood/charcoal, while its ashes fertilize the plants.

A good peatland for the activities of the *sonor* farming system is a soil with a peat layer of 30-50 cm or on peat mineral soils (*glei humus*).

3.2. Tradition of *Sonor* Farming System

Societies have a very close relationship with forest resources and their livelihood depends on the potential of the forest. Forests become a place for life and as a provider of their subsistence needs. The relations between the society and forests have become the culture and identity of their respective communities, even their attitudes and actions reflect the ethnic culture of their society.

Sonor farming tradition is a tradition of rice farming system that has been done by generations by the people in Ogan Komering Ilir Regency. This *sonor* farming system is a local knowledge of adaptive skills from the local society, gained from long experience, often communicated through oral traditions and learned through family members from generation to generation. Local knowledge has the nature as an empirical knowledge that involves the perception of the environment, understanding of certain knowledge, and attachment to social institutions in society's life.

Local knowledge is a systematic part of the knowledge gained by local citizens through the accumulation of informal experiences, and an in-depth understanding of the environment as a culture in a unique society life. In anthropological context, Wahyu (2007) used the concept of local wisdom, which in cultural terminology can be interpreted as knowledge derived from a unique cultural society, has a relationship with nature in a long history, adapts to the local ecological system, is dynamic and always open with additional new knowledge. In other words, it is a unique local knowledge, derived from the culture of the local society as well as the basis for decision-making at the local level in various areas of human life, including the management of paddy farming with *sonor* farming system.

The *sonor* farming tradition has been done since ancestor's time, from generation to generation, so it is not known when exactly the *sonor* system was first performed by the society. The result of field research of why societies (farmers) plant rice with *sonor* system is due to the fact that tradition that has been done for generations and their ancestors were considered more effective and efficient.

The *sonor* farming system is a rice cultivation by burning- sowing- and harvesting; no cultivation is done during long dry seasons. In South Sumatra, the lowest government under the subdistrict head is the Marga Government however there was the enactment of Law no. 5 of 1979 on Village Government, since 1983, based on Decree of the Governor of South Sumatra No. 142/KPTS/III/1983, dated 24 March 1983, on the Elimination of Marga Government in South Sumatra Province. Since there is a change from Marga Government to the Village Government, the function of custom has changed. During the reign of Marga, the government's soul was based on custom. Pasirah as Head of Marga as well as customary chairman, and the whole customary village government no longer played a role, because the village head was chosen on the basis of the rules set by the government.

Traditional institutions that used to play a role in regulating people's lives, now no longer played a role. During the Reign of Marga, the command of Pasirah as Head of Marga became the customary rights and obligations, so that people who did not follow orders received social sanction.

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The Marga Government had the authority to regulate natural resources in its territory, so people who intended to clear the forest had to ask permission from Pasirah by paying some money (local term "*pancung alas*"), as a sign of land tenure. In general, every citizen cleared forest to be used as farming area for about 2-5 hectares. On-land area is used for rubber cultivation, while swamps, especially on shallow swamps are used for rice planting and horticulture at normal season conditions. In unstable seasons, especially during long dry seasons, peat swamp land is used for rice cropping systems with *sonor* farming systems.

The land used for *sonor* farming is non tidal peatland or it is the result of flooding of major rivers, such as around the Air Sugihan River and Riding River. Viewed from the potential aspect, in general, peatland in the research location of fertility level is relatively moderate.

Not all peatlands can be used for *sonor* system, as it depends on the soil. During the reign of Marga the control span of the *sonor* farming system was in Marga government. This means that the Marga apparatus, especially the Punggowo apparatus at the Krio level (hamlet), provided information to the *sonor* farmers, which peat swamp land was ready and may be done by *sonor* and which ones was not allowed yet, so that the burning done had local wisdom. Local wisdom can be seen when farmers burn using "fuelbreak" around the peat land which would be used for rice planting with *sonor* systems. The use of this fuelbreak as a barrier to the fire is not controlled so each farmer should take care and supervise the burning process.

Based on information from *sonor* farmers, the good soil for the *sonor* farming system is a soil that has a peat layer of 30-50 cm or in peat-mineral soil (*glei humus*). *Sonor* activity is not done every year but during the long dry season which is between 4 to 5 years. This is done because farmers do not have any other options to meet the needs of life due to drought, while they are waiting to plant rice when swamp land can be planted rice. Farmers assumed that with a long dry conditions, the pests are reduced and the process has a cheap production cost, without any processing and maintenance; as the rice pest is reduced, the results tend to be abundant and it is all done only with matches and rice seedlings.

Peat swamp land used for *sonor* farming is on peatland that is inundated with water floods between 1-3 meters, a transition between swamp and land. In this region dry season tends to have dry conditions, so that in the long dry season, drought comes early and in the rainy season rain with water flood comes later. In *sonor* farming system, when peatland is already burning, they will just waiting for the rain; when the rain comes, the seedlings are scattered at the site and will be harvested once the floodwaters begin to flood the area. There is a tendency that farmers sometimes do not have time to harvest as the water floods the land. Therefore, during harvest time, the wages for the harvest are divided equally between the owner and the harvester, which is 1: 1 or the result is divided by two. The yield of rice per hectare is between 2.0 to 3.5 tons. Thus, this *sonor* farming system becomes an alternative for farmers to survive, before planting rice in other swampland areas normally.

3.3. Causal Factor of Peat Swamp Forest Fires

Where there has been no excessive development intervention on forest resources, there is hardly any conflict and dispute between societies surrounding the forest and the government or agencies authorized to take care of the forest. Relations between the society and forests began to be disrupted when government policies granted permission to private entrepreneurs to use and exploit the forest resources on a large scale, including peat swamp forests. This policy eliminates the existence of local societies surrounding forests and related indigenous peoples whose livelihoods depend on natural forest resources, as land for agricultural cultivation.

During the Reign of Marga, the control ranges of forest and land were fully controlled by Marga and its apparatus. Each Marga managed its natural resources according to its customs and traditions and only the Marga societies had the right to clear the forest. When the span of control is controlled by the local government and the migration and mobility of people from other areas that use and manage forest land, migrants tend to mimic the pattern of local people which burns the land agricultural cultivation because burning is the easiest and cheapest way in land preparation. Thus the fire spreads everywhere in the direction of the wind, and the farmer just leaves it that way as they think of no longer having any forest land.

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Another causal factor is the conversion of peatland forests to industrial forests and oil palm plantations. Companies in land clearing and preparation tend to imitate what *sonor* farmers do, that is by burning. Especially since the beginning of forest fires and peat swamp forest, there has been no firm sanctions against the perpetrators of forest fires. In addition, there is unclear control range of government in the process of preparing and clearing forest land for oil palm plantation and industrial plantation (HTI) plantations by burning.

This condition leads to social conflicts over forest land tenure, including peatlands which have become *sonor* tradition for years since their ancestors between the society and the companies owning forest tenure rights from local government (location permits). These social conflicts make mutual accusations between the society and the companies for the forest and land fires. It appears that fire is the most inexpensive and effective way to use in social conflicts, especially the issue of land tenure conflicts between various stakeholders.

Another problem with forest fires is the prevalence of logging, especially in areas between swamp and land, with large wooden trees with a height of more than 20-30 meters. Logging is done by both the society and the company, due to conversion of peatland forest to industrial forest and oil palm plantations. Uncontrolled illegal logging, resulting in forest and land degradation, has an impact on erosion, flooding and forest fires.

4. Conclusion

1. Initially burning peatland and forest land for *sonor* farming by burning process is relatively not a problem as there is still local wisdom practiced by *sonor* farmers in land management. Since the core of the *sonor* farming system is burning and is carried out during a long dry season, the process is considered by various parties to be a source of forest and land fires.
2. There is a tendency that economic and interest motives are the cause of forest fires, either committed by societies or companies.
3. The prevention of forest and land fire problems is still less effective, as the effort does not address the main causal factor of forest and land fires.
4. Therefore, the government and stakeholders of the utilization and management of forest areas need to provide society management access to forest preservation, such as society forestry programs as an effort to provide access for local societies to share the benefits of forest areas within certain ecological boundaries. This means that forest utilization by the society still considers the forest functions as a habitat for various biodiversity species, as a regulator of water management and erosion control, and as a vegetation community capable of absorbing loose carbon in the air in order to reduce global warming and climate distortion.

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Evaluation of Geography Instructor-Candidate's Spatial Thinking Ability through Spatially Designed Field-Course

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Abstract: Indonesian national curriculum (K-13) particularly geography's syllabi for X, XI, and XII grade students was created with strongly contain of spatial thinking. K-13 represents how Indonesian geography education world should be running in relation to make a sustainable geography education in Indonesia. It was briefly underlined a point of view of geography. Moreover, it is also consists of spatial thinking dimensions as its main frame. The aim of this research is to investigate two spatial thinking aspects among second year student who are also a geography teacher-candidates based on several variables such as field-course experience, and several course achievement. Spatial thinking ability assessed by researcher using STAT Instrument. The result depicts unusual pattern that there is no significantly statistic different between STAT score towards course achievements. In conclusion, Although it is extremely important to emphasizing spatial thinking ability for geography teacher-candidates, it is clear that such cognitive skill can not be generalize from what they achieve in just some slight course they had before, there are lots of factors altering spatial thinking competency.

Keywords: Spatial Thinking; Spatial Thinking Dimension; Spatially Course; STAT Instrument; GIS.

1. Introduction

Spatial thinking was commonly acknowledged that as fundamentally point of view in geography, its physical and non-physical domains currently studied by spatial thinking with geographic-spatial approach as a vehicle. Spatial thinking is an excellent supplement for people who put their major as well as their interests in geography and geography education. On the other hand, spatial thinking is one form of thinking, it elaborates three main elements: a concept of space; tool of representations (maps, graphs, pictures, etc.); and cognitive process [3].

Spatial Thinking is a one way of thinking to solve numerous problem with understanding what space is and helped by modern technology to produce representation tools in instance Geographic Information System (GIS). Although, there are variously enough of information systems instead of GIS, it lead the way with its separation. All above effectively bundled with cognitive process inside human logic.

Everything in this world has its own space, exist, and relates to other object nearly or even far away in terms of distance. By combine spatial knowledge and spatial way of thinking, human have an adjustable and exaggerate way of thinking [3]. Additionally, GIS will always behind that way of thinking to managing, backing up, and supporting until human find the problem solving or solutions.

GIS is a set of computer system with a lot of benefit for spatial information management regarding the surface of earth [4]. The information or the data would be manage in form of data saving; data analyzing, and data recalling for mapping and planning needs. On one hand, GIS is a full package of software widely used for looking and analyzing geospatial data [5]. GIS has unique character compare to other information systems because the information of the phenomena has a detail in spatial attachment such as coordinates and address [5]. Geography may have a large range of field study well-known as a geosphere. The hugely scale of geography's objects seems to be effortless to learn because geography has a comprehensively work components and tools among spatial thinking, geographic-spatial approach, and GIS infinitely.

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Furthermore, GIS is quite relevant since nowadays we are in the middle of the rapid growing of information and technology-industrial age. An intelligent in GIS technical operational could perfectly answer the global technology-industrial challenge. It has an abundant user-range namely banking, insurance, real estate, business property, government, transportation industrial, public safety, health and human services, not to mention education some of them were never expect to use GIS before [6]. At the present time education and GIS is no more debatable, it indeed not an act of impose to blending GIS and education. It is absolutely matched since education and GIS are strengthen each other in instructional process whether in a class room or in out-door courses. Despite currently GIS software capability away greater than education demands especially K-13 to operate all of its functionalities. As a frame of scientific process, problem solving, visualization system, modelling, scaling and so forth, GIS was reveal its supreme potential to use as instructional media in education [3].

Instructional process in education is a perspective of a system, its components which are the instructor (teacher), learners, materials, instructional activities, delivery system, and learning and performance shall interact during its process and continually affecting each other [7]. At the same time, instructor has a responsibility to prepare instructional process including preparedness, materials, delivery system in a fancy activities, and evaluation systematically. Hence, it is undeniable that instructors have a vital role in transfer knowledge procedure for assured whether the learners understand the materials or not.

A seriously problem for a geography instructor-candidates' (university student majoring in geography education) if they lack of competency notably in spatial thinking ability. The K-13 curriculum comes and offering a different point of view of geography to teach geography materials for X, XI, and XII grade students (**Figure 1**). The whole geography syllabi inside K-13 and its perspective in geography were full with geographic-spatial approach and spatial thinking where obviously need GIS as supporting system. Put more emphasize, K-12 United State primary education curriculum is powered by GIS as GIS was met 6 from the 10 benchmark for the scheme of a support system in K-12 education curriculum [3]. Besides, geography can highly attractive generally in any domain of education if all instructor did articulate and pull it to the surface rather than mathematical and verbal thinking [8].

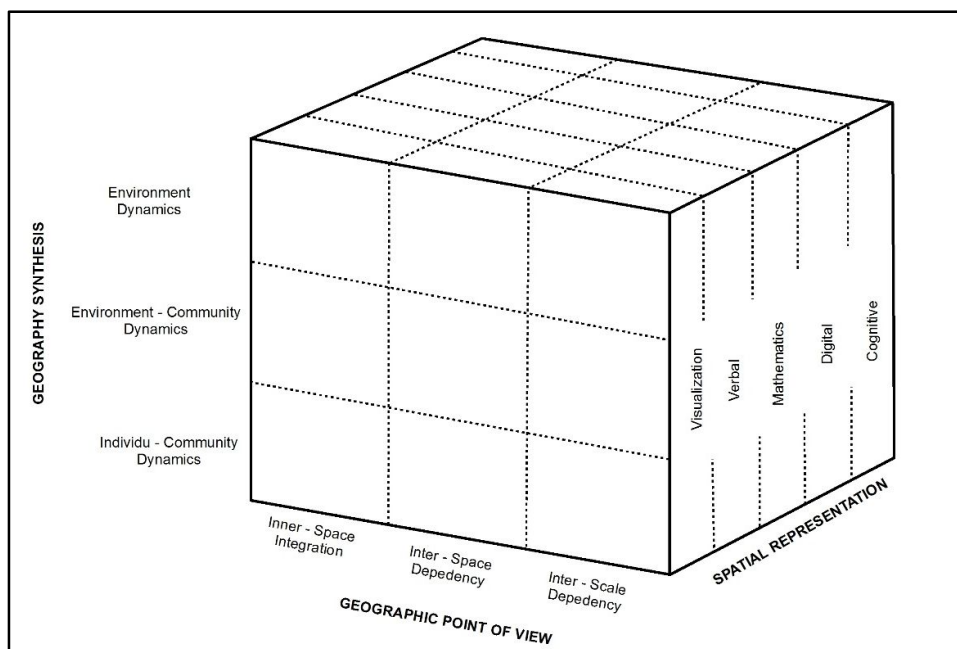


Figure 1. Geography Perspective in K-13 Education

Source: Adapted From Indonesian Ministry of Culture and Education, 2018

A deeper understanding of spatial thinking for geography instructor is inevitably since they were in a college or as early as possible as its urgency and advantages for instructor later in the following time. A set of field-course that prepared based on spatial thinking dimension is a very good example

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to start such argumentation. Further, it is a plan for geography instructor-candidates' to causing their pedagogic competency more accomplish and more well-prepared before they teach pupils in real education setting.

The overall content of this research is to assess geography instructor-candidates' spatial thinking ability after they finished a field-course prepared and adapted by spatial thinking dimension endorsed by Jo and Bednarz [1]. Indonesian Republic constitution Number 14 Year of 2005 about teacher and university lecture already mentioned the instructors' competencies requirement which consist of competency of pedagogic, social, professional, and personality. Consequently, spatial thinking is one of substantial pedagogic competency who will much helping them during technical geography materials learning implementation.

2. Literature Review

There are some across discipline scholar tend to indicate the differentiation among spatial thinking variables most of them focused on gender, psychological matureness, K-12 education, and academic experience as NRC report mentioned [9] [10] [11] [12] [13]. Further emphasis, Alarasi (2015) in his research said implicitly the rural-urban environment, demographic background, and economic class also take a role in spatial ability as it is determined to the technology access [14]. According to Verma spatial thinking ability cannot be generalize with a small amount of sample, the sample only depict population phenomena locally, other sample will shows different pattern [9]. This research is trying to discuss K-13 geographic point of view and bring together in the first place with condition in university where teachers were prepared to real setting of education especially in Indonesia. For the record it is a grass-root movement because it included just a University which called Universitas Muhammadiyah Surakarta (UMS).

Such study is highly needed because the study can bring the real picture in micro scale of how geography teacher prepared for K-13 to fulfill Indonesian curriculum perspective and whether the K-13 requirement much higher than actual condition or it is a realistic goal. Geography Education Standard Project has been mentioned the purpose of studying geography in 2004 and spatial thinking is one of the main key and whether it can be achieve or not is depending on teacher practice, curricula, textbooks, and assessment [1]. On the back hand, many same study highlight their research only in the spatial thinking variable scope.

Meanwhile, Jo and Bednarz focus on the text books they start with analyzing spatial properties from four textbooks from Texas Education Agency in 2003 for geography high school course, the four textbooks have an equal characteristic for instance organization and structure [1] [15]. Before the textbook analyzing process they derived a synthesis about spatial thinking taxonomy from its definition as amalgam of three element concept space, using tools of representation, and cognitive process. From the spatial thinking definition they write subcategories accompanied by a lot of review literature of the relevant study result (**Figure 2**).

The discussion of this research begin with field-course that used spatial thinking dimension as technical frame process. The field-course mentioned before is actually adopting Jo and Bednarz conception that have been developed by them, the conception known as Three-dimensional Taxonomy of spatial thinking. Under Geography Education Standard Project in 2004 and Indonesian K-13 curricula circumstances researcher and colleagues in department geography education of UMS designed a field-course format based on spatial thinking dimensions as advisor. Such field-course format is highly recommended to prepared teacher-candidates as geographic-perspective in K-13 asked as it is improve university students' geographic pedagogical such as local knowledge, mapping using GIS technology, research method, and critical sense [16]. The field-course technical format detail will be discuss in the following section.

This research then continue with spatial thinking ability assessment using Spatial Thinking Ability Test (STAT) instrument which including spatial thinking variables namely GIS course and Cartography Thematic course achievement a semester before this research write. STAT is a standardized instrument to assess spatial thinking ability it was developed by Lee and Bednarz in 2011 and already tested both of its reliability and validity [13]. Even tough, the instrument made before the conception of spatial thinking dimension published the whole content is represent all of 24 subcategories dimensions.

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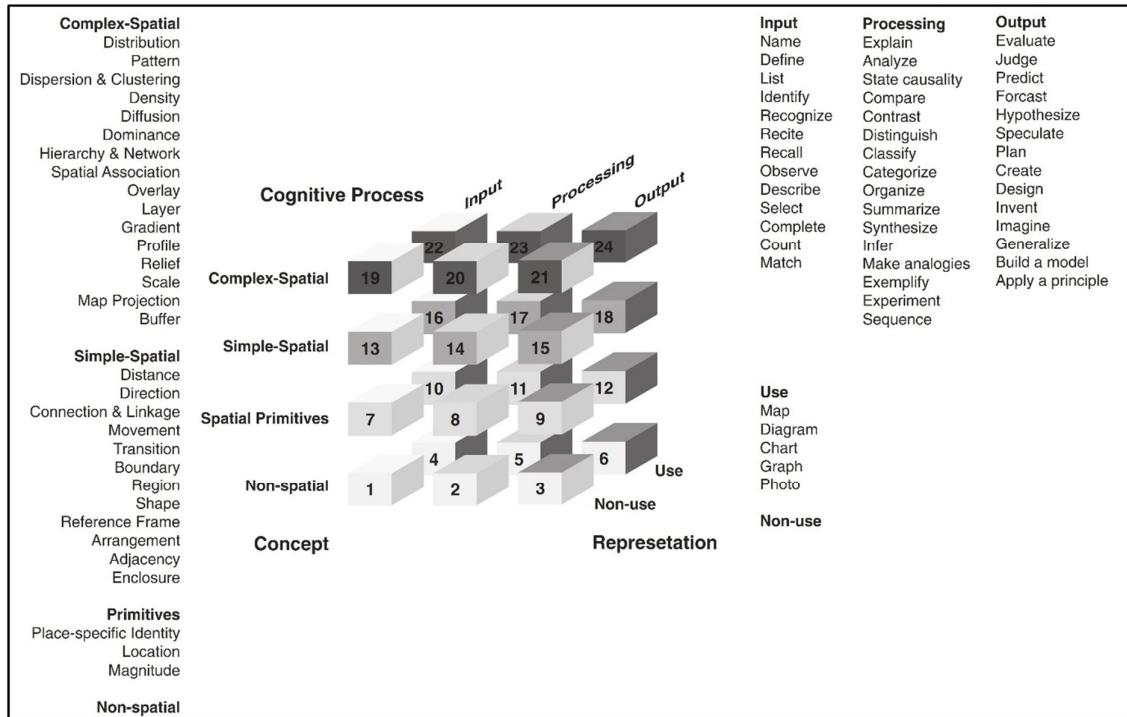


Figure 2. Three-Dimensional Taxonomy of Spatial Thinking

Source: Adapted from Jo and Bednarz, 2009 Evaluating Geography Textbook Questions from a Spatial Perspective: Using Concepts of Space, Tools of Representation, and Cognitive Processes to Evaluate Spatiality, *Journal of Geography*. 108: 4-13

A spatial thinking study conducting in Rwanda (east Africa country which basically third-world country) rural and urban area adjust the STAT instrument to Rwandan ordinary units, layout, native language therefore they can answering STAT question with no technical difficulties [12]. Thus, based on observation to instructor’s-candidates researcher choose to reduce STAT question to two out of eight (type I and II) spatial thinking aspects because researcher believes the university students have not mastered equally all eight spatial aspects (**Table 1.**). This conclusion based on observation since this group of university student in their second semester by their some courses achievement.

Table 1. STAT question item organization

Type	Spatial Thinking Aspect (s)	STAT Question Item
I	Understanding Direction and Orientation	1, 2
II	Identifying Map and Graphic Information	3
III	Locating Best Location Based on Several Spatial Variables	4
IV	Imaging Slope from Topographic Map	5
V	Relating Spatially Distributed Phenomena	6, 7
VI	Visualizing 3D Image from 2D Information	8
VII	Overlaying and Dissolving Map	9, 10, 11, 12
VIII	Understanding Geographic Features: Point, Line, Polygon	13, 14, 15, 16

Source: Collins, 2017

Rwanda study separate 222 students into 2 major groups, one group come from rural area and the others locate in urban area and used all of STAT items and aspects [12]. This research however,

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assess the spatial thinking ability after they finish field-course and divided them from their achievement in some theoretical and application courses. Rwandan research just start to introduce spatial thinking to Rwandan curricula while K-13 is already adapted spatial thinking as a framework.

How the instructor-candidate learning spatial thinking is a little bit unique it start with digitalize raster data (google-maps image) to vector data using ArcGIS software then they survey the location to ensure real point, line, and polygon feature condition and did an interview to the native citizen. The interview conducted to boundary understanding. Such methodology that called Participatory GIS (PGIS) is effective in enhanced sustainable local perception of place and communities [16]. Although, the study has a larger participator as it was tried to mapping knowledge of climate change locally in rural Tanzania it core step remain the same with field-course in this research.

3. Material & Methodology

3.1. Method

The research was conducted both in a campus and Prambanan Sub-district in very tight collaboration with Department of Geography Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta. The study involved second year teacher-student and field-course advisors. The research was held by first week of February and finished by the fall of May 2018. It included approximately 90 second-year geography teacher-students.

First, Data was gathered from very early field-course activities which consist of observing how good feature line and polygon for building-units mapping at Prambanan Sub-district, Central Java Province Indonesia in high resolution image-scale retrieved from google-map. To control the quality of data vector there is a group of senior-students and advisor who acting as Quality Control (QC) and Independent Quality Control (IQC) respectively. From this phase researcher believes instructor-candidates learning the concept of spatial representation: point, line, and polygon.

Secondly, instructor-candidates asked to survey building-unit in order to ensure building-unit geometric shape, building-unit existence and absolute location, building-unit utilization, land-use, and administrative boundary. Teacher-student also asked to provide an interview to local citizen or man-in-authority who lived just nearly administration boundary of Prambanan Sub-district and demanding to tell what and where the exact boundary of villages or Prambanan Sub-district, this method then called simple-participatory GIS in this research. This step was taken because there was an ambiguity regarding the Prambanan Sub-district boundary and to identified the real condition of building-units. In this stage however, teacher-students are also experienced three primary categories of spatial taxonomy like concept of space, tools of representation, and cognitive process and without any doubt its sub-categories.

Thirdly, a week after field-course activities end researcher asked instructor-candidates to answering six items of STAT instrument question. This main data research will bring an information of how differentiate teacher-students spatial thinking ability after they finished map producing process and some course achievement. Lastly, data analyzing by describes the map as a spatial thinking dimension representative and provide a statistic of STAT score the detail will be show in forward section.

3.2. Spatial Thinking Dimension

The data of Spatial thinking dimension is qualitative data based on observation conducted by researcher since designing field-course process for teacher-student a couple of months before field-course activities. It actually analyzing by matched the design and the product which is building-unit and administrative features map of field-course location through spatial thinking dimension categories. There is three primary categories where each categories have sub-categories of spatial thinking dimension namely concept of space, tool of representation, and reasoning process [1].

The design and product then matched to spatial thinking dimensions sub-categories start from concept of space that involve non spatial, primitive spatial, and complex spatial. Further, sub-categories from use of representation tool divided to using and not using representation tools. It continue with input, processing, and output as sub-categories of third primary categories. Note that every sub-categories have additional aspects (**Figure 2**).

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3.3. Spatial Thinking Ability

This is a quantitative data represented by score from six items of a question set STAT instrument. The data will be analyze both descriptive and statically. First of all, researcher coding the data then grouped by courses achievement. The data then tested its normality, homogeneity and then analyze utilizing one-way analysis of variance (ANOVA) statistic as the data will separate in several group to perceive variation among teacher-student.

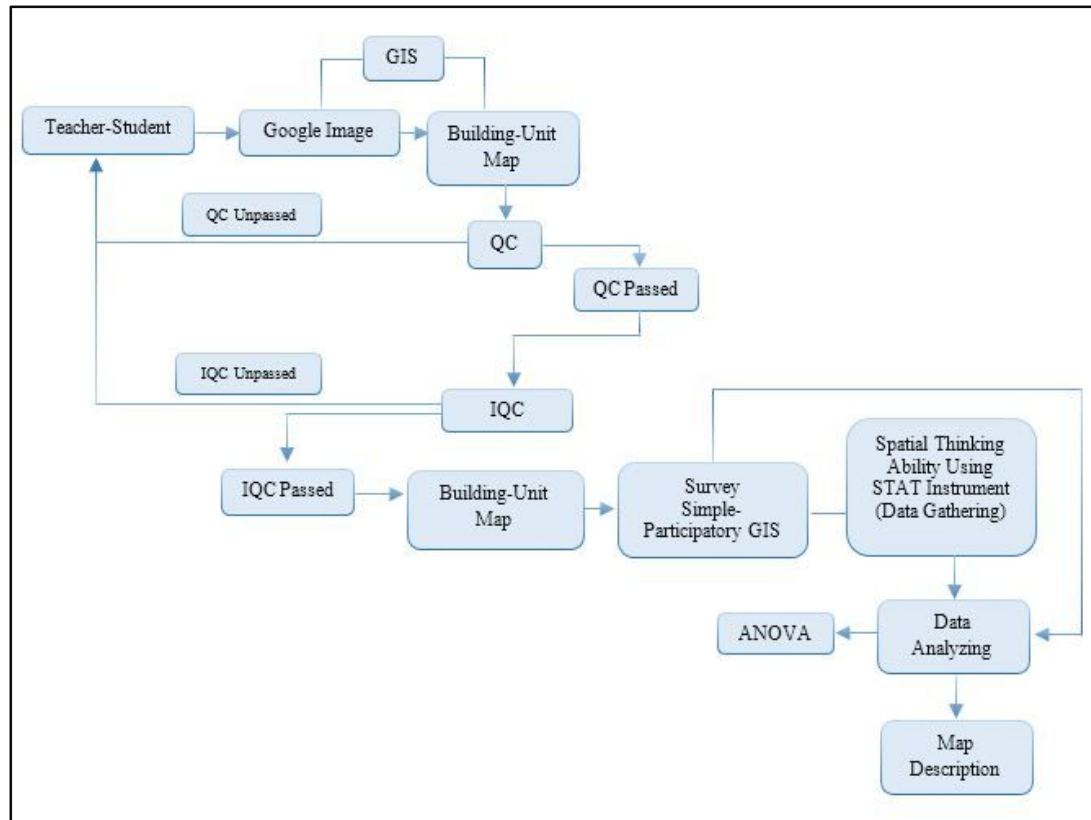


Figure 3. Illustration of Research Work Flow

Spatial thinking ability in this research become a dependent variable while the independent variables are group position, GIS-course achievement, and Cartography Thematic course achievement a semester ago. Each variables have diverse categories to compare for example group position has leader mapping, and ordinary member as a categories. Both of GIS and Cartography Thematic course achievement were separate into several group A, AB, B, BC, and Others (C, D, E) groups of grade of achievement. ANOVA statistic will reveal the variation spatial thinking ability amongst teacher-student from spatial thinking score means for GIS and Cartography Thematic Courses while non-parametric independent U-test from Mann-Whitney conducted for group position.

4. Results and Discussion

4.1. Field-Course and Spatial Thinking Dimensions

Administrative map of Prambanan Sub-district (**Figure 4.**) was fully prepared and created by teacher-candidate under researcher advisory. The complete map and its properties for examples legend, map orientation, and other important administrative information available in appendix. Although, the complete map already provided it is better to understand the map does not represent the actual scale because distorted during exporting process to JPEG file extension format. The map consist of many layers in assembling process utilizing software Arc. GIS 10.2.

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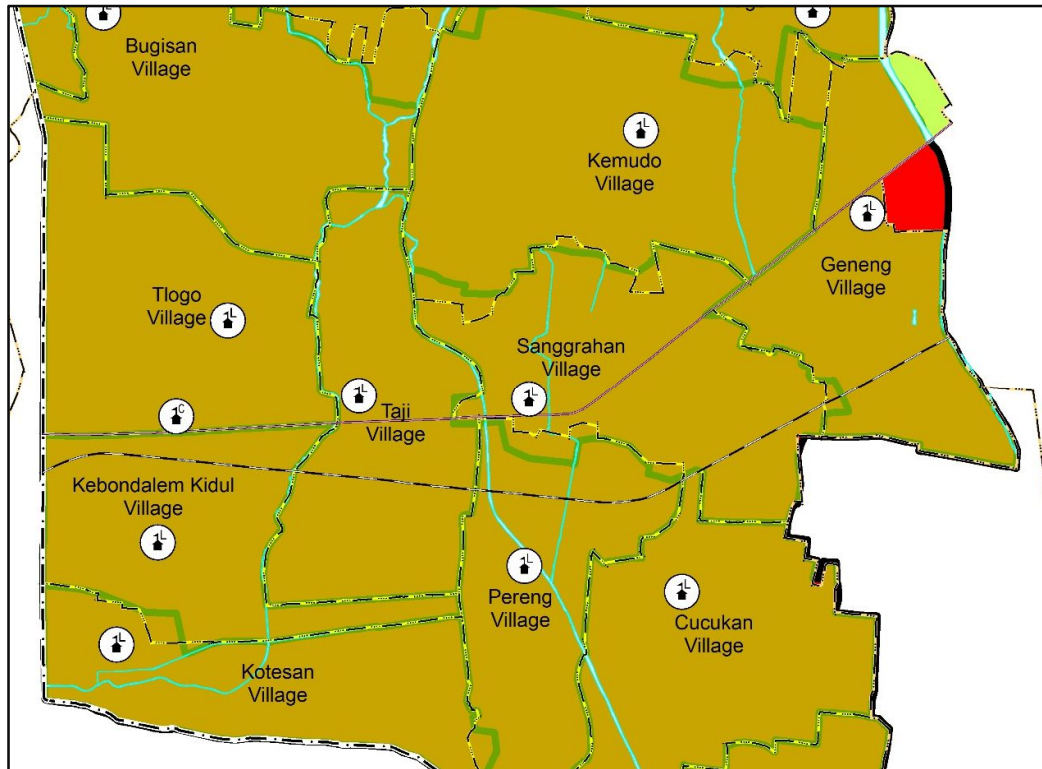


Figure 4. A Participatory GIS Result Map

It is noticeable that the map main frame has two major polygon layers colored red with thick black outline and pale-green with variation of outline as boundary classification. The red polygon layer indicate general Prambanan Sub-district boundary before it reshape based on local knowledge information and the data actually comes from Indonesian Department of Geospatial Information well-known as Badan Informasi Geospasial (BIG) year of 2004. The pale-green polygon layer is new version of Prambanan Sub-district boundary assembled by teacher-students using information they have been collected during participatory mapping. The whole Prambanan Sub-district boundary shape changes can be view at appendix.



Figure 5. CarryMap-Observer Mobile Application

Survey and participatory to enhance the real boundary, administrative office coordinate supported by a mobile application installed in teacher-students' smartphone called Carry-map Observer. Carry-map act as a mobile-offline application help where a large scale map showed Figure 6. Compressed into .Cmf file extension and used it as a guide to do navigation as well as exploration at the

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Prambanan Sub-district boundary and building-unit survey they had mapped. Carry-map widely use to carry GIS data and associated extension for ArcMap, more picture spoiler of Carry-map Observer apps can be view in Figure 5.

A spatially cognitive ability in order to operate GIS software such as ArcMap and Carry-map is extremely needed and such form of thinking is constantly trained during the field-course since mapping preparation until survey. Researcher believe this mapping process using GIS software, Mobile offline map application, and participatory method is a good example of training implementation of two element of spatial thinking ability aspects namely Type I: Understanding Direction and Orientation and Type II: Understanding Geographic Features: Point, Line, Polygon (**Table 1.**). Therefore, this research conducted a test using STAT instrument to measure that two spatial thinking aspect teacher-student mastered ability.



Figure 6. Building-unit Map of

Meanwhile, Figure 6 depicts a large scale map of some villages in Prambanan Sub-district retrieved from google image utilizing complex tools in ArcMap. The large scale map creation, boundary and building unit participatory survey is an activities that lied in level-16 of spatial thinking dimension which are Concept of space: Simple Spatial: Distance, Direction, boundary, shape; Use Representation: Map and Photo; Cognitive Process: Input: Identify, recall, describe (**Figure 2.**). This kind of spatial ability training design is valuable to mastered, more importantly for Indonesian Geography teacher-candidates who demanded by K-13 to act, see, and understand a perspective that established from spatial knowledge. The design of field-course is a well training to prepare and answer geography teacher-candidate to spatially literate as K-13 demand the spatial ability as one of pedagogical competency. This statement also provided by Verma (2015) she said that spatial thinking should be integrated with K-16 curriculum [9].

4.2. Spatial Thinking Evaluation

The statistic test begin with non-parametric independent t-test to measure and proof whether there is a significant different between team-position. It used non-parametric because it was not normally distributed. The design of field-course made the 4th semester teacher-student separate into 16 teams each team consists from 5 to 6 students and they mapped and surveyed 16 villages in Prambanan Sub-district, Klaten District, Central Java Province. Each team has a student that act as what we called Leader-Mapping while the rest Ordinary-Member. Leader-mapping determined by course advisors including me based on our observation in their above average performance in performing GIS software (ArcMAP), Course Assignment, and their leadership. This decision also based on fact that spatial thinking is affected by widely various factors [3] [9] [10] [11] [12] [13]. Leader-mapping will

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organize their teammate to create a big scale map of Prambanan Sub-district using recent google image (See the samples of the result in the Appendix).

Table 2. Formation of Teacher-Students According Position in Their Team

Team Position	# of Students	% of Students
Leader-Mapping	16	19.75
Ordinary-Member	65	80.25
Total	81	100

Table 2 depicts the number and the percentage of student grouped by their position in their team there are 16 teacher student as leader mapping and 65 are ordinary member or about 19.75% and 80.25% of teacher student consecutively. Table 5 display the number of team position. The Mann-Whitney U-test (sig. value 0.278) found a significantly different between leader-mapping against ordinary member group with 0.05 alpha level. The most distinguish feature of this table is there was at least one teacher-student that achieved perfect score while the highest score for leader mapping group was 5. Although, the mean of spatial thinking score of leader mapping is (3.13) and the other group is (2.86). This implies from a good leadership that belong to leader-mapping chosen by field-course advisors based on long and ongoing observation students as spatial thinking ability also affected by psychological matureness [3].

Table 3. Average Organization According Position in Their Team

Team Position	Total			Mean
	Possible Score	Highest Score	Lowest Score	
Leader-Mapping	6	5	1	3.13
Ordinary-Member	6	6	0	2.86

Table 4 shows the formation of teacher-student who took role as a respondent and filling the STAT instrument according Cartography Thematic Course Achievement. They were divided into five groups according their achievement for particular course relating to spatial thinking ability called Cartography Thematic. The groups named with grade of achievement such as A, AB, B, BC, and the other group consist of mixed grade of achievement such as C, D, and E.

Table 4. Formation of Teacher-Students According Cartography Thematic Course Achievement

Grade of Achievemen t	# of Students	% of Students
A	7	8.64
AB	9	11.11
B	16	19.5
BC	24	29.63
Other	25	30.86
Total	81	100

In the following will appear typically same table based on GIS course achievement. Although, there were 97 teacher-student took Field-Courses it was only 81 teacher-students completed Field-Course, Cartography Thematic, and GIS courses. We selected them that already finished all of three

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courses mentioned above as research subject to evaluate their spatial thinking ability. The ANOVA (sig. value 0.609) used 0.05 alpha level revealed that there is no spatial thinking ability differentiation significantly exist among teacher-students according their achievement in Cartography Thematic Course. The most striking feature of Table 5 was the average score of teacher-student included into A-Grade group was highest (3.29) while the AB-Grade group was the lowest (2.56) (Table 5).

Table 5. Average Organization According Cartography Thematic Course Achievement

Grade of Achievement t	Total Possible Score	Highest Score	Lowest Score	Mean
A	6	6	1	3.29
AB	6	4	1	2.56
B	6	6	0	3.25
BC	6	5	1	2.79
Other	6	6	1	2.84

Table 6 below illustrate the response of teacher-student to their spatial thinking ability according GIS course achievement. There is only four groups of achievement course because I combined the BC-Grade group into the Other-Grade group instead of delete it. The number of Other-Grade group for GIS courses formed by one teacher-student who had BC grade and the rest had E grade of GIS course achievement. The teacher-student achieved A, AB, B grade are 5, 14, and 59 respectively. The reason of the elimination because it only just contain one student and it causing trouble while performing ANOVA statistic operation, therefore the number of GIS course achievement groups different than Cartography Thematic course.

Table 6. Formation of Teacher-Students According GIS Course Achievement

Grade of Achievement t	# of Students	% of Students
A	5	6.17
AB	14	17.28
B	59	72.84
Other	3	3.70
Total	81	100

Table 7 display the mean of spatial thinking ability teacher-student according their achievement for GIS course. The prominent feature of table 7 is that the highest mean in two spatial aspect ability mastered by student-teacher who had AB-grade achievement by 3.21 while the mean of teacher student included in other-group was 2. The grade of GIS course achievement was actually descriptively implies to their sense of two aspects of spatial thinking particularly AB-grade group and Other (C, D, E) grade group course achievement.

Table 7. Average Organization According GIS Course Achievement

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Grade of Achievement	Total Possible Score	Highest Score	Lowest Score	Mean
A	6	4	2	3
AB	6	6	1	3.21
B	6	6	0	2.86
BC	6	3	3	3
Other	6	2	2	2

The ANOVA test observation value shows there is also no significantly different in teacher student spatial thinking ability according achievement in GIS course (sig. value 0.683). It continuously retain the H_0 hypothesis and the overall result of two ANOVA statistic does not reflect the differentiation of spatial thinking ability between teacher-students as advanced research mentioned [8] [11] [13] [9] [2] [12] [9]. However, that was just bolding the previous studies conducted by some scholars. It need to understand that this study only measure two out of eight spatial aspects this decision had taken because all teacher-student done in Cartography Thematic, GIS, and Field-course before also under frame that two aspect as mentioned above which are Understanding Direction and Orientation and Understanding Geographic Feature: Point, Line, Polygon. The un-significantly different among teacher student spatial ability according course achievement may the scientific proof of fruitfulness from the design of field-course that enhancing, improving, and comprehending all teacher-student understanding regarding two spatial thinking aspects therefore no significantly different. The result also supported with some view part of Verma (2015), Hardwick et al. (2000), and Lee and Bednardz (2006) study, they generally mentioned geography where in this study represented by courses relies on the multidimensionality of spatial thinking, geography also bring together with a positive influent for spatial thinking ability, the more student taking geography course it triggered more excellent spatially literation for them [9].

5. Conclusion

The result brought a clear view regarding the very dependently spatial thinking ability towards other multi-factors where it cannot delineated the limitation with less consideration. The limitation we draw on that would be minimizing the result of the research. Geography Education UMS has a very good example in terms of prepared spatial thinking ability's teacher-students. Even though, the field-course framework and material mentioned in this research is useful to provide a model for prepare spatial thinking ability there is remain a dozen of detail to improve such as to accommodate all 24 level of spatial thinking dimensions as well as eight spatial thinking aspects intensively because almost all of teacher-student only could answer a half out of six question from STAT instrument provided. In addition, all of geography education department particularly in Indonesia should provide a special circumstance in pursuit K-13 geographic point of view that fundamentally build under spatial way of thinking. In the end, researcher believe it needs a wide coordination systematically both primary and secondary curriculum education to achieve spatial literation nationally.

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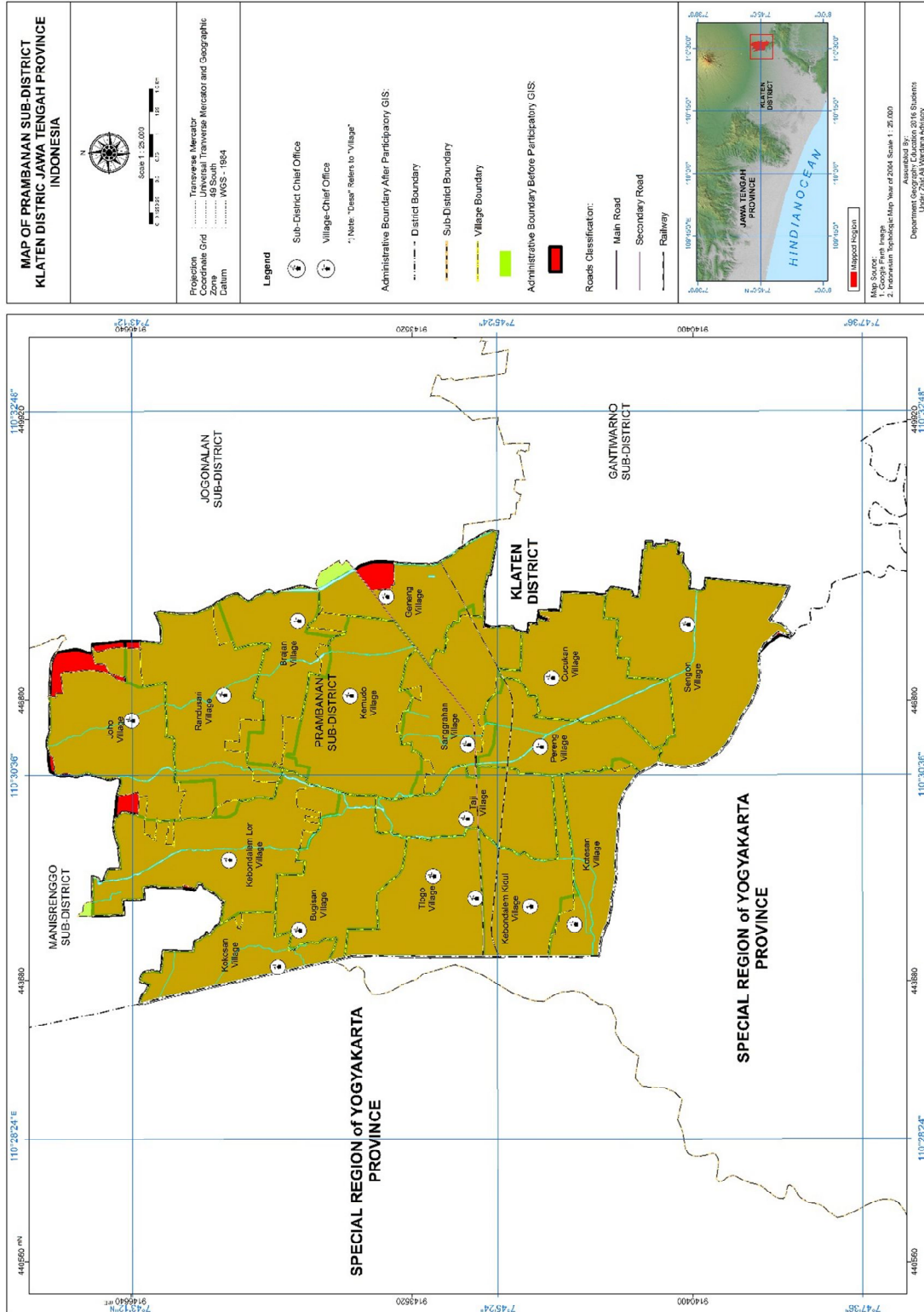
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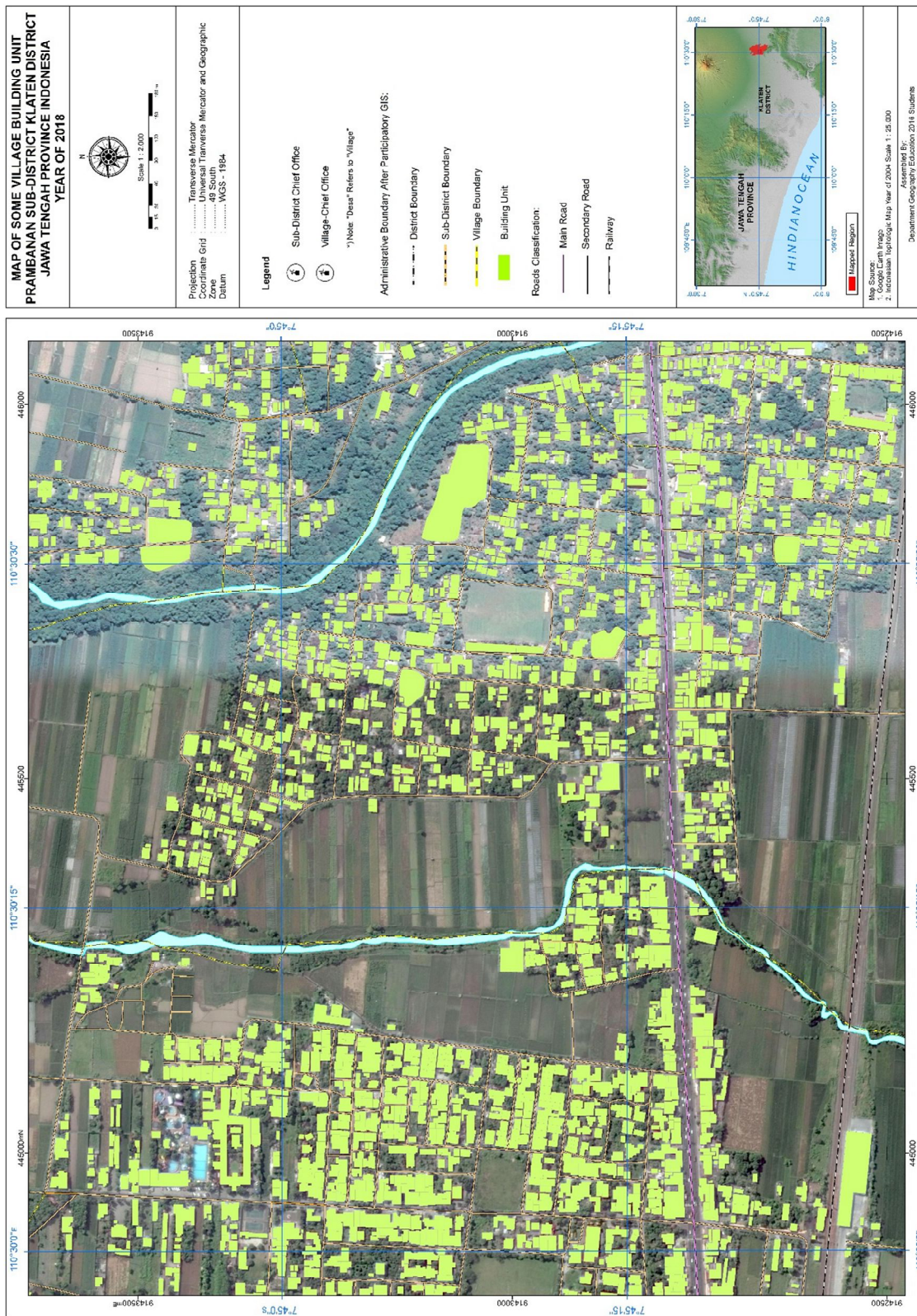
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Appendix

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PREVENTING RADICALISM THROUGH THE VALUES OF PANCASILA AND INSTILLING THE VALUE OF CHARACTER IN YOUNG CITIZENS

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Abstract: Citizens actively contribute to countering radicalism and share the types of crime that threaten the well-being of the nation and state. The purpose of this study is to determine the role of teachers in instilling the values of Pancasila and the character of the students (young citizens) in SMP Negeri 1 Atambua. The background of this research that people's lives interrupted by the evil that threatens citizens in various fields, whether in politics, religion, and economics. Atambua is one of regencies in East Nusa Tenggara province which borders between the State of Indonesia to Timor Leste. Based on observations of researchers that in SMP Negeri 1 Atambua, Civics teachers play an active role in instilling the values of character in students. Nationalism is of particular concern for development in the border areas particularly in Atambua. Pancasila as a guide to life in Indonesia so it is important to preserve. Efforts to strengthen the values of Pancasila by civics teachers during the learning process. The object of research in SMP Negeri 1 Atambua. The method used in this research is qualitative descriptive form. The results show that teachers strive to instill nationalism Civics on student SMP Negeri 1 Atambua. The technique used by civics teachers in instilling nationalism is to engage students in the class to play drama. Drama prepared by the teacher and played by students. The play contains the living example with berpadomana on Pacasila values, sense of responsibility, nationalism, and self-confidence as a citizen of Indonesia. After the students play the drums, the teacher asks the students to conclude messages and images in the drama. In addition, one of the efforts that teachers do is to always provide various examples of harmony in the lives of diverse ethnic, religious and cultural.

Keywords: countering radicalism, Pancasila, character, citizen.

INTRODUCTION

Pancasila is a noble heritage of the founders entrusted to the Indonesian nation to maintain its existence. The noble heritage, should serve as guidelines and philosophy of life of Indonesia. Kaelan (2013: 56) argues that the way of life and philosophy it is the crystallization of value - the value to be true by the Indonesian people who pose for him to make it happen in the attitude of behavior and actions. Attitudes and behavior patterns of Indonesian society should reflect the process of basic implementation values of Pancasila. Kaderi (2015: 4) argues that Pancasila as a statement of identity of Indonesia, which is the result of the ideas and the basic idea of the Indonesian nation of the good life that give character, style, and characteristic of Indonesian society. Since it started the process of formulation, Pancasila has always claimed to be the crystallization of the noble values of the Indonesian nation, so it is necessary to study more in-depth, about the values and judgments until it reaches a new understanding of the operational level of the value of the Deity, Humanity, Unity, Democracy and Justice (Krishna, 2013), Notonagoro in Sukarno (2017: 23) argues that Pancasila is creativity and new appropriate form to the circumstances than ideology of Indonesia.

Indonesia nowadays experiencing mental degradation marked by numerous abnormal events. These events show that Indonesia people no longer make Pancasila as the source of identity and personality. Latif (2011: 41) explain that Pancasila is a source of identity, personality, morality, and the direction of the nation's salvation. The Indonesian state is based on five fundamental principles (Pancasila): belief in one god, humanitarianism, national unity, consensual democracy, and social justice (Weatherbee, 1985). Pancasila is already very holistic. It consists of five principles items, namely: (1) Belief in theone supreme God, (2) Just and civilized humanity, (3) The Unity of

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Indonesia, (4) Democracy wisely led by the wisdom of deliberations among representatives (5) Socialjustice for all the people of Indonesia (Ludigdo & Kamayanti, 2012).

Research conducted by Murdiono (2014: 353) shows that the values of Pancasila can be used as transcendental anchors for Indonesian citizens, namely the values that serve as a grip and the basis of foothold in daily life. The process of implementation of basic values should be practiced throughout Indonesian society, including in the border region. The border region is the most vulnerable to misappropriation of values. This is certainly justified, since the border regions will actually get much foreign influence in the process of strengthening values. The life of Indonesian people, especially the younger generation in this era of globalization, has a very strong influence from outside cultural values, so that began many attitudes and behaviors that are not in line with the values of Pancasila (Maftuh, 2008). If the absence of reinforcement and also filter against foreign influences is by itself the values on the basis of the guidelines of life in Indonesia will be lost. Therefore certainly needed all the community's role in addressing this phenomenon. Which is considered very vital role in providing a strengthening of the value - the value of Pancasila is the formal educational institutions. In this case the school has a very important role in the process of strengthening the values and character of optimal growth in the development of citizens, especially young citizens.

Education of a nation will automatically follow the ideology nation. Therefore, the national education system should be imbued, based, and reflect the identity of Pancasila (Sutono, 2015). Research conducted by Ludigdo (2013: 13) concluded that Pancasila implanted but with a pattern that emphasizes critical grindstones learners to understand Pancasila with all the potential intelligence, absorb its values with sincerity, implementing it with sincerity, and pass it with confidence.

Character education is one factor in shaping the behavior patterns of citizens. Kawuryan (2010: 101) of character education efforts to develop various aspects, such as knowledge, emotional, and behavioral of life. The formation of character is considered important by various groups, refers to the phenomenon that developed in the community about the issue of radicalism and others. Rubei (2015: 199) social-cultural issues and characters in the life of the nation into the public spotlight in various aspects of life that often appear in the print media or electronic media, in addition to the media also frequently discussed in official forums such as national and international seminars on various issues appears in the community.

The phenomenon that often occurs in the life of the nation that the problem of radicalism that led to a tribal conflict, culture, and religion in society. Citizenship Education Teacher in SMP Negeri 1 Atambua attempt to counteract the occurrence of radicalism by young citizens in border areas of Indonesia and East Timor (Atambua district) by optimizing the material character of nationalism that aims to make the students become citizens of Pancasila.

METHOD

The method used in this research is descriptive qualitative method. Researchers collected data through interview, observation and documentation.

Part of the interview. Researchers conducted interviews with the father and mother of the subjects Civics teacher at SMP Negeri 1 Atambua on research problems studied by the researchers. Researchers observe the civics learning activities with role-play method that contains loads of character and attitude of nationalism as Indonesian citizens. In addition, data collection through technical documentation by the research that is trying to collect the data documentation of the learning activities Civics in SMP Negeri 1 Atambua

RESULT AND DISCUSSION

Based on the results of the study revealed that at school the border region, especially in SMP Negeri 1 Atambua, there are efforts made by teachers Pancasila and Citizenship Education through a learning process for countering radicalism. The method used by one of the teachers in these schools are playing a drama. Teachers make a drama played during the learning process, played by students in the classroom. The drama created by teachers according to subject matter and contains the charge values of Pancasila, nationalism as a citizen of Indonesia, and examples of learners at the same character as a good citizen.

This drama is one activity that is quite effective in the classroom, because it gets high motivation of learners in the classroom. This activity proved with great enthusiasm of the learners in

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playing their respective roles. In the process of this activity, the teacher as a facilitator in setting up the concept and discourse in the drama. The drama played by the students in this class each - each getting a different task. The tasks that played in the drama is *first*, learners contribute to the lives of Indonesian citizens as examples which are based on the values of Pancasila. *Secondly*, the learner role as citizens who uphold nationalism in the border area (border between countries). *Third*, the role of learners with other learners as examples of character. *Fourth*, the role of the learner as examples of students who are not in character.

The purpose of the drama created by the teacher is to improve the attitude of nationalism of young citizens (students) in the border areas. Nationalism in border areas should be maintained by the young citizens of the country in order to ward off the radicalism that emerged in the border area. Student SMP Negeri 1 Atambua very enthusiastic with the drama and they continue to play with (another school friend) through the story in PPKN in the classroom we were asked to play dramas created by teachers with the content of the drama is to model the lives of citizens who are guided by the values of Pancasila, our life in the border area and as a good schoolchild. From the story told another friend that the friend who got the story of the play, and then they were curious and asked to play the same drama in the afternoon when they exercise in the field. Time to exercise a bit preoccupied because friends were still watching the drama that played short and simple. Friends who watch later say that we as citizens who reside and interact in the border area should reflect the Pancasila in our lives. As a form of application then we must have a loving soul Countries Indonesia's diverse cultures, ethnicities and religions. In other words that we must make the diversity as a unifying tool of the nation not the other way around.

In general, students in SMP Negeri 1 Atambua said that the diversity owned by the Indonesian people should be preserved not be a difference to solve citizens with various conflicts that are oriented to the diversity owned by the Indonesian Nation. In addition, there is also a student who has the same view of the diversity of it. The student said that different is beautiful and differences make us happy, supposing batik clothes that look beautiful and attractive.

In the border areas, the formation of personality became quite urgent in the process of growth of young citizens. The process of growing the values that is one way to prepare young citizens to welcome foreign cultural influences. One way that is considered to have an important role in responding to a foreign culture is to behave in accordance with the values - values of Pancasila. Suryohadiprojo (2014: 175) it is hard to imagine the life of a truly prosperous Indonesian nation without Pancasila which is a formulation of Indonesian cultural attitudes. Values are the result of the excavation of the element values and habits of life in society (Kaelan, 2013). Soemardjan in Alfie (1990: 171) of the Republic of Indonesia will not be living with a sustainable and prosperous if Pancasila only be soul to the nation and does not seep into the soul of its people. Pancasila provides a distinctive pattern and can not be separated from the Indonesian people so characteristic which distinguishes the Indonesian nation with another nation (Salam, 1988). Pancasila is seen as an ideology which contains three important dimensions in maintaining its relevance to the times. These three dimensions are (1) the dimensions of the reality, (2) the dimensions of idealism, (3) the dimensions of flexibility (Alfian, 1990).

The revitalization process of Pancasila conducted by teachers in the border area is a matter that is considered positive. Channel information through the school or educational institution is certainly shaped the teaching given by the teacher to his student, in this case depends on the intellectual quality of the teacher asking to be absorbed by the student (Alfian, 1990). In the beginning teachers of Pancasila Education and Citizenship must provide understanding to learners about the appreciation and belief in the values contained in Pancasila (Latif, 2011). There is another model that is practiced by the teachers at the border to revitalize Pancasila, namely using stories. The story generated varied by teachers felt able to connect the patterns of behavior in the story with the facts nor the expectation gap desired by learners. The story has always been a teaching instrument preferred by the world's moral teacher because a good story can stir strong feelings so as to develop the emotional side of the character of the learners (Lickona, 2016). It required quite a long time through a process of continuous education and directed so that the awareness and readiness to implement Pancasila can be done in the practice of daily life - the day through education and in fact live in a society (Kaelan, 2013).

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In revitalize Pancasila to do is turn on and strengthening the nation's cultural attitudes, but the process was not until the ultimate goal is not integrated on the core values of Pancasila with the intent and purpose (Suryohadiprojo, 2014). Preserving the efficacy and supernatural power of Pancasila needs to be cultivated in a real and continuous manner through appreciation and practice of the values contained therein by every Indonesian society (Salam, 1988). Revitalization of Pancasila to students in schools should be based on the practice of every precept. Kaelan (2002: 185) Pancasila is a value system, therefore the principle of Pancasila is essentially a unity. The process of practicing Pancasila can be done in daily life if the attitude, mental, mindset and behavior have been imbued the Pancasila precepts and not contrary to the existing norms (Darmodiharjo et al, 1991).

Based on the views of above, then the teachers of Pancasila and Citizenship Education in the border region, especially in SMP N 1 Atambua always try to revitalize Pancasila with the aim of creating learners as citizens Pancasila with high nationalism. The formation of nationalism attitude towards young citizens (learners) is necessary in order to be the provision of public life. Nationalism is indispensable for people in border areas which border between the State of Indonesia to Timor Leste. Good nationalism can maintain the integrity and prosperity of a nation and national development will be better (Chen, 2003).

The attitude of nationalism of every citizen becomes important to be developed both in the family environment and school. The formation of nationalism in school through extra school activities and the learning process, particularly on the subjects of Pancasila and citizenship education. Nurdin (2017) through civic education can instill norms of a democratic one's life so that it can soulless justice, responsibility, patriotism and honesty in citizens. Schools must create students who are loyal, honest and critical thinking and the development of civic education is key in the process of formation (Leung, 2004).

The values in public life in Atambua of course guided by the values of Pancasila. In addition, people in Atambua also upholds the values of their culture. The values of religion and culture becomes a source of strength in life and at the same time be the glue in society, values such as these must be preserved in the life of nationals (Bekerman & Zembylas, 2017). Similar feelings were expressed by Hung (2014) nationalism in line with communitarian emphasis on social commitment and cultural order.

The social life of the community in reference to the national identity. National identification referring to the promotion of national identity with cultural and political nature, aspects of community life refers to the national identity (Yuen & Mok, 2014). Different human behavior oriented relationship between the fellow to be able to guarantee the welfare of citizens (Leung and Yuen, 2012).

Various examples of people's lives by reference to the attitude of nationalism. One example nationalism of the students at SMP Negeri 1 Atambua is to always use domestic products even though they are in the border area. Nationalism can be exemplified in the sports field that refers to the social phenomenon and create a sense of solidarity (Tosa, 2015).

In general, parents want their children to be equipped with a variety of materials so that his character could be a citizen of character. Lickona (2013: 45) need to realize that parents make efforts wholeheartedly in order to meet the needs of children. The family has an important role in shaping the character of each individual (Sulityowati 2012: 13). If people in the house the family community shall assist child development patterns (Koesoema, 2012: 144). Megawangi (2004: 64) The character development is inseparable with shaping the personality of each individual within the family and the school. Schools have a role in shaping the character of students through a learning process in the classroom and extra activities at school. In the social context of each individual emphasis on behavior as well as keeping the universal rights of every person (Gerson & Rubin, 2015)

Citizenship teachers in SMP Negeri 1 Atambua see that character education is very important to do in school. The teacher is a preparation designer learning and designing learning experiences that can foster students' talent and interest in participating in classroom (Wiyani, 2013: 151). William Bennett (1991) in Wibowo (2012: 54) schools have an important role in improving the student's educational character. One of the goals of character education proposed by Kesuma et al (2011: 9) that facilitates the strengthening and development of values that can be realized in the child's behavior. Megawangi (2004: 78) Education maximally successful man is able to shape the character,

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it is necessary to realize a respectable nation-state. Through the establishment of good character, the students are also having a better future by preparing to reach his goal (Marsh & Kleitman, 2005)

Development of the student's character is influenced by the culture of the school. School culture has an important role in shaping students' character. Mustakim (2011: 96) the character of the students or learners formed through tradition in this case, school culture conducive. Every society has each other's culture and have a view to developing in life public (Woods, 2012). Herlambang (2015: 760) study of culture and national character can be emphasized through the internalization, the personnel and the establishment of student behavior. In addition, it is also necessary to have a relationship or positive personal interaction between teachers and learners. With children - children who have difficulties, a personal relationship between teachers and students can make all the difference through its positive influence a teacher (Lickona, 2016).

CONCLUSION

Counteracting radicalism is the duty of citizens in maintaining the security of the nation and the welfare of society. The current development of more and more radicalism which destabilize society. Judging from the development of radicalism today, many elements of society who are trying to counteract the ideologies. Schools are institutions that shape citizens become intelligent and humane by upholding nationalism. SMP Negeri 1 Atambua is one of the first secondary school located in the border area between countries Indonesia to Timor Leste. The efforts of the SMP Negeri 1 Atambua in countering radicalism in the border area through a learning process and extra school activities. In the learning process, in particular subjects Pancasila and Citizenship Education always contain materials that emphasize the values of Pancasila and nationalism in the border area with the aim to create a learner character. One of the efforts undertaken by Pancasila and Citizenship Education teacher at SMP Negeri 1 Atambua is to create drama and played by the students during the learning process. The drama composed by the teacher contains the material values of Pancasila, the attitude of nationalism, and the example of the character's students. Students who play the drama are tailored to the material and their respective roles. Students are very enthusiastic with the drama and make them very interested in the pattern or chase method used by the teacher. Students continuing information about the drama being played at the school, and then tell their friends who are not of SMP Negeri 1 Atambua. Their friends who feel interested in the story and then ask them to repeat the drama at the location where they play (sports). Those who watched the drama then came to the conclusion that we are careful to safeguard state security in the border area and we must always uphold the values of Pancasila and the attitude of nationalism.

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Increasing curiosity character of student using movable book

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Abstract: Character is basis of human behavior, can be said as pattern of behavior. Positive character is an important aspect that needs to be built early by educators on their students. One most important to have students is curiosity. Curiosity making students more active in understanding the lessons and care about environment. This study discusses the increasing of students' curiosity character using movable book. Subject this research is fourth grade elementary school students in Sokaraja Subdistrict, Banyumas Regency, Indonesia. Researchers use R&D method in development of movable books in accordance with steps presented by Borg and Gall. Movable book is a learning media that have special book form. Movable books aren't just 2D shaped and just back and forth, but this book has a section that can be folded, pulled, and can be moved. This exciting media is ultimately able to increase students' curiosity, visible from the learning process that more active and questionnaire response students who recognize the increased curiosity on him. Based on these results, this movable book media can be selected by teachers to be one of the media in improving the character of the students' curiosity, so that students are more active and sensitive to the environment.

Keywords: movable book; curiosity; media; learning; development.

1. Introduction

Character is a pattern that underlies human behavior that he will do continuously during his life. Character is nature or personality of the human being. Character is morality or personality that is believed and used as a foundation for perspective, thinking, attitude and acting [1]. Visible behavior reflects his owned character we can also know how he lives from displayed his behaviors. There are many characters that exist in humans, one of which is the character of curiosity. Curiosity is one of 18 characters that try to be planted in school students by curriculum system in Indonesia. In accordance with the purpose of organizing education in this country to produce a human character and able to answer the challenges of the world.

Teachers as educators are implementers of education and the task of instilling the character of curiosity in students through learning in school. In fact, teachers find it difficult to instill curiosity in their students. Reality conditions in Banyumas Regency, Indonesia, the number of people who are indifferent to environment that should have more potential if maximized. The environment was left dormant as it is. There is even pollution such as waste and animal waste. This happens due to lack of public curiosity to the environment and knowledge.

Seeing this, the researchers conducted initial data collection at elementary schools in Banyumas district, Indonesia. Why primary school? Character is the constant attitude of human which is the result of the continuous and progressive cultivation of the past [2]. So the instilling of the character needs to be done early, from the beginning of the child to know the school. The data obtained indicate the difficulty of teachers in instilling curiosity in the students. Likewise, students feel less curiosity towards the environment and learning materials. Need for follow-up based on the data.

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This research becomes necessary and important to do, because if such conditions are left will be bad for the students' character. Through this research, it is expected to help teachers facilitate in giving the students curiosity character education, so that students are motivated to study harder. This study contains information and can be a useful reference for parents or other adults who want to instill the character of curiosity in children. In addition to character education schools can be done anywhere, by anyone, and anytime. Like at home done by parents to their children, because children spend longer time home than at school. There may be other ways to instill curiosity in students. But this study shows the instill of curiosity in students is done with fun and not forcing on children.

This researcher will show how to instill the curiosity character of elementary school students through a medium of learning. This medium is a book different from the usual. Books are usually have 2 dimensional (2D) form, researchers innovate by making them more interesting to students. The practice of reading a book full of writing and can only be looked at makes students feel bored and tired quickly. There is a "magical" book, called a movable book that has appeared into the world for centuries, but now its existence is disguised by other books such as pop up and flip flap books. Movable books have their own advantages over other books. Movable books have a movable mechanism that makes students not only read, but can also play it. Movable books have a simpler form that can be easily created by customizing the content and purpose of making it.

These advantages make researchers try to apply it as a medium in improving students' curiosity. The material entered is adjusted to the student's learning at the time. But the limitation of the researcher makes it impossible to explain in detail step by step of the manufacturing process. Researchers explain the process of making the outline. This study focuses more on the application of movable books in increasing the students' curiosity. Research subjects are also still limited in Sokaraja District, Banyumas Regency, Indonesia. The researcher hopes the results of this study can be one reference in improving the curiosity of students in other areas.

2. Related Works/Literature Review (13 Points, bold)

The more you know, higher the curiosity. A phrase that might illustrate the importance of the character of curiosity in science. When a person has knowledge of something, he will increasingly want to develop that knowledge, and when he has a high curiosity, his knowledge will surely increase. Knowledge has many ways to get to the owner, one of them through education in school. But when the student's curiosity toward the lesson weak, the path of knowledge to the owner is hampered, never even to arrive. As a result students have little knowledge.

Therefore there is need for improvement. Improvements can be made through education, such as a paper written by Paul Martin Opdal entitled "Curiosity, Wonder and Education seen as Perspective Development" [3]. The paper demonstrates the need for an educational role in improving students' sense of knowledge. Education should facilitate students' curiosity, not just make students wonder or simply ask questions with new knowledge. Curiosity is a motive that encourages students to know something that they do not know and want to know, in contrast to just wondering who just wants explanations about something new there is no sense of wanting to understand it. However, wondering can also be the beginning of curiosity, only its position is still lonely, not yet in the curiosity. Wondering can be understood as a state where students are still confused, yet lead to the student's own philosophy. Students can become philosophers based on their own simple thinking and may require corrections from adults. This is where the role of teachers in guiding students' curiosity until students can philosophize correctly. The teacher becomes the facilitator so that the students achieve their own knowledge properly. The student's perspective of knowledge from his curiosity must be broad, consistent, and level of integration. But, few teachers who understand his job just see his profession as a task to bring children to know the world, teachers tend to avoid when children ask basic questions like why and how. Such teachers shut off students' curiosity. So there is a need for a change in the learning pattern by allowing students to get answers to their curiosity in shaping the correct perspective, where the teacher as a facilitator and guide if students make mistakes. Opdal highlights how curiosity should be developed by the teacher, not ignoring her curiosity. This research helps teachers in carrying out their duties to be a facilitator in learning so as to develop the curiosity that is in the students.

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Educators in Indonesia must have the competence of educators in accordance with the regulations in this country where the role of one teacher to be a facilitator. Students' practice of reading textbooks can be an opportunity for teachers in the selection of media development in running their role as facilitators. Students usually read books with books that are full of writing and ordinary shape. Innovation can be done by selecting the media in the form of movable books. Movable books are not like regular books that contain only text and some images. Research conducted by Lea M. McGee and Rosalind Charlesworth with the title "Books with movables: more than just novelties" [4]. His research shows the result that movable books that look like ordinary books before they open, this books can be an alternative as a substitute for video, film, and tv in learning. The use of movable books helps children connect abstract knowledge with reality, when electronic media such as movies and videos are biased and abstract to children. Movable books are not just used for reading traditionally, movable books make knowledge into something fun and feel happy. Ultimately movable books can improve in terms of psychological children in learning. McGee and Charlesworth's research is very inspiring researchers to apply it in overcoming the problem of low student curiosity. The development and application of movable book media can also help teachers as facilitators in learning.

A simple movable book can be made by the teacher even by the students, adjusting the content of the movable book. Simple movable, that can make by student self like greeting cards with simple pop-up mechanisms. The contents of a complex movable book such as "The creation of a pop-up legend book by using movable techniques as a conservation effort of local culture of Surabaya" by Azizah, Baharuddin, and Budiarto [5] is used as a medium to increase the Surabaya community's curiosity about the legends in the region. Movable book made very interesting with various mechanisms such as pop-up, flip, flap, and other movable techniques so that people want and have more passion in reading it. The visual, animated, and existing mechanisms align the storyline of the purpose of creating a book. In line with the study, the journal written by Richar F. Abrahamson and Robert Stewart with the title "Movable Book - A New Golden Age" [6] contains movable books that were very popular in the 1980s. Movable books of the time can contain animal stories, mysteries, magic, and education. The purpose of creating movable books with their diverse contents is to get readers into the material in the book, reading into fun, and of course making the imagination and cognitive abilities of children increase. The content of the material set forth in the movable book is tailored to the purpose of its creation. The advantages of movable books that can be filled with various materials inspire researchers to create a movable book that contains the potential material of the natural environment around the students, in an attempt to increase students' curiosity. The selection of the students' environmental science materials is appropriately assessed, in which students can express their flavor by interacting directly with the environment.

The existing literature strengthens the researcher's determination in developing the movable book containing the material of natural potential in the student's environment in order to increase the students' curiosity. Media like movable books is very rare in the area that later became the location of research. So hope researchers, with the innovation of learning media movable book can help the goal of national education in order to improve the character of the students curiosity.

3. Material & Methodology

This research method uses R & D method in accordance with the steps described by Borg and Meredith [7]. The R & D method includes the process of developing movable book media to application in increasing the students' curiosity. Borg and Meredith development step has 10 steps, namely (1) research and information collecting; (2) planning; (3) developing preliminary product; (4) preliminary field testing; (5) preliminary product revision; (6) main field testing; (7) main product revision; (8) operational field testing; (9) operational product revision, and (10) dissemination and implementation. By the researchers the step is simplified into 4 steps, namely 1) needs analysis, 2) design and manufacture, 3) eligibility test, and 4) effectiveness test.

The subjects of the study were fourth grade students from 4 elementary schools with in Sokaraja Subdistrict, Banyumas Regency, Indonesia. Needs analysis was performed on all four schools. The next 4 schools are divided into 1 class to test eligibility, and 3 classes to test the effectiveness of movable books. Needs analysis data is taken as the background of movable media book development. Followed by product design and manufacture. The finished product is done by eligibility test

Authors, title

involving two experts, namely material experts and media experts. Valid media are then tested for eligibility by teachers and students by filling out a response questionnaire. Valid products are ready to be used to test their effectiveness in enhancing students' curiosity.

Data collection is done through questionnaire, assessment scale, interview, and observation. Needs analysis includes interviews and questionnaires of student needs, analyzed using qualitative analysis techniques Miles and Huberman. While the observation and questionnaire students' curiosity was analyzed statistically using the help of Microsoft Excel application and SPSS 23.

The effectiveness of the movable book media is tested by applying it in learning. Learning takes place naturally where classroom teachers are teaching as usual. The difference this time the teacher using the movable book media in teaching. The 3 class research subjects were divided into 2 experimental classes and 1 control class. Measures how effective the movable book is in increasing the students' curiosity using a curiosity questionnaire and reinforced by observation of learning. Questionnaires were given to 2 experimental classes and 1 control class after carrying out the lesson. The experimental class uses movable book media in learning, while the control class does not use the media or runs normally.

3.1. Need analysis

Needs analysis is done on the basis of perceived need for innovative learning in answering the existing problem is to increase the curiosity of students. Researchers conducted interviews on 4 grade 4 elementary school teachers. Interviews are conducted with guided free interview techniques, this technique is used to better explore the causes of existing problems. The interview items consist of 10 questions that focus on students' curiosity and media use in learning. Why focus on the media? The researcher sees the curriculum now requires teachers and students to use student books and teacher books for each lesson and are already in the program every day discussing one material to the end. Researchers assume that learning will lack the media in supporting learning. This assumption is supported by interviews with the teacher. Needs analysis also sees the level of needs of the students side by providing a questionnaire of needs to the students. Questionnaire consists of 9 point statement that shows the use of media in learning.

The data obtained were analyzed using qualitative data analysis techniques of Miles and Huberman. Data analysis techniques used after data collected using steps according to Miles, Huberman, & Saldana [8], among others: 1) data reduction by selection, termination, simplification, transformation of rough data from the field so that data gives a clearer picture of the results observation, interview, and questionnaire. 2) Presentation of data in the form of brief descriptions, charts, tables, graphs, and the like to be more easily understood and to give probability the conclusion and decision making. 3) Withdrawal of conclusions or verification, the researchers make conclusions from data reduction and data presentation. Conclusions are temporary and may change if more robust data or other evidence is found.

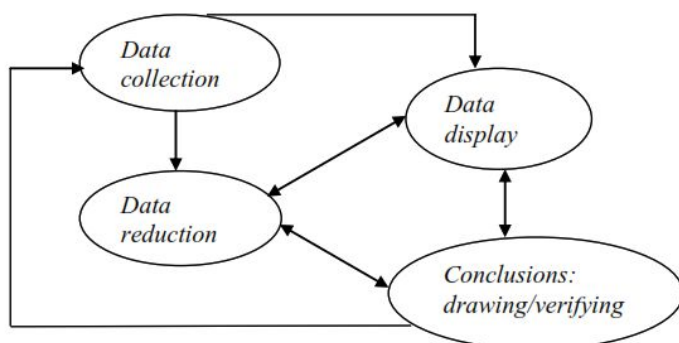


Figure 1. Miles and Huberman analysis

Authors, title

Table 1. Question need analysis

No.	Interview Questions	Question questionnaires student needs
1	How is the implementation of K13 in school?	What media is normally used in learning?
2	What are the common media used in K13 learning?	How often do you read books?
3	Does the teacher have a learning support book other than the K13 book?	Are there other printed books (companions), other than the K13 student book that you use?
4	(If applicable) What supporting books are used?	How do you feel about the printed book?
5	Do grade 4 students also use instructional learning books used by teachers?	How is the content of the textbook study material?
6	Is the existing media (book) appealing to fourth graders?	How often do you use the printed book?
7	How often are the supporting media (books) used by students?	Do you need a book other than the printed book and besides the K13 student book?
8	Can the media (the book) deliver the expected content?	After using the printed book, you are increasingly curious about the subject matter being taught?
9	Does the media (the book) create high student curiosity about learning materials?	Which book is more interesting?
10	Are there any constraints in using media (supporting books)?	

3.2. Design and manufacture

The results of needs analysis are used as a basis in designing movable book media. The design stage is done through the application of corel draw and photoshop on the computer. Once the design is ready, the media is printed and organized into a book. The media specification uses an A3-size ivory 260 paper, the paper is thick and well used as a handicraft. Content in movable books in colorful designs with illustrative images adjust the material to be conveyed. This study contains learning materials about alternative energy that is located around the student's environment.

The earliest step in this phase is to conduct curriculum audiences, basic competencies, and learning indicators. Then determine what material will be poured in the media movable book, in this study the researchers chose the material potential of alternative energy. Once the material is determined, the researchers collect reference materials to arrange the material into a story in a movable book. Draft the storyline of what parts are there and how the stories are on movable, simply written using Microsoft word or something.

This Movable book contains a travel story of a local figure named "Bawor" in exploring the potential of alternative energy in Banyumas. The design stage begins by creating animated characters bawor. Then make a background of each part of the story. After the background is ready, we just stick to the pictures what will be in the movable book along with the explanation. Create an animated icon that describes the contents of the page. Include original photos to let students know what their concrete form looks like. Do not forget to note what mechanisms will be generated when created. After all parts are ready, print and arrange in accordance with the draft we have created. Once all is printed, prepare tools such as scissors, cutters, and glue to arrange them into a movable book. Use special glue for paper.

Authors, title



Figure 2. The process of designing a movable book media

3.3. Eligibility test

Book is submitted to the validator to obtain validation in terms of material and media. Validation using the rating scale in determining the media is valid or not. Assessments are made using a scale of assessments that have been prepared for material experts and media experts. Media experts judge in terms of appearance and balance between existing elements such as lines, textures, colors, shapes, and movable mechanisms. While the material experts judge from the content of material contained in the media movable book such as material capture, writing, until the existing content has stimulated students' curiosity or not. Media is revised in accordance with the input provided by the expert.

If the media has passed the validation stage and is declared valid, the media is tested to find out the teacher and student response by using response questionnaire. Teacher and student responses about their opinions after viewing and using the glance of this movable book. The results of this response were made the basis by researchers to revise the media. The assessment scale and the response questionnaire are analyzed by calculating the ideal score and converting in the feasibility category. After the media movable book is declared valid and feasible, this media is ready to be tested its effectiveness.

Authors, title

Table 2. Indicators of expert assessment

No.	Media assessment indicators	Indicator of material assessment
1	Simplicity	Material completeness
2	Integration	Material accuracy
3	Emphasis	Material Upgrade
4	Balance visual elements	Efforts to increase students' curiosity
5	Line	Writing
6	Form	
7	Texture	
8	Color	

3.4. Test effectiveness

The effectiveness of the movable book media is tested by applying it in learning. Learning takes place naturally where classroom teachers are teaching as usual. The difference this time the teacher using the movable book media in teaching. The 3 class research subjects were divided into 2 experimental classes and 1 control class. Measures how effective the movable book is in increasing the students' curiosity using a curiosity questionnaire and reinforced by observation of learning. Questionnaires were given to 2 experimental classes and 1 control class after carrying out the lesson. Experiment class uses movable book media in learning, while control class does not use media or runs normally. Observations made by the observer during the learning took place using the curiosity observation sheet provided.

Once the data is collected, the data is entered in Microsoft excel. The ordinal and nominal data obtained are converted to interval data using Method of Successive Interval (MSI). After data is ready to be converted, data is analyzed using SPSS application, here the researcher uses version 23. SPSS analysis to know normal distributed data or not, then tested hypothesis with Mann Whitney path or Independent sample t test. The hypothesis tested is how the movable book influences in increasing students' curiosity. The conclusion is taken by looking at the sig level more or less than 0.05, when more means H_0 accepted, and when less then H_0 is rejected.

Table 3. Observation indicators and questionnaire questionnaires

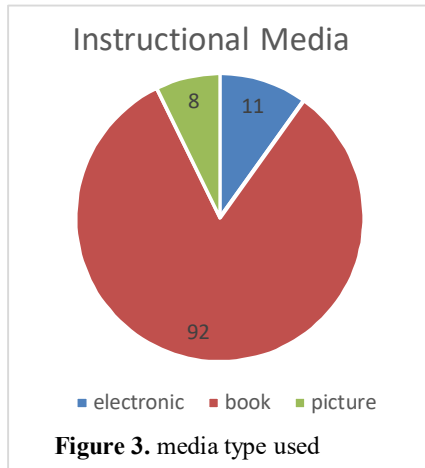
No.	Curiosity indicator
1	Ask teachers and other students about the material
2	Enthusiastic in following learning
3	Seek information from various sources
4	Active and open in learning

4. Results and Discussion

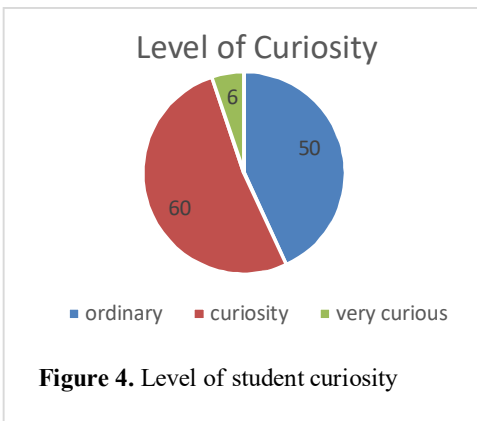
This section will describe the results of research conducted from the needs analysis, planning and development, feasibility test, and effectiveness test. Needs analysis is done on teachers and students, to explore the needs of the teachers and students. Needs analysis is conducted to identify the gap between expectations and reality, so that action can be made according to existing gaps [9]. So we are sure the problem is being faced. Needs analysis produces qualitative data from interviews and questionnaires of student needs. From the various data obtained, the data is reduced to get the principal data. The result of the interview shows that teachers are not yet 100% in implementing the appropriate education curriculum, the teacher has difficulty in procuring instructional media because

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of the lack of time spent by education administration system, and the teacher has difficulty in improving the student's curiosity character that impact on less effective learning process.



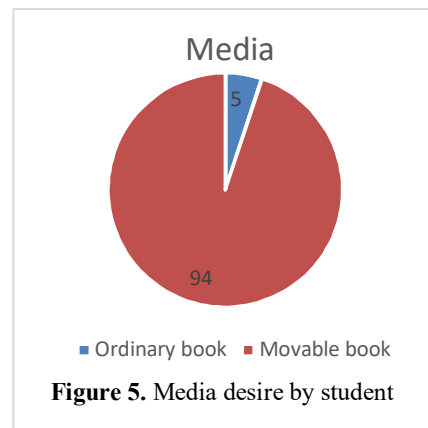
Student needs analysis shows quite fantastic data, where almost all teachers more often use the book media than on other media. Heinich, et al [10] divided the media into 6 types, ie nonprojected media, projected media, audio media, motion media, computer mediated instruction, and computer-based multimedia and hypermedia. But teachers prefer to use only book media included in nonprojected media. In accordance with the interview, where teachers have difficulty in making learning media because of lack of preparation time. It is understandable because learning now refers to teacher books and student books provided by the government. The book should be used every day with the existing demands of one learning completed in one meeting, so inevitably the use of books must be used every day in learning.



Learning by using a regular static book media makes students' curiosity decline. Based on the results of needs analysis showed almost half the students who have little passion to know during the learning, the rest just follow the teacher's instructions. The situation needs to get more attention. "Only the curious will learn and only the resolute overcome the obstacles to learning. The quest quotes have always excited me more than the intelligence quotient. "Eugene S Wilson [11]. Without curiosity, students are not will learn, he is just trying to produce good value. So there is a need for learning innovation to increase students' curiosity. Classroom learning should take place more openly than the traditional class by making the teacher a know-it-all.

Open classes make teachers as facilitators in learning and students more active. Open classes are more effective in increasing students' curiosity than the class with traditional systems [12]. To make learning with the open class there needs to be a supporting learning media, stimulating students' curiosity.

The use of media books that are too often this effect on students, where students began to feel bored with books that have the same format and mediocre. This is in contrast to the media function that should be, where the media should be able to improve students' learning passion [13]. Book media does not always take the form of two dimensions, filled with writing, and pictures. Declining learning passion can be caused by the teacher's habit of using a regular book. Unsuccessful habits can degrade students' interest in learning, with low learning interest impacting low student knowledge as well. The beginning of knowledge or information is the interest to know [14]. Researchers tried to increase students' interest in learning that would impact students' curiosity, and when the researchers showed an overview of the movable book content, the results almost 100% of students wanted this movable book media. Naturally, when students are familiar with books containing only pictures and writings, then see the "magic" movable book media with its contents are not flat (two dimensional).



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Based on the result of requirement analysis, the researcher develops the learning media in the form of movable book to increase students' curiosity. Researchers began designing, collecting materials, and designing movable book media. This stage is a stage that requires imagination and creativity. At the planning stage the researcher performs material analysis, then collects materials to compile learning materials. Once the material is decided, the researcher must play with the imagination in making the draft of movable book media design. Starting from the storyline, the mechanisms applied in the media, images, animations, explanations, to the problem to stimulate students' curiosity. The design should be made as attractive as possible with one of the media's making is to attract students' attention [15]. After the draft of the draft is completed, then enter the design stage, then print, and put them into a media product movable book. The difficulty and detail of the movable book media depends on the design we create, for starters to create a simple design and can be improved in the future.

Movable book media then tested eligibility by expert judgment. Results from validation to media experts get a final score of 4.76 with good category. While the value of the material experts scored 4.18 with good category. The scores obtained show that the movable book media is appropriate for use in learning.

Table 4. Expert feasibility validation results

No.	Indicators of media experts	Score	Indicators of material experts	Score
1.	Simplicity	4,8	Material completeness	4,25
2.	Integration	5	Material accuracy	4
3.	Emphasis	4,67	Material Upgrade	4,34
4.	Balance visual elements	5	Efforts to increase curiosity	4,34
5.	Line	4,5	Writing	4
6.	Form	5		
7.	Texture	4,34		
8.	Colour	4,67		
Average		4,76	Average	4,18

The next stage after the movable book media is declared eligible for use, the product is then tested for its effectiveness in enhancing students' curiosity. This test is done by using movable media in experimental classroom learning and control class takes place without using movable media. The tools used in collecting students' curiosity data using observation sheets and a questionnaire of curiosity. Observations are used as supporting data from student questionnaires. The scale used in the research tool is the nominal scale on the observation sheet and the ordinal scale on the questionnaire of the curiosity. Nominal scales are used to provide symbols of appearing or absent observed behaviors, and ordinal data are used to group student responses to statements in questionnaires whether appropriate or not to what they feel [16]. Data obtained is included in the qualitative data, so it needs to be converted into interval data to become a kuanitative data and can be analyzed using parametric statistics. This method is called the method of successive interval (MSI), a method for transforming ordinal or nominal data into interval data [17]. The use of interval scales for the purposes of parametric statistics is a norm to change data to have normal distribution. Changing data using MSI means no need to test the normality. In order to use statistical parametric conditions other than the data must have an interval scale (and ratio), the data must have a normal distribution. Unlike nonparametric ststistik, it is only used to measure distribution [18].

Authors, title

Test Statistics^a

	nilai
Mann-Whitney U	206.500
Wilcoxon W	1241.500
Z	-3.407
Asymp. Sig. (2-tailed)	.001

Figure 6. Results of SPSS analysis of curiosity questionnaire

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
nilai	Equal variances assumed	.000	.987	13.932	62	.000	1.02525	.07359	.87815	1.17234
	Equal variances not assumed			14.149	35.133	.000	1.02525	.07246	.87817	1.17233

Figure 7. Results of SPSS analysis of curiosity observation

Data that has been converted into interval data using MSI is then processed using the help of SPSS 23 applications. The use of SPPS is to assist the computation of statistics using computerized [19]. The calculation is done for decision making research hypothesis. The null hypothesis is the absence of influence of the movable book media application in increasing the sense of the students curiosity. The alternative hypothesis is that there is influence of applying movable book media in increasing the students' curiosity. The decision rule if $H_0 > 0.05$ then H_0 is accepted, if $H_0 < 0.05$ then H_0 is rejected. Based on the result of SPSS analysis using figure 6 and figure 7, the sig level on student's curiosity observation shows 0.00 and 0.001. The results of the analysis show $H_0 < 0.005$ so that H_a is accepted.

The results can not be separated from factors outside the research variables such as changes in the role of teachers with the support of movable book media. If previously teachers play a role as a knowledge center, using the media teachers play a role as a facilitator and students learn more independently. This role change also makes the teacher more open to any questions the students give. In addition to teachers, students also become more enthusiastic about learning in the presence of a new medium. Regardless of factors outside the study that reflect cumulative and situational attributes, the observing factors can be said to function in increasing students' curiosity [20]. It is said that, because the main factor that changes the situation of teachers and students is the presence of movable media. Movable books make students enthusiastic and make teachers change their teaching patterns, which ultimately change students' curiosity. High curiosity can increase students' awareness of the environment and exploit the environment. The cultivation of the curiosity character of the students may initially be difficult, but when the curiosity grows in the student, when the teacher only does encouragement with eye contact, smile, and positive responses, it will encourage students' curiosity by asking [20]. In other cases, embedded curiosity encourages strong therapeutic and empathic relationships in the care of patients in the hospital, so that care becomes more effective [21]. So the students curiosity is important to develop, so useful in the future.

5. Conclusion

The conclusions that can be drawn from this research are:

Problems and challenges about the low curiosity of students can be answered by applying the movable book media in learning. The application of movable book media in learning has an influence in increasing the students' curiosity. Although the use of movable book media is not a single factor in improving students' curiosity, movable book media becomes the main factor and the main actors that influence other factors so as to increase students' curiosity.

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The development of movable book media can be one of the choices of teachers in implementing more effective learning. At first make a simple design, although simple believe that the word "wow" will be heard from students. For teachers who will develop this medium, use a variety of color selection, animation, and mechanisms on each movable book product so students continue to antuias without boredom.

This research requires follow-up to really find out how much influence the application of movable book media has for a long time and a wider and diverse subject. This study is still limited to time and a small subject, with this research may be a reference for other researchers to develop it more widely.

Acknowledgement. This research can be done with the support of various parties and the researchers would like to thank the Graduate University of Yogyakarta State University who has helped the implementation of this research, Dr. Pratiwi Pujiastuti as a supervising lecturer who has provided direction and input to the researcher, and other parties who can not mention all.

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Character Education Practices of Universitas Negeri Yogyakarta

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Abstract: The research aims to find out: character education practices of Universitas Negeri Yogyakarta (UNY). This was a qualitative descriptive study. The research setting was UNY. The research informants were the rector, deans, heads of study programs, coordinating of character education center and culture development and UNY students. The data were collected through observations, documentation, and interviews. The data analysis technique was interactive analysis model from miles and huberman. The findings of the study are as follows: character education practices in UNY are integrating character values in learning; building campus culture with character; providing supporting facilities, such as mosques, honesty canteens, advice boards that contain wise words, green campus, smoking area, and others; soft skills training for new students; research: establish a character education center and culture development (P2KPK) and provide research funding; community service: publishing character education journals and providing funds for community service for UNY lecturers.

Keywords: character education; value integration; research; institutional culture.

1. Introduction

The Education is one of some essential components in shaping ideal civilization of a nation. Education for younger generation is the only way to attain success and progress in organizing more brilliant civilization (Ilahi, 2012: 16)^[1]. Functions and aims of Indonesian national education have been formulated systematically in National Education System Regulations (UU Sisdiknas) No. 20 year 2003.

The content of Sisdiknas Regulations N0. 20 year 2003 section 3 is “national education functions to develop ability and to form prestigious characters and national civilization in order to educate the life of the nation”. National education “is aimed at developing the students’ potential so that they become people with faith and pious to God Almighty, have noble attitude, healthy, knowledgeable, skillful, creative, independent, and become democratic and responsible citizen”. In brief, the content that consist in UU Sisdiknas No. 20 year 2003 can be inferred that national education encourages the formation of next generation who are intellectually smart, social attitude and spiritual (red: human being with character).

A nation’s existence is determined by the characters that it possesses. Nation that possesses strong character can become a prestigious and highly respected by other nations in the whole world (Susanti, 2013: 480-487)^[2]. This statement is a truth that has strong reason. Indonesian people, as the nation from the east highly respect courtesy, so that other nations are happy to visit this country.

In this 21st century, in terms of knowledge and technology rapidly increasing, the direction of education in Indonesia is also shifted. Education at this time tends to emphasis more on the knowledge improvement (cognitive), and neglects the others (such as: affective and psychomotor abilities). Many schools in Indonesia race to attain academic achievements of the students. The learning system only chases after material completion, so that character moral education is nil. Due to this change of education system direction, moral degradation in Indonesia is inevitable. That moral degradation is marked by the fading in good manners, friendliness, as well as the spirit of diversity, togetherness, and mutual assistance in the life of the Indonesian people (Zuchdi dkk, 2015: 1)^[3].

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Data of amoral action case that are done by young generation of Indonesia at the end of year 2017 and the beginning of year 2018 are visible in print and electronic medias. Some of the cases, that are printed in *Kedaulatan Rakyat* newspaper that comes out on November 23rd, 2018 mentioned that four students were caught by the members of Crime Detective of Resort Police (Reskrim Polres) of Sleman, Yogyakarta, because they were involved in oppression and robbery of two units of Hand Phones (HP) (*Kedaulatan Rakyat* 2017: 24)^[4]. The case of “apparent attainment” Dwi Hartono that happened was not only a loud strike for Indonesia, but also completed the image of scientific work mafia of education world (*Kedaulatan Rakyat*, 2017: 12)^[5]. These two examples of amoral cases are hopefully enough as proves that moral degradation is happening to the young generation of Indonesian nation.

That moral degradation, if not being handled soon can potentially destroy this nation eventually. The effective way to cope with it is by strengthening character values in the students through the implementation of character education in educational institutions. Character education is not only given in elementary school organization (such as Elementary School/SD, Junior High School/SMP, Senior High School/SMA). Character education must also be implemented in Higher Level (PT), as follow up action.

The importance of character is stated in classical maxim, *if the wealth is lost nothing is lost, if the health is lost something is lost, dan if the character is lost everything is lost* (Wiyani, 2013: 23)^[6]. The meaning of that sentence if translated into Indonesian is “If wealth is lost, nothing is lost; if health is lost, something is lost; and of the character is lost, everything is lost”. Character education in the era of technology and knowledge advancement is highly important to implement in the whole children educational institutions (such as; family, community as well as formal education institutions)

Higher Education is formal educational institution that has main task in providing education as well as developing science, technology and art. The development of character education in the students of Higher Education Circles (*red*: Higher Education) is inseparable chain-link from the development target of the whole Indonesian people and the whole society of Indonesia (Kurniawan, 2013: 161)^[7]. Character becomes an essential point to form human who possesses intelligence and supreme personality.

The Ministry of Education and Culture of the Republic of Indonesia (RI) in year 2010 launched national character development with four main values, namely honest, smart, firm, and independent. Its relationship with national character development in university students, Universitas Negeri Yogyakarta (UNY) possessed commitment to guard this government’s program. UNY is one of the universities that have a motto *leading in character education*, as its education direction. UNY through that motto creates character education concept. It is important because with well-designed concept, character education will be easy to implement. Based on some problems above, the researcher is interested to research “Character Education Practices of Universitas Negeri Yogyakarta”.

2. Related Works/Literature Review

2.1. Definition of Character Education

The definition of character education according to Lickona, et.al. (1998: 53-55) is *Character education holds, as a starting philosophical principle, that there are widely shared, caring, honesty, fairness, responsibility, and respect for self and others*^[8]. In other words, Lickona, et.al. contended that character education is an early philosophical principal that are shared that consist of honesty, fairness, responsibility, and respect for self and others. Character education in narrow perspective, gathered from that statement is the attitude education. Kemendiknas (2011: 6) added the definition of character education as an effort in imprinting good habits (*habituation*), so that the students are able to behave and to act based on the values that have become their personalities^[9].

Character education in the view of Ki Hadjar Dewantara is the education of nature. Education itself according to Ki Hadjar Dewantara is an effort to accelerate the development of nature (inner power, character), mind (*intellect*) and children development (Samani dan Hariyanto, 2017: 33)^[10]. Education vision that is developed by Ki Hadjar Dewantara is the perfection of human life, so that they can fulfill every mind and soul needs (Hamid, 2014: 159)^[11].

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Character education that is offered by Ki Hadjar Dewantara is *Tamansiswa*. This concept is purely from Indonesia and far from the influence of the west system. Sidiq contended that Ki Hadjar Dewantara theorize *Tamansiswa* education that he established as an *among* system, with the task for teachers (lecturer) *tut wuri handayani*, that means taking care of the children (university students) with their free soul teachers (lecturers) guide from behind (Kumalasari, 2016: 9)^[12]. Javanese culture acquires the terms of *among*, *momong*, *ngemong* in terms of nurturing children, so that this concept from Ki Hadjar Dewantara is purely the result of a study of Indonesian local culture.

Another prominent figure, KH. Ahmad Dahlan possessed an idea in establishing a school that is called as *Madarasah Ibtidaiyah Diniyah Islamiyah* at this house (year 1912). This school used western system, using desk, chair and board, general knowledge and religious teachings were given in the classroom (Nurhadi, 2017: 121-132)^[13]. The concept that is implemented in *Madarasah Ibtidaiyah Diniyah Islamiyah* is education that is based on religion. The values that are consisted in religious teaching is used as character guidance for the students. K.H Ahmad Dahlan contended that the main aim of education is shaping individual who understand religion and general knowledge (Arofah and Jamu'in, 2015: 114-124)^[14].

Ilahi (2012: 131) added that education of Islam needs to be optimally applied in every educational institution, because the phenomenon that happens is that morality of the nation is now far from Islamic values and nobleness of the nation in building character (*character building*) that is good for the improvement of education nationally^[11]. Character education in the concept of K.H Ahmad Dahlan's education is shown by the goal of education that he believes in, that education is intended to build good morals (Kumalasari, 2016: 50)^[12]. Dyah Kumalasari added in the same book that the principal of *amar ma'ruf nahi munkar* (creating goodness and destroy evilness) is an Islamic teaching that it put forward in Muhammadiyah education that he established.

Character education is aimed at developing values that form the character of the nation, where some of them cover (Kemendiknas, 2011: 7)^[9].

- a Develop the students potential to become human with good heart, good mind, and good attitude;
- b Build nation that has the character of Pancasila;
- c Develop the citizen's potential to posses the attitudes of confidence, proud of their nation and country as well as love human being.

Lickona (Nuryanto, 2016: 234-252) contended that the aim of education is character as follows^[15].

Character education's primary focus is on developing the core ethical values needed to be a good human being. But character education also seeks to develop complementary performance character qualities that enable students to perform at their highest potential in the classroom, the workplace, or any other area of endeavor. These two parts of character work together in mutually supportive ways.

Character education is an education system where its main attainment is to develop ethics values that are needed to create good human. Character education strives to develop character performance quality in the classroom, workplace and other surroundings.

The National Policy of Nation Character Building has three main functions such as (Wibowo and Purnomo, 2013: 123)^[16]:

- a Development of basic potential, to have good heart, good mind, and good attitude;
- b Correction of bad attitude and strengthen of goof attitude; and
- c Filter the culture that is inappropriate to the supreme values of Pancasila.

The Ministry of National Education (Kemendiknas) formulated at least 18 cjaracter education values based on empirical study that are based on religion, Pancasila, culture and national education aims. Those character education values are; (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (12) friendly/communicative, (14) love of peace, (15) reading, (16) caring for the environment, (17) social care, and (18) responsibility (Samani and Hariyanto, 2017: 52)^[10].

2.2. Practice of Character Education In The University

The formation of someone's character takes a long time. Lickona stated that "*Character education develops these virtues through every phase of school life*" (Anonim, 2000: 48-49)^[17]. Character education develops righteousness values through every phase of school life. University is

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the coordinating institution to educate a university students to become human who has intellectuality, high thinking order, wide and sharp analysis, knowledgeable and well mannered.

According to Widodo and Purnama (2013: 119) university students have the following characteristics^[16].

- a Are independent individuals with self identity,
- b The importance of involvement/participation,
- c Expecting acknowledgement, trust and respect each other,
- d Unwilling to be forced or pressured,
- e Possess trust and responsibility,
- f Supervision and control is all around,
- g Learn to direct to the attainment of self identity fixation,
- h Learning is a process to attain self-actualization.

Based on the characteristics above, building character of the university students, appropriate strategy is required.

According to Soetanto in Susanti, (2013: 480-487), the implementation of character education in the university is based on five main pillars, such as (a) university tridarma, (b) university culture (campus)/organizational culture, (c) student activities, (d) daily activities, and (e) academic culture^[2]. This is in line with what was explained by The Character Education Team of University General Directorate (Ditjen Dikti) in Widodo and Purnama, (2013: 123) that character education in university scope is done through the following matters^[16].

- a University Tridarma, meaning that the internalization process of character education values in students can be integrated through education, research and community service.
- b Organization culture, meaning that the character values are done and familiarized in the organizational system in the campus, both from university level, faculty and study program. The value of the characters that can be applied, for example, always carry out activities on time, responsibility and so forth.
- c Daily activities, meaning that character education must always be implemented (through habituation and exemplary) in daily life.

Kurniawan (2013: 164) added that some important aspects in character education in the school (university), are (1) university *Tridarma*, (2) (2) curriculum improvement, (3) improving the competence, performance, and character of lecturers, and (4) integration in campus culture^[7]. Kurniawan also contended that the implementation of character education in the university, besides being integrated in university *tridarma* and campus culture, competence, lecturer's performance and character, as well as curriculum improvement that refers to character are also required. Therefore, based on some experts' opinion, it can be concluded that in the implementation of character education in university are through; (1) university *tridarma*, (2) organizational culture, (3) student activities, (4) daily activities, (5) improving the competence, performance, and character of lecturers, (6) improving curriculum, and (7) integration of campus culture.

3. Material & Methodology

The type of this research is descriptive qualitative research. This research is done in Universitas Negeri Yogyakarta (UNY), that is located at Colombo No.1, Caturtunggal Village, Kecamatan Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281. UNY is chosen as the research location, because *first*, UNY is one of public universities (PTN) that creates educators and educational practitioners. *Second*, UNY as a PTN who has the motto *leading in character education*. And *third*, UNY committed to guide the government's program of "National Character Development". This research is done in UNY in four months. The implementation of the research is started from March 2018 until July 2018.

Data collection techniques that are used in this research are observation, interview, documentation (Sugiyono, 2011: 225-241)^[19]. The research informants were the rector, deans, heads of study programs, coordinating of character education center and culture development and UNY students. According to Sugiyono (2008: 60), qualitative researcher is *human instrument*, functions to determine research focus, to choose informant as data source, to collect data, to assess data quality, to interpret

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data and to draw conclusion of his/her findings^[20]. Therefore, in this research, the researcher act and behave as research instrument. The researcher will do the steps that are appropriate with his responsibility, which is determining research focus, choosing informant as data source, collecting data, assessing data quality, interpreting data and drawing conclusions on the findings in the research location.

In ensuring data validity, the researcher used Triangulation technique. According to Sugiyono (2011: 242) there are two types, such as triangulation of technique and data collection resource^[19]. Data analysis in this research, according to Miles, M.B., & Huberman can be seen in the following chart.

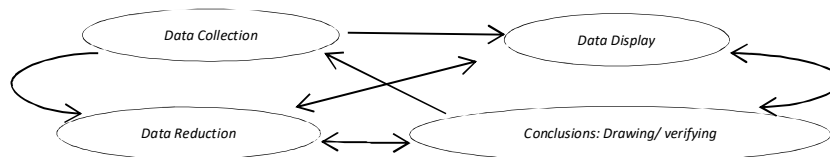


Chart 1. Data Analysis: *Interactive Mode* (Miles, M.B, Huberman & Saldana. J, 2014)^[21]

4. Results and Discussion

4.1 General Image of Universitas Negeri Yogyakarta

Universitas Negeri Yogyakarta (UNY) is the Institution of Education for Educators (LPTK) and is administratively located at Jl. Colombo No.1, Caturtunggal, Depok, Caturtunggal, Depok Subdistrict, Sleman Regency, Special Region of Yogyakarta 55281. UNY was established in 21 May 1964, that was previously known as the Institute of Education (IKIP) Yogyakarta. As time goes by, IKIP Yogyakarta in year 1999 was developed into university based on President's Decision of The Republic of Indonesia No.93 year 1999.

UNY has seven faculties such as: Faculty of Educational Science (FIP), Faculty of Mathematics and Science (FMIPA), Faculty of Language and Arts (FBS), Faculty of Social Science (FIS), Technical Faculty (FT), Faculty of Sport Science (FIK), and faculty of Economy (FE). In the academic year of 1981/1982, UNY established Graduate School (PPs).



Chart 2. Programs/Faculties in UNY

UNY has a vision of "creating a superior, creative and innovative university based on piety, independence and intellect". The vision is then translated into missions to be undertaken. UNY missions include the following: (1) To provide academic education and educational area profession that are superior, creative, and innovative to produce pious, independent and intellectual human beings; (2) To provide academic education, professional, and vocational education that are superior, creative, and innovative non to produce pious, independent and intellectual human beings; (3) Conducting research to discover, develop, and disseminate science, technology, and art that welfare individuals, and communities, and support regional and national development, as well as give contribution to creative and innovative global problem-solving based on piety, independence and intellect; (4) Carry out the dedication and empowerment of the community creatively and innovatively that encourage the development of human potential, society, and nature to realize the welfare of society based on piety, independence, and intellectual; (5) Conducting good, clean, and authoritative governance and service in the implementation of university autonomy to create a winning, creative and innovative university based on piety, independence and intellectuality; (6) Creating learning

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processes and environments that are able to empower students creatively and innovatively to carry out lifelong learning based on piety, independence and intellectuality; and (7) Developing cooperation with other institutions, both nationally and internationally, creatively and innovatively to improve the quality of the implementation of *tridharma* with the principle of equality and mutual benefit based on piety, independence, and intellectuality.

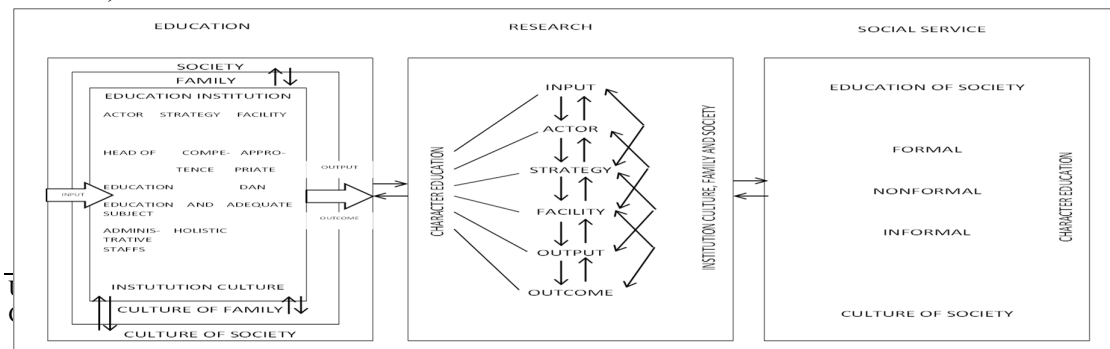
The aims of the implementation of character education with the characters of superior, creative and innovative based on piety, independence and intellect are:

- 1) The implementation of academic education and educational profession field that is superior, creative, and innovative to produce graduate and post graduate master of science, technology, and art and their development based on piety, independence, and intellectual.
- 2) The implementation education of academic, professional, and non-educational field that is superior, creative, and innovative that support the development of the field of education to form people who have expertise according to their field of work based on piety, independence, and intellectual.
- 3) The implementation of superior, creative, and innovative research activities to discover, develop and disseminate science, technology and the arts, supporting regional and national development, community welfare, and contributing to global problem-solving based on piety, independence and intellectuality.
- 4) The implementation of superior, creative, and innovative research activities that embodies findings that support the formulation and implementation of new policies in the field of education, and can support the improvement of education models and practices based on piety, independence and intellectuality.
- 5) The implementation of community service that is superior, creative, and innovative to develop the potential of human resources and natural resources based on piety, independence, and intellectual.
- 6) Realization of good, clean, and authoritative governance and service in the implementation of university autonomy based on piety, independence, and intellectual.
- 7) Creation of superior, creative, and innovative learning process and environment that enables students to learn lifelong learning based on piety, independence, and intellectual.
- 8) The realization of cooperation with other institutions, both nationally and internationally, creatively and innovatively to improve the quality of the implementation of *tridharma* with the principle of equality and mutual benefit based on piety, independence, and intellectual.

UNY since year 2010, after the emergence of the idea of “National Character Education” by sixth President of The Republic of Indonesia (Susilo Bambang Yudhoyono) is firmly willing to guard that program. That effort that wants to be done by UNY is formed with the motto *leading in character education*. This motto is also a mark of strong commitment from UNY to create national character that is in accordance with *Pancasila*, Basic Regulations (UUD) 1945, The Unitary State of the Republic of Indonesia (NKRI) and *Bhinneka Tunggal Ika*. UNY urther strengthening its pace to escort character education, after the release of Nawacita Presiden Joko Widodo, where one of its points is about Mental Revolution (integrity, work ethos, and mutual assistance).

4.2 Character Education Practices of Universitas Negeri Yogyakarta

Kurniawan (2013: 164) added that some important aspects in character education in the school (university), are (1) university *Tridarma*, (2) curriculum improvement, (3) improving the competence, performance, and character of lecturers, and (4) integration in campus culture^[7]. UNY has a comprehensive and systematic grand design of character education. This grand design is based on three main basis, comprehensive approach, integrated learning, and culture development. In detail, it can be seen in Chart 3 below.



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Chart 3. Grand Design of Character Education of UNY (Darmiyati Zuchdi, et.al., 2009: 102).

Based on Chart 3 above it can be concluded that UNY designs the effort of character education fully, just as the task of Higher Level Education that is to implement *Tridarma* (education, research and social service).

Table. 1 UNY's Policies

No	Field	Policies
1.	Education	<ul style="list-style-type: none"> - Integrated in every course - Development of institutional culture - Supporting facilities
2.	Research	<ul style="list-style-type: none"> - The formation of special institution that is The Center of Character Education and Culture Development (P2KPK) - UNY provides research grant funding - The creation of books
3.	Social Service	<ul style="list-style-type: none"> - Every lecturer has to share his/her knowledge to society as a form of social service and devotion to country.

Table 1 above shows that UNY creates policies on the implementation of character education according to its task as higher educational institution, which is implementing *Tridarma*. The policies in the areas of (1) education is that UNY recommends every lecturer to integrate character values that have been agreed into lectures. Each office and bureau are also required to create a positive culture in each institution. The head of the institutions should also provide facilities that support the implementation of character education in their environment; (2) research is that UNY formed a special center dealing with the character, namely P2KPK. UNY also provides a special funding through P2KPK to be distributed to every lecturer who is willing to conduct research on character education development; and (3) social service is that UNY provides financial support to lecturers to perform dedication to the community, in order to give contribution of knowledge that has been obtained and as a form of devotion to the nation.

The commitment from UNY to guard the government's program, which is national character education that is formed in the motto of leading in character education and the policies that it has created. In the area of UNY's education during the leadership era of Prof. Dr. Rochmat Wahab M.Pd. MA until at the present (Prof. Dr. Sutrisna Wibawa) is the integration in lectures and developing campus culture that possesses character.

The concept of character education in the educational area is through the integration of character values that have been agreed. The character values that are agreed are 16 values. Those target values are; (1) obedience in religion, (2) honesty, (3) responsibility, (4) discipline, (5) work ethos, (6) independence, (7) synergy, (8) critical, (9) creative and innovative, (10) visionary, (11) compassion and caring, (12) sincerity, (13) justice, (14) simplicity, (15) nationalism, and (16) internationalism.

The research findings showed that (1) FT from the 16 values targeted by 2018 only prioritizes three values: honest, clean and discipline; (2) FIP, honest, discipline, responsible and clean; (3) FIK, AKTIV or noble Actions, Collaborative, Tolerant, Innovative, and Visionary; (4) FIS smile; (5) FBS well-organized, discipline and responsible; (6) FE independence, discipline, hygiene, and caring; and (7) FMIPA the prioritized values are critical, creative and innovative. The selection of the target value of each faculty is based on the characteristics and the uniqueness of each area.

Institutional culture is conducted to support value integration in lectures. Institutional culture is strived to create a conducive and comfortable environment. The conditioning of UNY campus environment includes the arrangement of place and the arrangement of human resources. The activities of the arrangement of places that have been implemented by UNY are as follows.

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- 1) Physical
 - a) Provide a trash can in every corner of the room
 - b) Create a green and cool environment (green campus)
 - c) Provide a special place for smoking (smoking area)
 - d) Conditioning a friendly environment for people with disabilities
 - e) Provide a gazebo
 - f) Installing banners containing messages that contain character-value
 - g) Providing places of worship (mosque)
 - h) Honesty Canteen Program in every faculty
- 2) Human Resource
UNY implements human resources development more on organizing attitude. This can be seen from the motto being carried, namely smart and smile. Smart in service means UNY wants service that is not straight to the point, the service must be implemented quickly and accurately in accordance with its responsibilities. Smile in service means service should provide a sense of comfort and show hospitality attitude.

Both of the above aspects in fact did have a positive impact for the realization of good character of academic community of UNY.

The implementation of character education in the field of research is to offer research on the development of the implementation of character education. The research offer every year is rolled out to UNY lecturers. Here are some studies that have been conducted by the lecturers of UNY.

- 1) The Integration of Character Education in Reading Comprehension Lectures in Indonesian Language and Literature Education Program (Faculty of Languages and Arts). The lectures are held in the form of lesson study that are done collaboratively by three lecturers.
- 2) The integration of Character Education in Civilisation Francaise II Lectures in French Language Education Program (Faculty of Languages and Arts). Lectures are conducted in the form of lesson study in two cycles by three lecturers collaboratively.
- 3) The Integration of Character Education in Basic Direction Lecture on Music Education Program (Faculty of Languages and Arts). The lectures are conducted in the form of classroom action research (PTK) in four cycles by two lecturers collaboratively.
- 4) The Integration of Character Education in Basic Chemistry I Lecture in Science Education Program (Faculty of Mathematics and Science). Lecture 10 is conducted in the form of class action research (PTK) with PAKEM approach (Active, Creative, Effective, and Exciting Learning) involving three lecturers.
- 5) The Integration of Character Education in ISBD lectures at Prodi Pendidikan Informatics Education Department (Faculty of Engineering). Lectures are conducted in the form of classroom action research (PTK).
- 6) The Integration of Character Education in Entrepreneurship Lecture of Management Program (Faculty of Social and Economic Sciences). Lectures are conducted in the form of classroom action research (PTK) by taking the topic of Social Entrepreneurship.
- 7) The Integration of Character Education in Lectures of Basic Economics Program of Economics Faculty (Faculty of Social and Economic Sciences). Lectures are done in the form of lesson study.
- 8) The Integration of Character Education in lectures of Aesthetics Choreography Dance Teacher Education Early Childhood Education Program (Faculty of Education). Lectures are conducted in the form of classroom action research (PTK) designed in two cycles.
- 9) The Integration of Character Education in Basic Lecture of Football PJKR Program (Faculty of Sport Science). The lectures are conducted in the form of classroom action research (PTK) with two cycles; each cycle designed in two meetings.
- 10) The Integration of Character Education in Lectures of Integrated Learning Strategy of IPS PIPS Study Program (Graduate Program). Lectures are conducted with classroom action research (TOD) designed in two cycles.

UNY implements character education by conduction the last *tridarma* realm as well, ie community service. The implementation of character education of community service area is done as a form of devotion to the national in order to contribute to the intellectual life of the nation. Third

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Dharma, community service, is carried out in various activities in order to build a university culture that is handled by the Institute of Community Service (LPM) UNY. Until 2010 there were 54 activities are related to education of value, 5 activities are related to life skills, and 29 activities are related to entrepreneurship.

5. Conclusion

Based on the research findings, some conclusions are obtained as follows: the concept of character education in UNY includes three domains, namely education, research and community service. The policies that are formulated by UNY covers; Policies in terms of education that is value integration, institutional culture development and by equipping supporting facilities. Research area, UNY created The Centre of Character Education and Culture Development (P2KPK) and gives grant funding for character development research, Social service area, UNY creates regulations for lecturers to do social service. Character education practices in UNY are integrating character values in learning; building campus culture with character; providing supporting facilities, such as mosques, honesty canteens, advice boards that contain wise words, green campus, smoking area, and others; soft skills training for new students; research: establish a character education center and culture development (P2KPK) and provide research funding; community service: publishing character education journals and providing funds for community service for UNY lecturers.

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Tolerance in Inclusive School through Peer Tutors in Learning Pancasila and Civic Education (Study in 2 Sewon State Junior High School)

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Abstract: *Every citizen including a child with special needs shall be entitled to obtain the widest possible education without any discrimination whatsoever. Children with special needs are prone to discrimination in both physical and psychological form , so tolerance is essential and fundamental to be developed in inclusive schools . This study aims to reveal and describe tolerance in inclusive schools through peer tutors in the learning Pancasila and Civic Education (studies in 2 Sewon State Junior High School). The type of research used is case study with qualitative method approach. Data collection techniques in this study using in-depth interviews, observations and data analysis. The results of this study indicate that regular students in 2 Sewon State Junior High School help children with special needs during learning Pancasila and Civic Education regardless of conditions and limitations. Regular students help children who are deaf with sign language. In addition, regular students also help blind children by reading textbooks or other learning resources during PPK learning. The tampering and behavior of regular students to these special needs children shows tolerance in inclusive schools through peer tutors in learning Pancasila and Civic Education.*

Keywords: Tolerance, Inclusive School, Pancasila and Civic Education

1. Introduction

Every human being does not want to be born with perfect circumstances and has no lack of anything. Children with special needs are children who are born different from others. Children with special needs are children who have different abnormalities, conditions or circumstances with children in general in terms of physical, mental, emotional, social or a combination of several feats so that children with special needs experience barriers in achieving optimal development (Iswari, 2008: 40). Children with special needs have obstacles and limitations in daily life. Obstacles experienced by children with special needs of course different from children in general because of the different conditions. The condition and issue of special needs children is not a reason for the community to discriminate against children with special needs. Like children in general, a special needs child also has the right to get an education.

The right of children with special needs to obtain education is expressly stipulated in Article 31 Paragraph (1) of the 1945 Constitution which states that every citizen shall have the right to receive education. The provision in Article 31 paragraph (1) states that every citizen including a child with special needs shall be entitled to receive an education broadly from primary, secondary to higher education without any discrimination. Education for children with special needs can be pursued through special education and general education with inclusion setting. Inclusive education in Indonesia is regulated in Article 1 of the Regulation of the Minister of National Education Number 70 Year 2009 on Inclusive Education for Learners with Potential of Intelligence and / or Special

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Talent which states that inclusive education is a system of education that provides opportunities for all learners who have abnormalities and have the potential of intelligence and / or a special talent to follow education or learning in an educational environment together with learners in general.

According to Tarmansyah (2007: 11) inclusive education is an educational concept or approach that seeks to reach all children without exception. Inclusive education does not restrict access for learners to education because of their differences and background. Inclusive education is open to all children of different backgrounds, be it social, ethnic, national, religious, economic, family, even children with special needs not limited to education in inclusive schools. Can be interpreted that broadly inclusive education is not only open to children with special needs to study together in such together with children in general, but also open to any child with a variety of backgrounds are different.

Children with special needs are particularly vulnerable to discrimination in education with an inclusive setting called an inclusive school. Inclusion school is an open educational service system for all children without distinction of social, economic, cultural, religious, linguistic, racial, ethnic, national, gender, and other aspects. Discrimination for children with special needs may experience in physical or psychological form. Based on the results of research Ribbany and Wahyudi (2016: 4) *bullying* treatment received children with special needs during the learning took place and no one wants to sit seated with children with special needs. Regular student attitudes toward children with special needs can affect the psychological condition of children with special needs. Children with special needs will feel that they are ostracized by their friends, so be minder, afraid, even lazy to go to school.

There are still cases of discrimination in children with special needs, learning in inclusive schools is needed to overcome the discrimination that occurs in children with special needs. Tolerance is a very important and fundamental to be developed in inclusive schools for inclusion in school have a very diverse student and have events Different student's one and the other students. Inclusion education explicitly states that children with special needs are entitled to pursue education with inclusive *settings* so inclusion schools should be able to provide accommodation for children with special needs. Children with special needs also need the recognition and support both from their friends and from inclusive school teachers. So, tolerance in inclusive school very important.

Tolerance is the respect, acceptance and appreciation of the diversity of our culture, the form of our expression and the human order. Actual tolerance develops within the framework of diversity, primarily religious and cultural diversity including the customs, traditions, or customs that accompany it. Therefore, the more diverse a nation, the greater the demand for the necessity of developing the values of tolerance in the life of society and the individual so that will be realized harmony and harmony of life and away from the conflicts and social tensions even more conflict between communities (Endang, 2009: 92).

2 Sewon State Junior High School is one of the schools providing inclusive education in Bantul Regency. 2 Sewon State Junior High School has been a school of inclusive education providers since 1985. As a school of inclusion education provider 2 Sewon State Junior High School have 21 children with special needs with various to the disabilities such as blind , deaf, autistic and also *slow learner* . Children with special needs that exist in class VII, VIII and IX class. Each class has three to four children with special needs of thirty-one the total number of students in the class. Children with special needs learn together- with regular students on all learning.

The condition and limitations of children with special needs should not be used as an excuse for regular students to provide discriminatory treatment for children with special needs in both classroom and non-classroom activities. Regular students are expected to be able to accept children with special needs in the learning activities in the classroom. Regular students are also expected to be able to accept children with special needs beyond learning activities such as communicating and playing together with children with special needs. It is therefore important to instill tolerance to regular students in 2 Sewon State Junior High School so as not to discriminate against children with special needs, including in learning Pancasila and Civic Education. Therefore, important to research on Tolerance In Inclusive Schools Through Peer Tutors in learning Pancasila and Civic Education important.

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2. Related Works/Literature Review

2.1 Moral Character

Character is a good attitude or behavior possessed by humans (Lickona, 2003: 13). Furthermore, Lickona (2003: 15) explained that good character includes honesty, courage, justice and compassion. It can be said that every human being has a good attitude like honesty, courage, justice and also love. This is in line with the opinion of Lickona, Coles (2003: 19) also explained that good children are children who are obedient and obedient to the law, respect for others, have empathy for their family, community and nation. Therefore Bertens (2013: 174) also expressed his opinion that the primacy of humans is the good that is in human beings.

Without virtue values that shape good character, society cannot develop a world that upholds the dignity and value of every human being (Lickona, 2003: 22). It can be interpreted that in society life requires a good attitude or character from humans so that they can live side by side and respect each other. Lickona (2003: 16-20) explains further that use values such virtues are prudence, justice, courage, self-control, love, positive attitude, hard work, integrity, and gratitude. So, to develop a world that upholds the dignity and value of every human being requires wisdom, justice, courage, love, integrity and humility.

The formation of the students' character is the duties and responsibilities of parents and educators. Parents shape the character of their children in the scope of life at home, while educators have the responsibility to shape the character of their students by providing understanding and appreciation of good character values so that they can be practiced in daily life (Tulus, 2012: 261). Lickona (2003: 13) also states that parents and educators have a duty to teach character to students. Can be interpreted that the character formation of children is not just the task of the school through education in schools, but also takes the role of parents in shaping the character of children. Children do not always be in school even more at home than at school. Therefore the role of parents is very important in shaping the character of children.

A good character is indeed formed from the habit since the human being was born. According to Mulyasa (2013: 3) also said that character is a person's natural goodness, namely goodness, honesty, responsibility, respect for others and other good values that can be manifested in real actions in daily life. However, the good characters possessed by every human being and have been formed from birth can be developed through character education. Therefore, in forming a good character, the child is not just the role of the parent, even though the parent has a very important role in shaping the character of the child. Child character can be developed through integrated and separate character education in school learning.

Mulyasa (2013: 9) states that character education aims to shape the character of students so that they are able to become fully human beings with noble character. Saptono (2011: 23) also argues that character education is an effort made intentionally to develop good character in the community. Therefore, Samsuri and Muchson (2015: 105) suggested that character education should include aspects of personality formation that contain dimensions of values of universal virtues and cultural awareness, so that they are able to create transcendental awareness that can be demonstrated by one's actions in life that can be realized through education in school.

Character education described by Lickona (2013: 74) in more detail emphasizes three components of good character (components of goods character) namely moral knowing or moral knowledge, moral feeling or moral and moral action or moral actions described in the Ven diagram as following:

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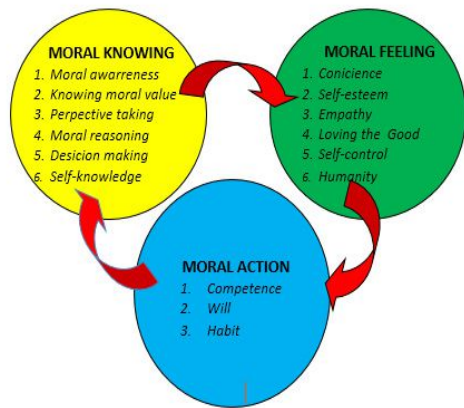


Figure 2. Components of Good Character

Source: Lickona, 2013: 74

Moral knowing or moral knowledge that is important knowledge is taught to face moral challenge in life. Moral feeling or moral feeling is another aspect that needs to be instilled to be honest, fair and polite towards others. Moral action or moral action is an action of moral knowing and moral feeling to realize good character in humans.

Based on this, Zurifah (2015: 38) argued in his research that the planting of attitudes and values can be given through formal education. Mu'in (2011: 323) has the same opinion that characters can be formed from educational programs or learning processes in the classroom. This is in accordance with Presidential Regulation No. 87 on Strengthening Character Education which states that the implementation of KDP can consist of PPK in the Formal Education Path Education Unit. Nucci and Narvaes (2015: 373) also stated that schools instill character about how students must behave as students as well as being part of the school. It can be interpreted that character education through formal education or schooling both integrated in subjects and in individual learning is one of the efforts that can be done by the government in shaping the character of children to become citizens who have good character.

Moral values can be represented as principles and conditions. Principles are unqualified statements of belief, meaning that the application of the principle of the event is not influenced by the people, time or place involved in the event. Examples of unqualified statements found biblical Ten Commandments are: do not have any gods other than Jehovah; do not carve idols of gods; never use God's name lightly, as in cursing; do not work on the Sabbath day commit adultery, or yearn for your neighbor's possession. Examples of principles from rules are not cause pain, do not disable, deprive the others of freedom or opportunity, do other drives of pleasure, do not deceive, keep your promise, do not cheat, obey the law, and do your duty. As the examples show, moral principles can be stated in either a positive or a negative form on a specification (Thomas, 1997: 6).

In talking about moral character we have been speaking of as good and bad or good and evil. We are talking about a person's moral goodness or actions, not to persons or their character. Thus goodness and badness games for persons and their characters are only, whereas rightness and wrongness are attributed only to choices and actions. This distinction action point is up to the fact that morality is, first of all, applicable to persons and their characters and only secondarily to choices and actions. These letters are moral only in an analogous sense. This is the source of choice and actions. In addition, only persons can construct moral or just communities and are central to such a moral character, what the community members are as moral persons. Thus, we have convincing reasons for giving our individuals and communities. While this is a more complex and difficult to understand than the concept of character in relation on an individual person, we can speak of a group or community character so that groups are based and held together by its common choices and activities. Thus we may speak of marriage as a community that has a moral character arising from their partners. In a similar way one may refer

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to the moral character of a family or neighborhood a society or political community. Thus to speak of the Irish character does make sense, since we as a nation have in common many values like, eg, commitment to democracy, the equality of all, the consequent requirement of justice and fairness as well as other values and virtues (Cosgrave, 2000: 27-28).

In the west, at least, the moral education has been most strongly associated with a constructivist psychological framework. Made popular first by Jean Piaget and more strongly by Lawrence Kohlberg, moral education is the attempt to promote the development of children 's and adolescents' moral cognitive structures (moral reasoning stages) in school settings. Kohlberg identified a series of six stages of sequenced constructions of a sense of justice. These stages were argued to be universal in nature and sequence. From an educational standpoint, there were two playing, and interrelated, pedagogical approaches to promoting such development. The less complex is moral dilemma relativism. Yet another was rediscovery of character education, often with a strong Aristotelian justification. In fact, most of the character education work blurred the line between Aristotelian virtues ethics and psychological behaviorism, in part because of the somewhat overlapping reliance on the acquisition of habits and parts because of the under-emphasis on theory in the more oriented field of character education (Althof and Berkowitz, 2006: 497-498).

According to Osguthorpe (2008: 288-299) teachers can influence the moral development of their students. Child moral development depends on who is carrying out education. In this case the big influence on the school environment is the teacher. Teachers must have good morals and character. This is to avoid what is meant as a bad moral. Teachers who have good morals can become models and make learning that is in harmony, right, and noble character that is a complementary component of what is called a teacher of character. The learning method is also included because it will relate to the accuracy of the material and the way it is taught. Therefore it is necessary to focus on the effectiveness of the teacher as a role model in learning.

The research conducted by Shields (2011: 291-392) is based on educational habits that are only oriented to values quantitatively rather than qualitatively. This is because most people see an educational institution from the values that appear, namely numbers such as mathematics, science, and English. Whereas educational success is also determined where it interacts, thinks, and engages or participates in society, whether social groups, organizations, or social institutions. Unfortunately, that excellence is often equated with the quantity results of the content being studied, not with the quality of characters developed such as intellectual character, moral character, civil character and performance characteristics that are integrated in learning in schools.

2.2 Tolerance as Moral Character

Tolerance is an attitude and actions that respect different religions, ethnic, ethnic, opinion, attitude and actions of others (Kemendiknas, 2010: 9). Efforts to develop tolerance values must be done in a variety of activities and environments. In a tolerant society environment becomes very important, because there are many interests in it. Tilaar (1999: 160) argues that required in the society is not just looking for similarities and agreements are not easy to achieve, but instead of understanding the existing diversity. Can be interpreted that tolerance is the attitude and actions to appreciate and understand all the differences between people are one with the other communities.

Tolerance is an important character implanted in a plural society. In the opinion of Suryana and Rusdiana (2015: 158) tolerance means allowing and accepting differences for a while or for a long time. In addition Rusyan (2013: 161) also said that tolerance comes from the intention and spirit of respect and respect for each other with the belief that all human beings are essentially the same and the same. Tolerance means the willingness to provide space and opportunity to others to run something into beliefs and opinions.

The goal of developing a tolerance attitude in students in schools is to train students to apply and develop widely in the life of the community. Therefore the school as an educational institution has a responsibility comprehensively to the formation of intellectual and student personalities as a whole. In the process of character building, especially the tolerance can create an effective environment. In addition, in the field of teaching and learning in the classroom, the

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fostering of tolerance and social care is implemented using an integrated approach in all subjects. Especially for the subject matter of Civic Education which is its mission is to develop values and attitudes. The process of fostering tolerance in students through learning Citizenship Education in the classroom can include any experience that teachers apply to their students (Sari, 2014: 19). What these conditions on the rational motivation for tolerance show us that, while we cannot expect tolerance to flourish everywhere, we can expect that tolerance will flourish in far more conditions than we might have been expected. Further, it is in many cases the hardest cases for the traditional accounts of tolerance in our conditions met (Muldon , Borgida and Cuffaro, 2011: 342).

Tolerance is a separate and complex construct that emphasizes forbearance and self-restraint, and that involves specific forms of social reasoning. Practically, tolerance is foundational for equality and the development of harmonious intergroup relations. Most lines of thinking argue that the reduction of stereotypes and prejudice is necessary for these kinds of relationship to develop. However, our knowledge and ability to reduce stereotypes and prejudice remains limited. Generalized perceptions and negative beliefs and feelings do not appear to be easy to change or to reject (Verkuyten and slooter, 2007: 476).

Tolerance must incorporate respect and dignity for everyone. Individuals can be tolerant without the requirement to adopt others' thinking or conviction. Inclusiveness should not demand that differences be denied or proscribed. Tolerance as endorsed here employs respect and civility for person, since every individual possesses inherent value. It does not require embracing another's belief; only affirming his or her right to have that belief. Tolerance as civility entails no obligation to esteem others' way of life, nor does it decree that we are silent about our difference. Tolerance interpreted as civility does, however, strongly encourage us to explore the terrain between forbearance and acceptance, exploring possibilities of mutual understanding and accommodation along the way (Bergen and Collier, 2013: 93).

In learning praxis, tolerance education as a means of building tolerance for doubt among students as well as to instill values of tolerance and togetherness through their subconscious. This is an early stage to foster togetherness and tolerance amid differences in ethnic, ethnic, cultural, religious, social, economic and student conditions in the school. This is important to do because most students are only taught theoretical values of tolerance, while their daily behavior still shows the strength of primordial sentiment based on ethnic, religious and cultural specific (Abdurrohman, 2015: 229).

The development of tolerance to students in the implementation of education in schools is very important, so the pedagogical engineering required teachers in the learning process. This is because teachers have enormous authority in determining the forms of learning that will be applied to students (Endang, 2009: 104). Can be interpreted that the development of tolerance is not only done in the public sphere, but the development of tolerance can be done at the school through classroom learning activities.

2.3 Inclusive School

The concept of children with special educational needs in Indonesia is better known as children with disabilities or children with disabilities . WHO (Lay, 2007: 35) developed three different terms in giving the concept of children with special needs:

- a. *Impairment* , loss or absence of abnormalities of psychological, physiological or anatomical structures or functions, either sedentary or non-permanent;
- b. *Disability* , inability or activity in the event of a disturbance (disability), in normal life behavior;
- c. *Handicap* , children with disabilities / obstacles which results in someone less able to display an essential social role.

Can be understood that children with special needs are all children who experience physical, mental, or emotional disorder or a combination of these disorders so that they need special education with teachers and special systems / institutions either permanently or temporarily.

Contended that educational communities are dominated and regulated by attitudinal systems constructed upon the premise of the normally developing child. In addition, it would seen that pupil's conceptions of disability and impairments are being regulated by their

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interactions with older siblings and parents. Research suggests that conceptions of disability formulated through interactions within the home environment are translated and mediated within school communities by powerful processes of socialization. The catalyst to this mediation appears to be playful interactions, such as singing songs, telling jokes and participating in the games that occur through pupils' daily participation in school life. The difficulty lies, however, in the evolution of a successful inclusive education for people with impairments, in that they are often at the mercy of the other's construction of what it means to have disability (Hodkinson, and Vickerman, 2009: 47).

In the development of children with special needs can be educated in public schools with inclusion settings. According to Smith (2006: 45) inclusive education is used to describe the integration of children with disabilities into the school program. The concept of inclusive education provides an understanding of the importance of receiving children who have barriers to the curriculum, the environment, and the social interactions that exist in schools. Kunch (Smith, 2012: 396) affirms the basic principle of inclusion is respecting differences in society. The principle of inclusion based on that submitted by Kunch emphasizes that all people have rights regardless of who they are, where they come from, how they are physically, how their background, economic, social and family. The most important principle in inclusive education is respect or tolerance.

The ideology of inclusion should be as a new phenomenon, indeed, its origins may be traced back to the early 1900s and the welfare pioneers who believed in a non-segregated school system. In its present form, though, in this conference, 25 international organizations and 92 developed a bold and dynamic statement that called for inclusion to be quite simply the norm. There is a catalyst for inclusion within the English Salamanca Statement (Hodkinson and Vickerman, 2009: 73-74).

Inclusion is a philosophy that embraces a core belief that children with disabilities learn best in typical settings with peers and that the benefits of such programs have far-reaching, long term effects on all the children in such a classroom. In addition, research has shown that children without special needs experience benefits in this blended setting as well (Briker, 2000; Sandalls, Odom, Horn, & Beckman, 2002). Successful inclusion requires a team approach and commitment from all team members (the regular education teacher, the special education teacher, administrator, assistants, and most important, the child and her family). It is also important that teachers have all the resources may include such things as

- a. Time to meet the special education teacher and review the child's goals for the year
- b. Additional staff or assistants
- c. Access to support service, such as speech therapy, occupational therapy, and physical therapy
- d. Time to plan and implement that the necessary curriculum and environmental adaptations that a child might require
- e. Funding to purchase special equipment that the child will use in the classroom; and
- f. A clearly defined plan for working with the child's family to enable the child to reach her potential (Clarissa Will, 2009).

A major tenet of inclusive education is that all children belong to their local school and teachers have a responsibility to all students. Both in Australia and New Zealand, moves towards inclusive education systems are underpinned by human rights and social justice arguments, and research demonstrating the efficacy of inclusive educations. Therefore, all teachers need to be willing to take their place in the underpinned by the principles and practice of inclusive education, and these principles must be from the basis of teacher professional work. One of the major barriers to inclusive education is the mainstream primary or secondary classroom. Some teachers may believe that it is not their responsibility to teach all children in the local community (Carrington and Macarthur, 2012: 11).

Kustawan (2013: 13) which means inclusive education is an education that appreciates the difference of learners and provides services to each learner according to their needs regardless of physical, mental, intellectual, social, emotional, economic, gender, ethnic, cultural, live, language and so on. Inclusive education is an education that can reach all people, so that students with special needs can be totally united and accepted within the school community (Smith, 2012:

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395). In line with Thomas Lombar (Smith, 2012: 395) who says that special needs students have the right to be taught with their friends in integrated placed. It can be interpreted that inclusion education is education that provides opportunities for children with special needs and also other children without distinguishing the condition and background.

2.4 Learning Pancasila and Civic Education

Learning is a process of teaching and learning activities that also play a role in determining the success of student learning. Learning is also a good lead activity between teachers and student participants to achieve better goals. According to Hamalik (2011: 28) learning is a form of growth or change in a person who opinion in ways of behaving new gifted experience and practice. Can be interpreted that the learning is reciprocal interaction between teachers and learners to achieve student success.

A civics curriculum would have proved a Greek gift to teachers. Such a curriculum could easily make matters worse if constitutional platitudes of the our glorious parliament kind were to be thrust on an already skeptical youth to instill only boredom mitigated by contempt. But I misjudged my committee. They all settled for something realistic and down-to-earth which focuses on citizenship and politics as participative and controversial matters, aiming to discuss and explore the diversity of values and interests that exist in a pluralistic society. If in addition as a part of curriculum (the blessed mantra of values, knowledge and skills') we did recommend something 'civic', it was not just knowledge of political and legal institutions but also of all the voluntary groups and pressure groups in a schools neighborhood that a child could encounter, should encounter and should be encouraged to participate in; to form dispositions that would put knowledge to use (Crick, 2008: 42)

The goal of the citizenship education in United States typically is taken to be participatory citizenship. To define this, we can look to Barber's analysis, favoring as it does the stronger, Jeffersonian view popular sovereignty, that the people themselves can rule if they are educated for the task. They will, it follows, need to participate in more than the nominal act of voting. They also will need to engage frequently in discussions of public issues with an eye towards formulating public policy. They may also become involved in campaigning for political office or in direct action, such as organizing and marching for particular causes, boycotting products, and perhaps participating in protests and acts of civil disobedience. This amalgam is what Barber calls strong democracy: a self govern community of citizens who are united less by homogeneous interests than by civic education and who are made capable of common purpose and mutual action by virtue of their civic attitudes and participatory institutions rather than their altruism or good nature (Cogan, 1988: 65).

Citizenship of course, is not a new concept. As noted earlier in this book, schools have, from their beginnings, been assigned a citizenship function. However, most conventional approaches to citizenship and citizenship education have been unnecessarily narrow. For example, they have emphasized the national priorities to the neglect of multinational; they have often been confined to formal instructions in certain subjects, such as social studies and history, rather than being infused throughout the school as a whole; and they have often taken too passive a view of what citizenship entails. Instead, to meet the challenges of the 21st century, we need a comprehensive view of citizenship as addressing a series of interconnected dimensions of thought, belief and action. We have described these dimensions of citizenship as personal, social, spatial and temporal dimensions and believe that their cultivation in students is essential to preparing them for participation in public life (Cogan, 1988: 131-132).

Civic education poses a special difficulty for liberal democracy. Most forms of government, classical and contemporary, have tacitly embraced the Aristotelian understanding of politics as the architectonic human association to the which all others-family, tribe, economic grouping, even religious denomination-are Rightly subordinate. For all such political communities, the government's authority to conduct civic education is unquestioned, because conflicts between political and sub political commitments are resolved by the belief that political enjoys a principled primacy. In liberal societies, by the contrast, the resolution of such conflicts is a less clear-cut. The reservation against public authority in the name of individual autonomy,

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parental rights, and religious conscience are both frequent and respectable. The liberal tradition is animated by the effort to impose religious uniformity through public fiat undermines civil order as well as individual conscience. Thus, even if liberal theories (or public authorities moved by such theories) succeed in specifying a core of habits and beliefs supportive of the liberal polity, individuals and groups may nonetheless object to civic education that tries to foster these habits and beliefs universally (Galston, 2008: 103).

Citizenship education not only involves the promotion of a certain sort of critical attitude towards authority, it involves developing the habits of civility and the capacity for public reasonableness. Both of these indirectly promote autonomy, as well as other cultural and cultural traditions (Kymlicka, 2008: 141). The kind of education for Citizenship appropriate in such a society will be very different from that which a moral democracy requires. For example, since in a market democracy, political apathy and ignorance are widespread, Education for Citizenship will have a marginal status in the lives of individuals. For the most part, political education would combine an uncritical knowledge of how the institutions of government work with passive socialization into of the status quo. Since the democracy prizes factual knowledge and vocational skills over social awareness or critical reflection, the political role of general education would not be seriously entertained. Those curriculum subjects which provoke open discussion about the processes and institutions of the modern democratic state—subjects such as social studies and economics—will be systematically neglected and the role of subjects such as history and literature in preparing pupils to participate in the social life of their community will be minimized. In a modern market democracy Education for Citizenship must only depoliticize general education; it must also depoliticize the concept of citizenship as well (Wilfred, 2008: 35). This raises a number of questions about citizenship education. For one thing, this way of promoting a national identity may underline another goal of citizenship education: the development of the capacity for independent and critical thought about society and its problem. Moreover, the proper development of civic virtues may be lacking in our history. It seems that the civic virtue (Kymlicka, 2008: 145).

3. Method

The type of research used is case study with qualitative method approach. Case study is an in-depth exploration of *bounded systems* such as, activities, events, or individuals based on extensive data collection (Creswell, 2015: 939). The case may be an individual, some individuals apart in groups, programs, events, or activities (Creswell, 2015: 939). The study was conducted at 2 Sewon Junior High School in January to April 2018.

This research uses *purposive* subject considering that the research that will be a resource is a party that truly know and understand the issues to be investigated, so that it can be determined the subject of the study was the principal, teachers Pancasila and Civic Education, special assistant teachers, students with special needs and regular students. The data collecting techniques in this study used in-depth interviews, observations and documentation. Data analysis techniques in this study are; prepare and organize data for analysis, exploring and encodes the data, encodes to build descriptions and themes, and report represents the qualitative findings, interpret the findings and validate the accuracy of the findings.

4. Results and Discussion

4.1. Result

Learning Pancasila and Civic Education in VIIC classes every Thursday in the first hour so that children with special needs do not get learning assistance during the learning process of Pancasila and Civic Education take a place because special companion teachers come on Friday and Saturday. The VIIC class has two deaf students who are supposed to be mentored as they have difficulty communicating with both teachers and regular students. Children who are deaf have barriers and limitation to hear and speak so had to use sign language to communicate. The absence of companion teachers for deaf children makes teachers of Pancasila and Civic Education have difficulty in relaying the learning process for children who are deaf in the classroom. Teachers of Pancasila and Civic Education can't use sign language while students

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also have difficulty to read the lip motion of teachers Pancasila and Civic Education because the teacher are not always near deaf children. The teacher of Pancasila and Civic Education should share his or her attributes for regular students as well children who are deaf during learning Pancasila and Civic Education take place.

A deaf student sat on the front bench right in front of the teacher's desk. A deaf boy with a regular student in the VIIC class. This is done so that regular students can easily help children who are deaf in learning activities in the classroom. In addition, the deaf children sit on the front bench with the aim that the deaf child is able to read the lip motion of the Pancasila and Civic Education teacher when the Pancasila and Civic Education learning takes place orally.

Based on observations in VIIC class Deaf children are often assisted by regular students who sit next to them during a Pancasila and Civic Education lesson taking place in the VIIC class. Regular students can use sign language so it helps the learning activity of children who are deaf. Regular students help children who are deaf to translate the explanation teacher of Pancasila and Civic Education with sign language. At the time of observation in learning Pancasila and Civic Education in the class VIIC subject matter learning is cooperation in the life of nation and state. The teacher of Pancasila and Civic Education provides an introduction to the students by providing examples of forms of cooperation in everyday life. When Pancasila and Civic Education teachers provide examples of cooperation in everyday life, Deaf children have difficulty understanding it. The deaf child then gives a signal to the regular students that the deaf child has not understood the teacher's explanation. Regular students then explain to children who are deaf with sign language.

Based on the observations made in the VIIC class the Pancasila and Civic Education teachers gave students the task of group discussion. Regular students can understand the conditions and limitations of children who are deaf, so they do not discriminate deaf children with other students. Regular students help a deaf child explain the task to be done using sign language. Discussion groups can run smoothly because of the cooperation between children who are deaf and regular students.

Regular students in 2 Sewon Junior High School understand the condition of students with special needs, even regular students do not hesitate to help students with special needs during learning Pancasila and Civic Education take place. In addition, to help children who are deaf, regular student in VIIB classes also help children who are visually impaired during the learning process takes place in the classroom Pancasila and Civic Education by reading textbooks Pancasila and Civic Education, so that children who are visually impaired can know the contents of the textbook Pancasila and Civic Education. In the discussion of blind children able to communicate with regular students during the discussion so that the discussion can run smoothly during the learning of Pancasila and Civic Education take place. Regular students read out the results of group discussions to blind children, so that the blind child can write them with Braille.

Regular students in the class VIIB already familiar with the conditions and limitations of blind child. Regular students do not feel disturbed when one of the regular students reads a Pancasila and Civic Education textbook for a blind child. In addition, regular students in the VIIC class can also understand the conditions and limitations of children who are deaf. Regular students can even use sign language because they often communicate with children who are deaf. Attitudes and behavior of regular students in 2 Sewon Junior High School to children with special needs indicates that regular students have tolerance to children with special needs during learning Pancasila and Civic Education take place.

4.2. Discussion

Children with special needs now have the same opportunity to get education services in public schools or regular schools. Various regulations regarding inclusive education provide fresh air for children with special needs to obtain their rights as citizens in the field of education. Minister of National Education Regulation No. 70 Year 2009 on Inclusive Education

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is the Indonesian government's seriousness in providing the opportunity for children with special needs to acquire an education in public schools and mingle with children in general.

The existence of regulations alone is not enough to ensure that children with special needs no longer get discrimination in education. Implementation or implementation of various regulations in the field is the most important thing. Ishartiwi (2010: 4) in her research explained the service principles in inclusive education include: (1) schools with permanent labeled children with special needs, services provided by classroom teachers and special teachers working in teams; (2) schools without labeling children with special needs, services provided by class teachers / subject teachers equipped with special education competencies and working in a permanent team; (3) learning in class is done individually, although there are some children who have the same learning needs; and (4) multimodality-based learning with a multilevel curriculum. Thus the implementation of inclusive education requires management flexibility and team work to achieve student success. In line with this, Sari (2012: 191) states that in the inclusion setting, the teacher is divided into three parts, namely class teacher, subject matter teacher, and special mentor teacher.

Hasyim (2013: 119) in his research then gave suggestions to establish the existence of inclusive schools, things that needed to be done were: (1) to conduct socialization on inclusive education continuously; (2) improve the professionalism of inclusive education actors, Inclusion Managers, Administrative Staff, Special Assistance Teachers, and also Regular Teachers by sending them to attend training or *workshops* on the management of inclusive education; (3) establishing a modification curriculum for inclusive education by incorporating local material to become a modified curriculum reference for inclusive education, it is necessary to involve all components that deal with inclusive education including experts in inclusive education; (4) make the administrative management system inclusion education reliable in all lines, such as financial management, administration and education personnel to implement inclusive education can be run in a professional manner; (5) creating a Memorandum of Understanding (MoU) with professional institutions for the development of inclusive education, such as the implementation of psychological tests, measurement of intelligence, interest in talent and personality for inclusive students.

The Role of Pancasila Education and Citizenship in instilling tolerance towards regular students in inclusive schools can be done with classroom management. In line with this, Hermanto (2010: 80) in his research explained the school's efforts in developing learning models such as: (1) consultant models, namely teachers as freelance consultants, helped design in terms of assessment, material development and curriculum modification; (2) model teaming, namely teachers as concurrent consultants of intensive educators in the classroom help develop learning materials and strategies; (3) co-teaching models, namely special teachers and general teachers working together in various roles in the classroom. The various learning models delivered by Hermanto still have to be adjusted to the needs of each child with special needs because of course their level of specificity or disorder varies from one another.

Learning Pancasila and Civic Education that took place at 2 Sewon Junior High School without the presence of a special mentoring teacher who assisted children with special needs. Therefore, teachers of Pancasila and Civic Education apply peer tutors to help facilitate children with special needs in participating in Pancasila and Civic Education learning. Peer tutors undertaken by 2 Sewon Junior High School is a school effort as an inclusive education provider to realize education that values diversity, and is not discriminatory for all learners who have physical, emotional, mental and social cravings or have potential intelligence and / or talents preferential. Peer tutors for blind children in 2 Sewon Junior High School are regular students by reading Pancasila and Civic Education text books or other learning resources to blind children so that blind students can listen and be able to follow learning Pancasila and Civic Education process. While peer tutors for deaf children were done with sign language during Pancasila and Civic Education learning took place. Peer tutors for children with special needs in 2 Sewon Junior High School Sewon done because children with special needs not on the dam by special teachers. In addition, peer tutors are also done because the students in the class are so hot that the Pancasila and Civic Education teachers can not only focus to pay

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attention to the children with special needs during the learning of Pancasila and Civic Education.

In line with opinion Kustawan (2013: 13) who says that inclusive education is an education that appreciates the difference of learners and provides services to each learner according to his / her needs regardless of physical, mental, intellectual, social, emotional, economic, gender, ethnic, cultural, residence, language and so on. 2 Sewon Junior High School provides educational services for learners without distinguishing physical, mental, and intellectual conditions. Therefore, 2 Sewon Junior High School provides educational services without distinguishing between deaf and blind children with regular students. Both children who deaf, blind children as well as their regular students learn together in the same class to get an education.

Kunch (Smith, 2012: 396) also affirms the basic principle of inclusion is respect for differences in society. Therefore, the development of tolerance to students in the implementation of education in schools is very important, so that pedagogical engineering is required in the process of learning (Endang, 2009: 104). Peer tutors for children with special needs in inclusion schools are a form of pedagogical engineering undertaken by Pancasila and Civic Education teachers. Teachers of Pancasila and Civic Education provide opportunities for blind and deaf children to join together with regular students in group discussions so that regular students can help children who are deaf and deaf.

Regular students at 2 Sewon Junior High School never discriminate between blind children, deaf children and regular students during learning Pancasila and Civic Education. Regular students and also children with special needs can socialize and interact well in the classroom. Attitudes and behavior of regular students to children with special needs is a form of regular student tolerance of children with special needs. This is in accordance with the opinion of Suryana and Rusdiana (2015: 158) which says that tolerance means allowing and accepting differences for a while or for a long time. In addition, the attitudes and behaviors of regular students to children with special needs also in accordance with the opinion Rusyan (2013: 161) said that tolerance comes from the intention and spirit of respect and respect for each other with the belief that all human beings are essentially the same and set a ra. Tolerance means the willingness to provide space and opportunity for the others to run something into beliefs and opinions.

Tolerance is one of the virtues that is possessed by every human being. This is in accordance with the statement Lickona (2003: 13) who said character is a good attitude or behavior possessed by humans. Furthermore, Lickona (2003: 15) explained that good character includes honesty, courage, justice and compassion. It can be said that every human being has a good attitude like honesty, courage, justice and also love. This is in line with the opinion of Lickona, Coles (2003: 19) also explained that good children are children who are obedient and obedient to the law, respect for others, have empathy for their family, community and nation. Therefore Bertens (2013: 174) also expressed his opinion that the primacy of humans is the good that is in human beings.

Can be interpreted that regular students who have a tolerance for children with special needs means that regular students have a sense of love and a sense of fairness to children with special needs. Regular students love children with special needs such as loving other students by helping children with special needs during the learning of Pancasila and Civic Education. In addition, regular students also have a sense of fairness which is shown by providing equal opportunities for children with special needs for group discussions regardless of the conditions and limitations of children with special needs. Without virtue values that shape good character, society cannot develop a world that upholds the dignity and value of every human being (Lickona, 2003: 22). It can be interpreted that in society life requires a good attitude or character from humans so that they can live side by side and respect each other. Lickona (2003: 16-20) explains further that use values such virtues are prudence, justice, courage, self-control, love, positive attitude, hard work, integrity, and gratitude. So, to develop a world that upholds the dignity and value of every human being requires wisdom, justice, courage, love, integrity and humility.

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5. Conclusion

Tolerance at 2 Sewon State Junior High School is seen at the time of learning Pancasila and Civic Education takes place. Regular students help children with special needs without discriminating the physical, mental and intellectual condition of children with special needs. Regular students help children who are deaf with sign language, whereas for blind students regular students read Pancasila and Civic Education textbooks and other learning resources during learning Pancasila and Civic Education takes place. Regular students also do not distinguish the condition of children with special needs during group discussions. Regular students are willing to have a discussion group with special needs children regardless of the physical, mental or intellectual condition of the child with special needs.

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Role Playing For Cooperative Skills

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Abstract: Children spend most of their time play with others. When they play, a lot of their ability will improve, and cooperative skills is one of them. To develop cooperative skills, it need the right methods. In this work, we implement role playing method on 61 children age 5-6 years old to improve their cooperative skills. This the experiment use non equivalent pretest postest control group design which divided into pretest, treatment and the last is postest. Sample taken by using cluster random sampling. We devide the sample in two groups, experimental group and control group. For pretest part, all of children cooperative skills assesed. In treatment phase, role playing given to experimental group (31 student) for a month. On the postest, all of children's cooperaive skills was assesed once again. Observation sheets was used as techinque and instrument of data collection. Multivariate test with level of significance <0.05 was used as data analysis technique of hypotesis test. The results of this work indicate that there are differences in the cooperative skills of children aged 5 to 6 that increase specially in the experimental class (use role playing).

Keywords: Role playing; Cooperative skills; Learning method

1. Introduction

Developing ability of skills influence by many factors, one of it is learning method. Learning method in early school has many type among other is question and answer method, demonstration, field trip, story telling, assignment method, project method and role play. In fact, cooperation ability is important to improving because is used to excercise children in their social life that always coexist with others, the essence of being a social being can not be separated from human life. Therefore, by training children working with it then also can develop basic skills in children's social intelligence. Develop the child in the cooperative skills can be done with certain game form as well as certain game methods, by providing stimulation of the development of children's cooperation skills that will help the child in social activities and get social acceptance attitude when the child can adapt and be have cooperation with his friend. In Kartini kindergarten, cooperative ability of children aged 5-6 years old to lowly. It's because teachers rarely used learning method to increase cooperative skills. Teacher always teach to increase inteligent skills, even thought cooperation skills and social ability is important too.

One of method can used increase social skills is role playing, because in role playing chidren learn about rules and what can to do and not (Durand & Schank, 2015:340). when children form a team and play a scenario. The interaction of the child continuously will nurture the child's closeness or intimacy with other children, so the ability of the child's cooperation will be formed (Lindsey, et al (2013; Hughes, 2010: 106). When playing the role of the child process their good experience, and then can effect to developing a social and emotion of children (Davis, 2017:8). This research , we implement role playing method on children age 5-6 years old to improve their cooperative skills in Kartini's Kindergarten.

1.1. The Structure

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- a. Teacher rarely used method who can be increase social ability specialy in cooperative skills. So, cooperative skills children become low.
- b. This research important for increase cooperative skills children age 5 to 6 years old with role playing method. Interaction of the child continuously will nurture the child's closeness or intimacy with other children, so the ability of the child's cooperation will be formed with role playing method.
- c. Teacher don't know how to use corectly method to increase cooperative skills, teacher less attention for social skills, they always care about intelligent skills. Where social skills is important too, specially cooperative skills for developing children in age 5 to 6 years old.
- d. Using the right method is one of the way to increase cooperative skills. That method is role playing.
- e. This research was conducted in Kartini Kindergarten Banyuwangi Regency with children subject 5-6 years old. This research only focus to know about the effect of role playing on cooperative skills of children age 5 to 6.

1.1.1. Reference citations

Playing is a fundamental for social skills [1] (Bailey, 2010). The stage of playing the child based on the stages of playing Piaget mentions that there are three stages, namely 1) Functional / Play Sensorimotor (Functional / sensorimotor play), 2) play symbolic / play drama (Symbolic / dramatic play), 3) play with rules rules) [2] (Dietze, 2006: 130). Any steps to playing social children.

- a) Unocupied Behavior : Looking around at whatever occurs, but engaging in no activity.
- b) Onlooker behavior : Watching others play.
- c) Solitar independent play : engaging actively with toys that are different from those being used by other children.
- d) Parallel Play : playing next to, but not in interacion with each other, often using the same type of materials, for example, blocks or dollss.
- e) Associative play : playing with other children, sharing toys, and interacting, butt with no overall organization of the group to achieve a commn goal.
- f) Cooperative play : playin as part of a group that has a common goal such as building a building, creating a make believe sccene such as "house" with assigned roles, or playing sports [3] (Levine dan Munsch, 2014:412).

Playing a very close role with the child, Smilansky adds Piaget's stage of play, explaining that children who are 4 years old and school age participate in role-playing or so-called constructive stages of play. Play the role of dominating the game, and participants use the property equipment, creativity, and imagination, as well as the social interaction necessary to perform this stage of the game. [2] (Dietze 2006: 130). By playing the role of children can learn various things that exist around the child's environment. Piaget, Vygotsky, and Bruner indicate that children will develop representative abilities when playing [2] (Dietze, 2006: 118), [4] Hurlock (1978: 329) role play is an active form of play in which children, through clear behavior and language, relate to matter or situations as if they have other attributes than they really are. Role play can be used as one of the learning methods to teach children to patiently wait their turn, get their turn and share [5] (Bilmes, 2012: 15). Pretend play is a challenge for the players because there are a few strict rules to obey; it is open to imagination, new moves and details. The players may want to direct and control the ongoing play but at the same time they have to do so in cooperation with the co-players (other players) [6] (Tykylainen & Laakso : 2010)

[7] Hughes (2010: 106) says that role-playing is an action of the mind and not just a behavior when the intention to play the role openly. Playing a role can be a solitary activity, when a child shares his personal fantasy world with a doll, or other miniature or imaginary like his friend. [8] Lee (2006: 147) describe role playing is An aspect of simulation. A whole sitated in the classroom and the participants adopt role which belong to it. Children in general like any sort of play acting, particularly if it means dressing up as the characters of a story, but they also like dramatization of what they take to be 'real life', such as a doctors and nurses, allthough what they say may not much resemble what is said in such situation adults.

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[9] David (Suyanto, 2005: 154) classifies the four basic elements of cooperation, namely: the mutual interdependence of the child in doing business together, the direct interaction between children in one group, each child has a responsibility to be able to master the taught material, the appropriate use of interpersonal and small group skills, which every child has. Plus cooperation there is a communication that exists between children [10] (Jurowsky & Hanze, 2015: 357). [11] (Selmi et al, 2015: 261) describes cooperative skills in children can observed with show among others, 1) how children choose playmates, 2) how they join, share and collaborate collectively, 3) how they enter or leave the group, 4) how the child interacts with the members in his group. The child who engaged and responds to peers with positive feelings, who is interest to them and whom they highly regard, who can take the lead as well as follow, and who is able to susain the give and take of peer interaction [12] (Sroufe, Cooper & DeHart, 1996).

Cooperation allows collaboration in brainstorming or ideas [13] (Lazlo, 2013: 99). [14] Beaty (2013: 184) argues that cooperation includes various prosocial actions including taking turns, using toys, equipment or activities, fulfilling requests, coordinating actions to achieve goals, accepting other children's ideas, and negotiating in play. The previous explanatory text, [15] Pica (2011: 60) explains that when children provide jobs in need, children know that he contributes to the success of his group's efforts. stages of cooperation of children at the age of six years is that children can work together in a group of friends so they no longer depend on their parents in their activities, children have started to be aware of the interests of others [16] (Ahmadi & Sholeh (2005: 111). In other words, the characteristics of six-year-olds in working together is the ability achieved by children so that children also begin to understand the interests of others.

At preschool age, the interaction with friends will become more complex, more effective, and subjectively more prominent. The inclusion of children to school makes children spend more time with friends. At this age, the child begins to adapt himself (egocentrically) to a cooperative (co-operative) or sideocentric attitude. Sociocentric is willing to pay attention to the needs of others. Cooperation can increase knowledge, performance, and understanding of children in various tasks and contexts [17] (Geetha, 2012: 161). Further explained by [18] (Johnson & Johnson (2012) which explains that group-based cooperation there is mutual motivation among friends, support, assistance, for mutual success, such as mutual responsibility to fight together. [19] (Molenda & Bhavnagri (2009) one of the goals of international education is to develop individuals who are independent and able to cooperate. So by developing the ability of children's cooperation it will be ready in the face of global competition and realize the goals of international education. Cooperation also enhances collaborative sharing efforts with others [20] (Hart & Smith, (2011: 126).

In other view, [12] (Sroufe, Cooper & DeHart (1996: 380) says that with children working together, children learn about justice, reciprocity, learn about interpersonal aggression, learn about self-concept and also future agreement with others self concept and future dealings with others). [21] (Benson & Haith (2010: 127) explains that in cooperation with each other to make children get friendship also makes children more receptive in managing emotions. [22] (Duoquel et al (2016: 115) states that the purpose of cooperation is to achieve common goals that are beneficial to themselves and beneficial to all members of other groups, as well as the ability of cooperation to involve the interaction and knowledge skills of children acquired through their social development abilities. This is in line with the theory of Vygotsky constructivism which states that social interaction and one of which is there is the ability of cooperation is an important thing for early childhood in developing the ability intelegensinya. According to [23] (Tempelaar et al. (2013: 61) in the journal springer states that the goals of social learning can be directed to self-interest towards others, or the interests of the group as a whole.

2. Related Works/Literature Review

The purpose of the ability of cooperation is also expressed by [24] (Susanto (2015: 185) who said that the purpose of the ability of cooperation include: 1) foster self-confidence of children in groups play together with peers and in social environment, 2) can easily adjust with the environment both

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family, social and friends. 3) children can learn to understand values, give and receive from an early age as well as children learn to appreciate the giving of others even if children do not like it. David (Suyanto, 2005: 154) classifies four basic elements of cooperation, namely: the existence of mutual privacy that is mutually beneficial for children in doing business together, there is a direct relationship between children in one group, each child has responsibility to be able to master the material used, use interpersonal and small group skills appropriately, which is owned by each child.

Cooperation requires individuals to encourage their own interests or to equate them with others [25](Tomasello, 2013: 231). Added by [26]Donia, et al. (2018: 87) describes well for the job in work arrangements, timing and how to work together appropriately. The goal is a child whose cooperative attitude is good then the children have low aggressivity [27](Wilkens, 2014: 86). That is, by learning to work together then develop cooperation and help children not to behave aggression and association become more familiar with others. Characteristics of cooperation to be used for the instrument in this study are as follows:

- 1) The child has the ability to complete tasks assigned in groups
- 2) Interdependence in doing tasks together.
- 3) Can be actively involved in group games.
- 4) Willing to share with his friends.
- 5) Helping friends who need help
- 6) Mutual respect
- 7) The existence of interaction
- 8) Respond well to anyone offering help.

Doing a job with mutual cooperation will give good results when compared to working alone [28](Eliasa, 2014: 196). Cooperation involves collaboration in exchanging opinions and ideas (Lazlo, 2013: 99). By doing the cooperation then the child will have to positive friendship so that children can socialize in the group well. In cooperation the children will have a sense of happiness gained at the time of joint activities or cooperation.

[29]Lindsey (2013: 86) explains that role playing is a symbolic behavior that one thing is to play with fun and as if it is another. Followed by [7]Hughes (2010: 106) says that role-playing is an action of the mind and not just a behavior when the intention to play the role openly. Playing a role can be a solitary activity, when a child shares his personal fantasy world with a doll, or other miniature or imaginary like his friend. Role play can significantly contribute to cognitive development, physical, emotional and social development [30](Lillard, 2012: 2). Role playing methods aim to enable the child to interact with others, focusing on developments such as cognitive development, physical development and emotional development [31](Sheridan & Samuelsson, 2013: 218). Playing a role also enables children to learn to balance between cooperation and competition at the same time, when children play the role of children not only develop their own goals but also include self-regulation so that goals together with the group are also achieved [11](Selmi et al, 2015 : 261). Role playing also aims to introduce the child on a particular theme, so that the child's understanding to be better, such as introducing a particular culture in children [32](Nielsen, 2011: 170-181). Introduce the culture to children is important because the culture in Indonesia is very diverse. So with role play can be applied to introduce culture in children.

[29]Lindsey, et al (2013) also said that in role playing methods can also maintain social relationships with peers. Agreeing from previous statements, [3]Levine and Munsch (2014: 408) explain that role play can include children's imagination, as well as social skills by working together and interacting with peers. So it can be concluded that role play can develop the ability of cooperation with peers because there is interaction in it, also the child's imagination to participate when playing the role.

In other research, [33]Borya (2013) used role-playing methods with restaurant settings to examine the involvement of children, the significance in the scenario, can take the message implicit in the existing storyline. the results obtained is the role play method can be used as one of the learning method to develop child activeness, and the ability to listen. [29]Lindsey et al (2013) took the title of role play for the affective social abilities of children by obtaining the result that by playing mock role

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children can hone the ability to regulate emotions and regulate the emotions that exist in the child. In this work, role playing used for cooperative skills for children age 5 to 6. which distinguishes from previous research is the role play that is used tailored to the theme being studied by the child, so that the goals on aspects of child development can also be realized in addition to the skills of cooperation itself

Role playing is a symbolic play performed using actual tools or using artificial tools with the use of imagination in children and involves the ability of good cooperation between children who are in the role play group, then the ability of children's cooperation can develop because of the playing a child robber there are elements of cooperation, such as interaction, communication, and form a positive dependence relationship. where they are part of the development of cooperative skills. children are taught to be together in the game. Thus, the flow of role playing goes accordingly, then the child will begin to get used to doing things together without alienating friends, saying that does not hurt like making fun, and the child will start to know each other because of the communication that is intertwined in it. This is what makes the child become more familiar and make the ability of cooperation to grow. The same thing is evidenced by the results of research conducted by [34] Siska (2011) who examines the method of role play in improving social skills of early childhood. The results obtained are children who initially hesitate when playing the role and interact has become no doubt again to play its role, then children participate in group activities. Role playing can to improving interpersonal ability, [35]Saleh (2015) in his study found that, interpersonal ability in children age 5 to 6 can be improved by role playing. But, in this research we only investigation about role playing to increase cooperative skills of children age 5 to 6.

3. Material & Methodology

3.1. Data

Population in this study are 79 children at Kartini’s Kindergarten on Banyuwangi Regency on group B. This study used 61 children in group B as sample. Simple random sampling with class lottery technique were used to determine samples, 61 sample are 31 in experiment group and 30 sample in control group . Gregory formula was used in validity test and Cronbach's alpha was used in reliability test. For reliability test used SPSS 16.0 for windows to help calculation reliability Cronbach’s alpha.

Gregory formula was used below this :

Table 1 . Validity of content of Gregory’s For Expert Judgement on cooperative skills

		Expert I	
		Weak Relevance (1-2)	Strong Relevance (3-4)
Expert II	Weak Relevance (1-2)	A	B
	Strong Relevance (3-4)	C	D

$$V_i = \frac{A+B+C+D}{D}$$

Normality test in this research was conducted by using Kolmogorov Smirnov test on SPSS 16 for windows program. The hypothesis proposed is as follows:

H0: initial and final distributed data are normal

Ha: initial and final data are not normally distributed

Testing normality data using significance level α 0.05 or 95% confidence level. Criteria for decision of normality test are: (1) if probability greater than 0.05 then H0 is accepted so that the data is declared normal distribution, (2) if the probability is smaller than 0.05 then Ha is rejected so that data is not normally distributed.

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3.2. Method

The type of this research is quasi experiment with pretest-posttest non-equivalent control group design. This research conducted at Kartini's Kindergarten on Banyuwangi Regency in the academic year 2017/2018. The time of research conducted at the beginning of the even semester of learning approximately one month is around March-April 2018. Includes planning activities research and data retrieval. This research has two variable, one for independent variable is role playing, and dependent variabel is cooperative skills. instruments in this study include four aspects of cooperation that is positive dependence, interaction and communication. Simple random sampling with class lottery technique were used to determine samples, 61 sample are 31 in experiment group and 30 sample in control group .

Observation sheets was used as technique and instrument of data collection. Normality and homogeneity test used Kolmogorov Smirnov, for homogeneity used Levene test. Multivariate test with level of significance (α) < 0,05 was used as data analysis technique of hypothesis test. Normality, homogeneity and multivariate test used SPSS 16.0 for windows to help calculation data. This study did two things, namely pretest and posttest. on the pretest of all groups, both the control group and the experimental group were tested using an observation sheet to determine the initial ability before treatment was given. posttest was done when the treatment was done, to find out the difference in the ability of collaboration in children after being given the role playing treatment in the experimental group.

4. Results and Discussion

4.1. Result

The results of this study indicate that there are differences in the skills of cooperation of children aged 5 to 6 that increase specially in the experimental class. This is evidenced by the sig value. (α) < 0.05 which means there is a significant difference between the experimental class and the control class before and after being treated.

Role play is done together and sequentially in accordance with the plot that is played, so it needs a good cooperation so that the game can run according to the scenario.



Figure 1. Activity Role play in experiment class

Learning by playing this role of teachers spur the development of children by providing stimulation of cooperation in children when playing a story, then with the imagination and interest of children it will spur the child to work together with his friends to play a good role, and fun, so the scenario has been created and agreed together running smoothly. Differences in the ability of children's cooperation in the experimental class and control class can not be separated from the learning process that is passed by the child.

In the role playing process, the children are invited to develop their cooperation skills by doing activities together, running scenarios that must be done together so that the agreed scenario runs

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smoothly, In the game, children play together, help each other friend who find it difficult to use costumes, then communication between players, and one child with other children alternating and waiting their turn when playing role, lined up neatly while doing the game while queuing, holding each other's shoulders and also clapping together happily when the game finished, so after the child is invited to learn through the role play method then the ability of cooperation will emerge by itself. Unlike the role playing method. Conventional learning more often teaches or performs activities individually, such as coloring, arithmetic, build puzzle itself and so forth. Thus, interaction, communication, positive dependence that becomes elements of cooperation in children becomes less emerging, because the child is more focused on himself.



Figure 2. Class control activity

Therefore, based on the above description, it can be concluded that there is influence of role playing method which is seen from the difference of the ability of the cooperation of the experimental class children with the control class children in Kartini Kindergarten, Glenmore District, Banyuwangi District. So the role playing method can be used as one of the learning method that can improve the cooperation ability of children aged 5-6 years.

4.2. Statement of results

Before treatment, data pretest show that cooperative skills in class experiment and class control is low, after treatment in class of experiment average of score . following details of pretest data in bellow.

Table 4. Data pretest cooperative skills in class control and experiment

No	Describe	Control Group		Experiment Group	
		Pretest	Posttest	Pretest	Posttest
1.	Average	14,13	14,23	17,22	29,84
2.	Std	2,20	2,28	2,55	3,30
3.	Highest Score	18	19	24	36
4.	Low Score	10	10	13	22

Normality test in this research was conducted by Kolmogorov Smirnov test on SPSS 16 for windows program results can be seen in down bellow.

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Table 2. Normality test kolmogorov smirnov

Cooperative	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
preEks	.139	30	.145	.937	30	.078
posEksp	.110	30	.200*	.969	30	.504
preK	.143	30	.123	.957	30	.261
posKon	.131	30	.197	.965	30	.404

a. Lilliefors Significance Correction

Homogeneity test conducted to determine whether the study sample came from a homogeneous population or not. Evidenced by using Levene Test Test. Through the program SPSS 16.0 for windows. The criteria of decision making on the homogeneity test of variance are (1) if the significance (α) value is greater than 0.05 then the data comes from the population having homogeneous variation, and (2) if the significance (α) value is less than 0.05 then the data comes from the population having heterogeneous variations.

Table 3. Test of homogeneity of variances

Levene Statistic	df1	df2	Sig.
2.291	1	59	.135

It was concluded that the data of cooperation skills have Sig. > α (0,135 > 0,05) which means variant matrix of covariance variable of cooperative ability is homogeneous.

Multivariate testing techniques (T2 Hotelling) is used to measure the existence of differences in independent variables on several dependent variables simultaneously or simultaneously. Hypotesis testing criterion is H_0 rejected if the resulting (probability) significance is smaller (<) than 0.05 using SPSS 16.0 for windows help. The multivariate test results can be seen in the table below

Tabel 4. Multivariate test

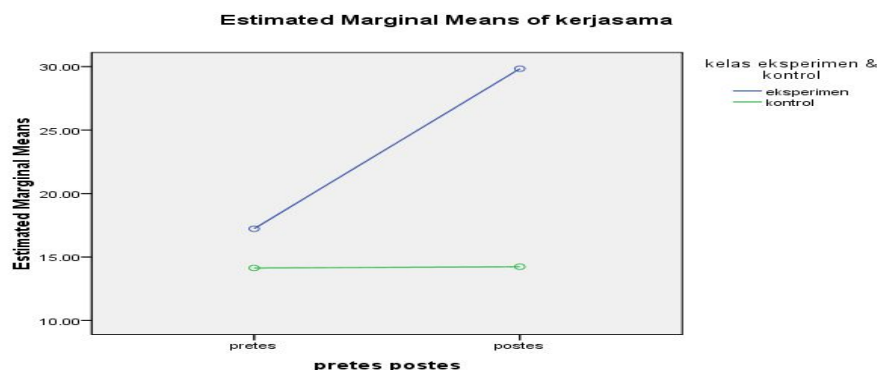
Multivariate Tests^b

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	6.686E3 ^a	2.000	117.000	.000
	Wilks' Lambda	.009	6.686E3 ^a	2.000	117.000	.000
	Hotelling's Trace	114.288	6.686E3 ^a	2.000	117.000	.000
	Roy's Largest Root	114.288	6.686E3 ^a	2.000	117.000	.000
Prepos	Pillai's Trace	.701	1.369E2 ^a	2.000	117.000	.000
	Wilks' Lambda	.299	1.369E2 ^a	2.000	117.000	.000
	Hotelling's Trace	2.341	1.369E2 ^a	2.000	117.000	.000
	Roy's Largest Root	2.341	1.369E2 ^a	2.000	117.000	.000
Kelas	Pillai's Trace	.801	2.362E2 ^a	2.000	117.000	.000
	Wilks' Lambda	.199	2.362E2 ^a	2.000	117.000	.000
	Hotelling's Trace	4.037	2.362E2 ^a	2.000	117.000	.000

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	Roy's Largest Root	4.037	2.362E2 ^a	2.000	117.000	.000
prepos * kelas	Pillai's Trace	.694	1.326E2 ^a	2.000	117.000	.000
	Wilks' Lambda	.306	1.326E2 ^a	2.000	117.000	.000
	Hotelling's Trace	2.266	1.326E2 ^a	2.000	117.000	.000
	Roy's Largest Root	2.266	1.326E2 ^a	2.000	117.000	.000

Graphic 1. Differences of result cooperative ability between experiment class and control class.



4.3. Explanatory text

Based table 1. It can be concluded that the average pretest score in the experimental group is 17.22 while the posttest increases to 29.84. In the control group, the mean pretest score was 14.13 and in posttest the average score only slightly increased to 14.23. The highest score obtained by the child in the experimental class at the time of pretest is 24 while the lowest score is 13. The control class, the highest score on the pretest is 18 and the lowest is at number 10. Then, after the highest posttest the experiment class is 36 and the lowest score is 22. While the highest score control class obtained by 19 and at the lowest score did not increase or fixed by 10.

Normality test show that the value of sig. test of pretest normality of cooperative ability in experimental group showed significance value in kolmogorov smirnov table showed Sig > α (0,145 > 0,05) and posttest value (0,200 > 0,05), mean data in normal distributed experiment group, also group control of pretest data on kolmogorov smirnov table shows Sig value. > α (0.123 > 0.05) and the posttest data has Sig. > α (0.197 > 0.05), which means that the data in the pretest control group of cooperative ability are also normally distributed.

Based on exposure of significance value of test of normality of ability of cooperation both in experiment and control class at the time of pretes and postes is normal distributed. So the normality in the experimental class and the control class meets the normality requirement which says that, the data is said to be normal if the value of Sig > 0.05.

Based table of multivariate shows the existence of three columns, namely in multivariate test at pretest postes, difference of experiment class and control class significance, then on pretest post test result with experiment class and control class. The multivariate test used as the reference is the significance value of Hotelling's Trace. The value of significance shows 0.000 in the pretest postes results that this means the value of Sig α < 0,05 so it can be concluded that in the pretest and posttest there are significant differences and influence.

The second column is the experimental class with the control class showing the significance of Hotelling's Trace value is Sig < α (0,000 < 0.05) which means there is a significant difference between the experimental classes given the role playing treatment with the non-treated control class. This has proven that role playing method can affect child's cooperative ability as evidenced by the value of multivariate test result as above.

The third column on the test of pretest postes significance value with the experimental class and control class. The result shows that the Sig 0,000 < 0,05 means that there is significant influence

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on the ability of children's cooperation on pretest and postes and there is a significant difference between the experimental class given the role playing treatment and the non-treated control class. Graphic discribe that experiment class have increase values than class control.

Based on the three data test results with significant values obtained all showed the value of Sig $< \alpha$ dapa concluded that there is influence play role on the ability of cooperation of children aged 5-6 years in Kartini Kindergarten Banyuwangi Regency.

4.4. Discussion

This work research the effect of role playing method to cooperative ability children age 5 to 6 with three aspect of cooperation, positive dependence, interaction, and communication. the ability of cooperation can be developed through appropriate methods. one of them is the role play method, it is proven that by playing the role can improve the ability of children cooperation. but role playing can not be done continuously for learning, because it will cause boredom in children. This role playing is well done when the theme is used in relation to the child's social environment, as well as to portray the characters around the child.

Through role playing, interactions with other friends become well-established, communication with each other become intime and so on. This is what makes role play can be done to improve the ability of children's cooperation. improving the ability of children's cooperation through role play has been proven through the data analysis that states that there is a significant influence on the ability of cooperation through role playing methods

5. Conclusion

There is a significant role playing effect on the improvement of cooperative skills of children aged 5-6 years in Kartini Kindergarten District Glenmore Banyuwangi District. It is shown from Sig $< \alpha$ (0,000 $<$ 0,05) that means role playing method influence to child's cooperation ability before and after given treatment to experiment group.

The results of this study may contain the development of broader ideas, if examined also about the implications. On the basis of the conclusions that have been taken, it is argued that role play affects the ability of cooperation of children aged 5-6 years. Role play can be an appropriate method to stimulate aspects of child development as there are values that can be developed, such as interpesonal values, personal values and educational value. Through role play, the child's learning process can be fun and has important value as it can add new experiences, develop children's imagination, develop social skills, and develop emotional aspects of the child.

Other researchers are expected to utilize this research as the optimization of efforts to use role playing, so that the ability of cooperation and responsibility of children can be more optimal.

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DEVELOPMENT OF ACCOUNTING MODULE BASED ON SAINTIFIC APPROACH AS SUPPORT IMPLEMENTATION OF CURRICULUM 2013

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Abstract: This study aims to develop a scientifically based module approach product to support the implementation of the 2013 curriculum. Based on previous research and observation results show that there are many obstacles and difficulties in the application of scientific approach. Hopefully developed modules can help solve the problem. Data analysis in this research use descriptive statistics analysis, and inferential statistic. Validator products in this research are lecturers of material experts, media experts and teachers as practitioners. The sample of research was 81 students from 3 SMAN in Sleman regency. Results of product implementation showed that can support the application of scientific approach with a percentage of 81.2%, can provide learning benefits of 88%, and student response of 83.86%. The results of product assessment by experts as a whole obtained a percentage of 80.64% with good category. The results of the application of modules with scientific approach proved to improve students' cognitive, affective and psychomotor abilities well.

Keywords: scientific approach, curriculum 2013, module development, accounting module

1. Introduction

Regulation of Ministry of Education and Culture (Permendikbud) No. 103 Year 2014 on Learning in Primary and Secondary Education has signaled the need for a learning process that is guided by the principles of a scientific approach. Scientific approach is a set of techniques to investigate phenomenon, acquire new knowledge, or revise and integrate prior knowledge. To consider scientific, methods of inquiry are generally based on observation results/ experiences or measurable evidence subject according to certain principles of reasoning. (Saptono, 2016). Through the application of learning with a scientific approach to the Curriculum 2013 enables students to acquire important values in learning (Sani, 2017). The application of a scientific approach in the learning process is often referred to as its unique characteristics and strengths in the Curriculum 2013.

Sumayasa, Marhaeni, & Dantes (2015) stated that the positive impact that students can get in the teaching and learning process that implements the scientific approach is the creation of a learning system that can bring high fun and creativity. Janbuala, et al (2013) states that the scientific approach can increase students' observation ability of 95.45%. The results of his research also showed that 68.69% of respondents considered learning to be more contextual. Fauziah's research, Abdullah & Hakim (2013) shows that learning based on a scientific approach manages to motivate and instill an internal attitude in students. The stages of the scientific approach can improve students' ability to observe, question, reason, try and communicate their findings, so that they have a positive impact on their soft skills. Scientific approach can also develop skills such as critical thinking skills, communication skills, cooperative skills and characteristic inquiry and behavior because the provided learning experience meets educational goals and is beneficial for problem solving and real life (Machin, 2014).

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The implementation of Curriculum 2013 is properly believed to overcome the problems of human resources in Indonesia. However, there were difficulties in the application of the curriculum due to the limited knowledge and insight of teachers related to the concept of learning and defined assessment (Sani, 2017). As revealed by Rita, Amrazi, & Rustiyarso (2016) that teachers were still experiencing difficulties in the application of scientific approach of Curriculum 2013. It happened because the teachers were still less understand about the scientific approach and did not master the steps of implementation aspects of the scientific approach. Aryani's (2014) also shows that teachers experience obstacles to the application of a scientific approach, such as making RPP, difficulty in choosing the media, the difficulty of implementing learning by scientific measures, and assuming complex, authentic judgments.

The results of observations of researchers in some schools that was designated as a pilot application of Curriculum 2013 showed that the principle of student-centered learning had not been implemented maximally and the teacher still overrode the scientific step in Curriculum 2013. The teacher said that there were some obstacles in the application of scientific approach in Curriculum 2013. The teaching materials used today do not meet accounting learning requirements that are in line with the curriculum 2013. This is because books are less contextual, and lack of training. As the research results of Paut (2016) which showed that in applying the scientific approach, teachers experienced difficulties, namely (1) the teachers experienced some difficulties when planning the learning because the materials in Curriculum 2013 had a very wide scope, (2) the teachers needed more time in conveying learning materials for the implementation stage, (3) in assessment stage, the teachers needed more time in the assessment, because the assessment involved three aspects, namely: attitude, knowledge and skill aspects. Bintari, Sudiana & Putrayasa (2014) also concluded some obstacles faced by the teachers when applying learning based on scientific approach according to Curriculum 2013 such as a mismatch between time and learning materials. Learning materials were very complex yet, the time available was very limited. Another obstacle was that the examples presented in the student handbook were not contextual, making it difficult for students to absorb the learning materials.

Based on previous research results supported by preliminary observations, there are still many problems and obstacles in scientific applications in Curriculum 2013. To improve students' absorptive capacity and assist in the adoption of a scientific approach to the Curriculum 2013, it is necessary to empower effective media and teaching materials as a source of supportive learning. Module based on scientific approach is considered very appropriate to be developed, considering the same characteristics between scientific approaches and student-oriented modules. Additionally, a strong reason for choosing the development of Accounting modules based on a scientific approach is to look at some of the benefits of learning with a module system, as stated Setiyadi, Ismail, & Gani, (2017) that 1) focuses on the capabilities of individual learners, because essentially they have the ability to work alone and more responsible for its actions, 2) control of learning outcomes through the use of competency standards in each module that must be achieved by learners, 3) the relevance of the curriculum is shown by the purpose and how to achieve it, so that learners can know the relationship between learning and the results he will get it. Fitri, Kurniawan, & Ngazizah (2013) also stated that the use of module in learning could improve students' understanding with 84% of students' mastery percentage. In addition, the use of modules could optimize minds-on of the students. The mean minds-on of the student was 43.52 with the category of "good". Learning using modules is more effective in understanding students' concepts and learning interests (Lasmiyati, & Harta, 2014).

This study aimed to 1) develop a product in the form of scientific approach-based accounting module that will be validated by accounting experts, i.e lecturers and teachers. 2) know students' response after the application of module which have been developed. 3) know the implementation of

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the scientific approach when using the developed module. 4) know the results of the implementation which included students' cognitive, affective, and psychomotor assessment.

2. Literature Review

2.2. Learning Module System

Learning module is a self-contained, formally structured learning experience with a coherent and explicit set of learning outcomes and assessment criteria (Rufii, 2015). The Modules with Scientific approach-based will be designed differently from existing teaching materials. The modules will be designed according to the step in the scientific approach and presented contextually and interactively, so that students can learn independently.

The main purpose of the module system is to improve the efficiency and effectiveness of learning in schools, both in terms of time, funds, facilities, and personnel to achieve goals optimally (Mulyasa, 2002). This is supported by Naval (2014) which states that one recommendation states that provide supplementary materials (modular form) to enhance the competencies of those in schools with more than one shift as an enabling mechanism to extend time. Mayer (1978) mentioned there are 8 components that must exist in the module 1) a statement of purpose and aim. 2) a check list of desirable pre requisite skills. 3) a list of instructional objectives expressed in performance terms. 4) a diagnostic pre-test. 5) a list of equipment and other resources with notes on where these can be obtained. 6) a carefully sequenced set of instructional materials – this may take any number of formats but leads to practical activity, not just passive watching, reading or listening. 7) an evaluative post – test, and 8) resources for evaluating the effectiveness of the module.

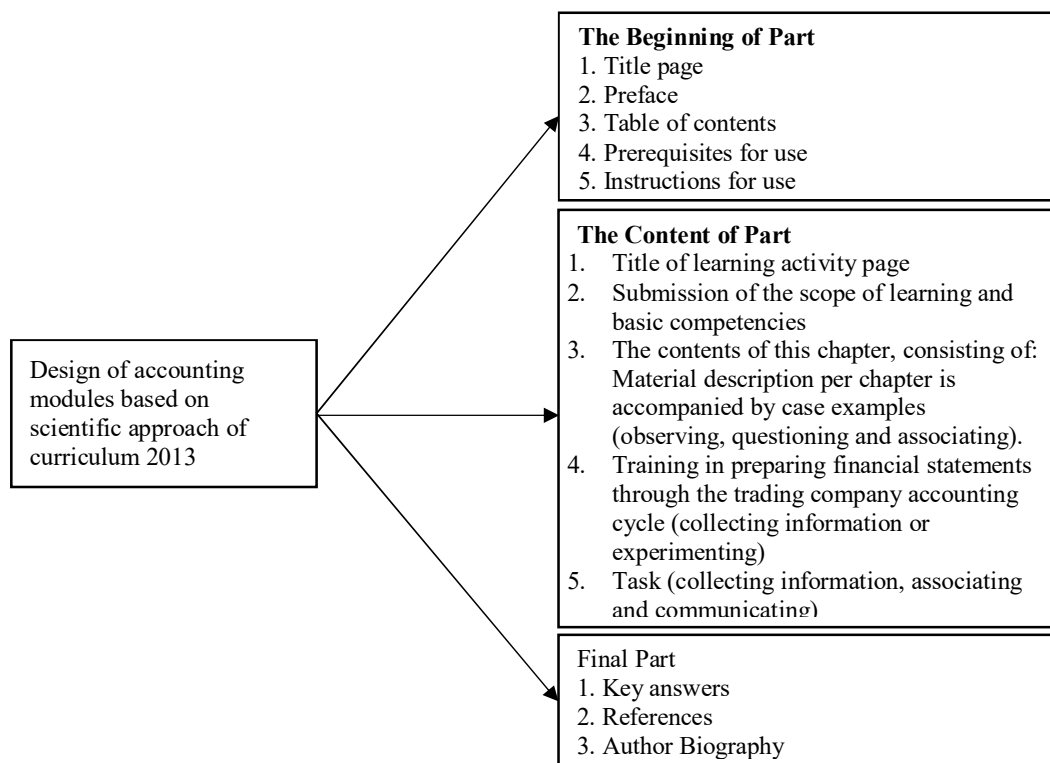


Figure 1. Design of accounting module with the scientific approach based

2.3. Scientific Approach

Learning to use a scientific approach is a learning that adopts the steps of scientists in building knowledge through scientific methods with student-centered learning patterns. The scientific teaching approach is part of a pedagogical approach to the implementation of classroom learning that

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underlies the application of the scientific method (Musfiqon & Nurdyansyah, 2015: 50). The term scientific approach in the implementation of the Curriculum 2013 becomes an interesting discussion especially among educators, because in the learning process not only emphasizes the formation of student competence, but also emphasizes the formation of learner characters that will be a combination of educators. Knowledge, skills and attitudes that can be shown learners as a form of conceptual understanding that he studied contextually (Mulyasa, 2013). Scientific approaches can develop skills such as critical thinking skills, communication skills, research skills and collaboration and character, as the learning experience provided meets educational goals and is useful for problem solving and real life. This means that the scientific approach is a set of techniques for investigating phenomenon, acquiring new knowledge, and correcting and integrating prior knowledge (Zaim, 2017). The role of the teacher as a facilitator must be able to package learning activities to be effective, efficient, scientific and fun. Learning activities are expected to equip students to have readiness to face the challenges of life in society in solving problems quickly and accurately (Kawiyah, 2015).

The main steps of the scientific method are: (1) compile questions into a series of hypotheses or predictions, (2) experimental designs, (3) collect and process data, (4) evaluate results, (5) plan the next steps of investigation (Karsai, & Kamps, 2010). Majid (2014) reveals that a scientific approach to learning in all subjects includes collecting information through observation, questioning, experimenting, then processing data or information, presenting data or information, then analyzing, reasoning, then concluding and making. Wasik (2013) states that the scientific method includes 1) observing, 2) asking questions, 3) generating hypotheses and predictions, 4) Summarizing or analyzing data to draw conclusions, 6) communicating discovery and process to others: verbally and/or in writing, 7) identifying new questions. While Janbuala et al (2013) mentions that the scientific process is 1) Observing 2) Classifying 3) Measuring 4) Communicating 5) Summing up 6) Connecting space and space time and 7) counting. The definition of a scientific approach in this study it refers to the steps established by Permendikbud Number 81a in 2013, as revealed by Agusditya, Asri, & Suara (2017) that curriculum 2013 is a curriculum that emphasizes the process of how students observing, questioning, experimenting, associating and communicating about something they gained in learning.

1. Observation

Observation activities emphasize the meaningfulness of the learning process. Observing were more prioritize the process of meaningfulness learning (meaningfully learning). This method has made students happy and challenged, and easy to implement (Arlianty, Febriana, & Diniaty, 2017). This is an opportunity for children to observe the phenomenon (Wasik, 2013). Observing activity in this research is student activity in observing transaction that happened at accounting of trading company accompanied by evidence of transaction. Observation methods are very useful for fulfilling students' curiosity, so that the learning process has a high meaningfulness (Majid, 2014)

2. Questioning

Activity of the questioning is the next stage after the students do the observation. According to Machin (2014) questioning activities can develop the curiosity of learners. The more trained in the question then the curiosity can be developed. These questions form the basis for searching for more and more diverse information from teacher-specified sources to learners, from single sources to diverse sources. Wasik (2013) said that the question should come from the children's interests and what they previously observed. Teachers can help students generate testable questions and refine their questions so all children understand. Arlianty, Febriana, & Diniaty (2017) states when the teacher answered student questions, when it also served to encourage their students to be good listeners and learners.

3. Experimenting

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Attempts to answer questions raised by students, often have to be done by collecting information, investigations or experiments. This aims to make students better understand the material provided. Majid (2014) states that the application of experimental methods or efforts aimed at developing various aspects of learning goals, namely attitude, skills, and knowledge. Wasik (2013) also states that experimentation or testing occurs when children engage in activities that help them answer their questions.

4. Associating

The ability to process information through reasoning and rational thinking is an important competency capability students must possess (Sani, 2017). Associating is the process of collecting information that has been collected both from the results of experimental activities and the results of observing the activities and activities of information gathering (Machin, 2014). Associating is the process of analyzing information to find the relationship between one information with other information and to find patterns of information linkage so that one can make inferences from the pattern found (Zaim, 2017).

Associating is a process in which new knowledge is processed in the mind. This cognitive skill is closely related to the speed to understand and analyze the material presented (Abadi, Pujiastuti, & Assat, 2017). Majid (2014) asserts that association theory is very effective as a foundation for instilling scientific attitudes and motivation in students. Transaction calculations, credit debit explanations, transaction analysis tasks and logic-logic in the preparation of financial statements, are presented in modules to train students to think rationally.

5. Communicating

Communicating is important for children to have the opportunity to share their findings with others (Wasik, 2013). Learning practices with scientific endorsement are expected by teachers to provide opportunities for learners to communicate what they have learned through the previous four scientific steps. Communicating is the ability to infer facts that have been observed and experimented (Zaim, 2017). Communication activities can be done through writing or telling what is found in information search activities, connecting and finding patterns. The outcome is broken in the classroom and assessed by the teacher as a result of the learning of learners or groups of learners (Machin, 2014).

3. Material & Methodology

3.1. Data

The research population was all students of SMAN (Senior High School) in Sleman Regency who took Economics subject as their specialization. The research location was in SMAN 1 Godean, SMAN 1 Kalasan, and SMAN 1 Seyegan. The determination of the school sample was based on school rank: high, medium and low rank, according to the National Examination Results on Economics subject in 2017. The sample of this research was 81 students who took economics specialization in XII grade of Social Science Department, which consisted of 21 students in SMAN 1 Godean, 29 students at SMAN 1 Kalasan and 31 students at SMAN 1 Seyegan. This research used quota technique for its sampling.

Data collection method for this study used: 1) observation sheet to observe the implementation of scientific approach and an attitude assessment; 2) validation sheet for product assessment and to obtain suggestions and input from material experts, media experts, and teachers; 3) questionnaire to obtain teacher's opinion information and students' responses after implementing of the accounting modules; and 4) test questions to know the information on the success of the application of the module.

3.2. Method

This research is a Research and Development research with quantitative dan qualitative approach. The main objective of research and development is not to formulate or test theories but to

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develop products that are effective for school use (Gay, 1981). Module development model that was used in this research adapted ADDIE model in Instructional Development Models of Brach, & Dousay. ADDIE stands for Analysis, Design, Development, Implementation and Evaluation or often referred to as a generic instructional design paradigm (Branch & Dousay, 2015). According to product development steps, the research and development model are more rational and more complete. As it can be seen in Figure 1 below that there is evaluation step in every stage in the development process, thus this will produce a better and tested product. Below are the steps of the research:

1. The analysis phase is the first stage in a development. At this stage, the researcher performed the process of need analysis, task analysis, instructional analysis, identification of student characteristics, and the determination of learning strategies.
2. The design stage was undertaken to design the prototype of learning and was done after the learning objectives were set. This activity was a systematic process that started from format setting, initial module design, setting learning objectives, teaching and learning activities, designing learning tools, designing learning materials and evaluation tools of learning outcomes.
3. Development in the ADDIE model contained the realization activities of product design. The conceptual framework was realized to be a ready-to-implement product. Development stage was the core stage. It could produce products that had been reviewed and validated by experts, lecturers, teachers, peers and student responses. After that, the product would be revised and field test would be conducted.
4. Implementation stage was conducted to determine the feasibility and effectiveness of the application of developed modules. Through this stage, it would be known whether the application of the scientific approach went smoothly or there was no change in the application.
5. The evaluation stage was carried out at each of the previous four stages which was called as formative evaluation, as it aimed for revision needs. Starting from the stage of analysis, design, development, and implementation, all of the stages were evaluated in order to produce a good and feasible product.

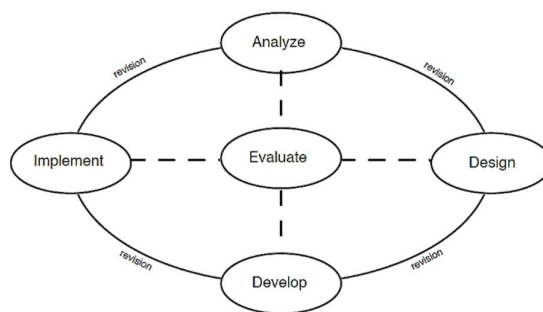


Figure 2. ADDIE Models

3.3. Data analysis technique

3.3.1 Descriptive Statistical Analysis

This research used descriptive analysis technique to find out the results of validation, teacher's opinions, students' responses and the implementation of scientific approach.

Expert validation analysis is used to determine the level of quality and feasibility of modules viewed from five aspects, namely: 1) presentation, 2) content, 3) contextual, 4) graph, and 5) linguistics. Product validation is done by giving a score on each aspect using a 1-4 Likert scale range which is then analyzed by the formula:

$$\text{Percentage of product validation} = \frac{\text{Total score of all validatrs}}{\text{Highest Score}} \times 100\%$$

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To analyze the teacher's opinion on the application of module product, obtained using the formula:

$$\text{Percentage of teachers opinion} = \frac{\text{Number of scor eobtained}}{\text{Number of highest score}} \times 100\%$$

To analyze the results of student responses after the application of the product modules that are developed, namely using the formula:

$$\text{Percentage of student's responses} = \frac{\text{Average total score}}{\text{Highest Score}} \times 100\%$$

To determine the criteria for interpretation of scores, the following assessment guidelines are prepared:

Table 1. Development Decision Criteria

No	Interval Score	Categories
1.	81% – 100%	Very Good
2.	61% – 80%	Good
3.	41% – 60%	Enough
4.	21% – 40%	Deficient
5.	0% – 20%	Not feasible

Based on the data analysis techniques above, it can be determined the level of eligibility of the module based on expert and teacher validation results. If the validation module percentage is $\geq 61\%$ then the module is said to be feasible.

3.3.2 Inferential Statistical Analysis

Inferential statistical analysis was used to determine the effectiveness of developed accounting modules by looking at student learning outcomes. Paired sample t-test conducted to find out the differences before and after using modules developed based on the scientific approach. The research hypothesis are:

H_0 = there is no difference in average student learning outcomes before and after using a scientific-based accounting module.

H_1 = there is an average difference in student learning outcomes before and after using a scientific-based accounting module.

Criteria for hypothesis retrieval if the probability significance (sig) $< \alpha$ (0.05) then H_0 is rejected and H_1 is accepted, but if the probability significance level (sig) $> \alpha$ (0.05) then H_0 is accepted and H_1 is rejected.

4. Results and Discussion

4.1. Result of Research and Development

Module product assessment by material experts, media experts and teachers, aims to know the quality of the product and obtain suggestions for improvement. Product quality consists of the following three criteria: validity, practicality, and effectiveness (Nieveen, 1999). The following is the result of a product assessment by an expert.

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Table 2. Results of Expert Validation

No	Aspects	Percentage
1	Content Feasibility	76,72 %
2	Presentation Feasibility	78,33 %
3	Contextual Feasibility	76,85 %
4	Graphical Feasibility	85,23 %
5	Language Feasibility	86,06 %
Total		80,64 %

The content feasibility assessment shows the percentage of 76,72%, presentation 78,33%, contextual 76,85%, graphical 85,23%, and language 86,06%. Based on the feasibility category, the average percentage yield indicates that the developed product is eligible to apply. Product development got many improvement suggestions from experts, and it is very supportive to produce better products.

After the product is repaired based on the results of validation, and suggestions for improvement from experts, the product is tested on 81 students. Trials are conducted based on a pre-prepared learning plan (RPP). This trial aims to determine the quality of the product, based on student activity on the scientific approach. The following are the results of the assessment of student activities carried out by the teacher.

Table 3. Students' Activity When Using Scientific Approach-Based Accounting Module

No	Activities	Percentage
1	Observing	83,3 %
2	Questioning	73,3 %
3	Gathering Information	89,6 %
4	Associating	80,6 %
5	Communicating	79,2 %
Interpreting		81,2 %

Dimiyati, & Mudijono (2006) mentioned that the learning module can be effectively used for learning, if the percentage of student activity reaches > 51 . Based on the results of the research presented in Table 2 it is known that according to the teacher's assessment the use of modules that have been developed can assist in applying scientific approach in Curriculum 2013 with the average percentage of $81.2\% > 51\%$.

The table 3 shows that the questioning activity has the lowest percentage compared to other activities, this shows that changing the habits of students answer to ask or give question for teacher is not easy. Learning in Indonesia has a habit of teachers who ask to student, while in the curriculum 2013, students are required to ask, so this becomes an obstacle for teachers to apply the scientific approach. However, developed modules are still eligible to use as they can help questions activities with a good category.

The developed product provides many examples of transaction documents that students can use as observational material. So very reasonable if the observations get a fairly high score of 83,3%. Gathering information done with the activity try or practice the preparation of financial statements get the highest score of 89,6%. This is also very reasonable because accounting is a practice.

Table 4. Teacher's Opinion

No	Indicators	Percentage
1	Supplements	88,9 %
2	Active Learning	89,6 %
3	Contextual	85,4 %
Average		88,0 %

Authors, title

In addition to assessing modules according to activity on scientific approach, teachers also play a role in assessing the usefulness of the product. The results of the teacher's assessment show that 89.6% of module products developed can help apply active learning, 85.4% more contextual learning, and 88.9% to supplement for teachers. This is consistent with Wenno's research (2010) that the application of modules is useful to make students more creative in developing themselves, learning activities become more attractive, students can learn independently, reduce dependence on the presence of teachers, and students are easier to learn each competency who must be mastered.

Module characteristics as teaching materials that are studied independently by students are expected to have an attractive appearance and use simple language (Pratiwi, 2015). A module will be meaningful if students can easily use and easily understand the material presented. For this reason, the module is presented using a language that is good, interesting, equipped with illustrations (Majid, 2008). The following are the results of student responses to product modules that have been developed. Student responses are assessed based on aspects of appearance, presentation and usability.

Table 5. Students' Response after Using Module

No	Indicators	Score
1	Graphical	3,33
2	Presentation	3,39
3	Benefit	3,35
Total Score		3,35
Percentage		83,86%

Students as module users also play a role in assessing the product. Student response after field trial was obtained from 81 students of economic interest (accounting) in 3 sample schools. This is done to determine the empirical feasibility of the module. That data is obtained after the students use the module in learning on the basic competence of the preparation of financial statements, guided by the teacher as a facilitator. Based on the scale of results of student responses in the table then the quality of the accounting module included in the category of "very good".

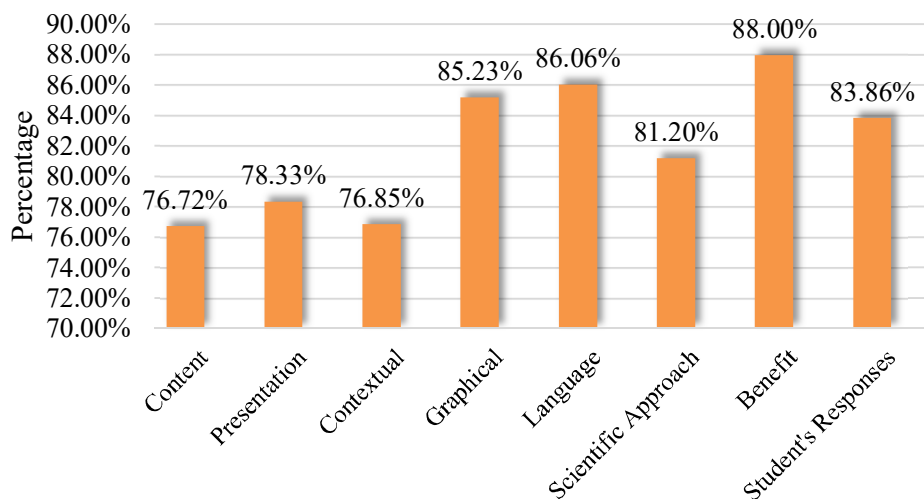


Figure 3. Product Evaluation

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4.2. Results of Product Implementation of Accounting Modules Based on the Scientific Approach

Student learning outcomes are not limited to the knowledge measured by using tests and the extent to which students can understand the material being studied. But more than that the meaning of learning outcomes are changes that occur in students, both from the cognitive, affective, and psychomotor is as a result of learning activities (Agusditya, Asri, & Suara (2017). Developing these three important aspects will encourage students to grow as a whole individual, specifically to be intellectual and characteristically good at the same time (Saptono, 2016). For that result of product trial in this research is seen from result of student learning covering aspect of knowledge, skill, and attitude.

1. The Results of Cognitive Assessment

Cognitive assessment is done to determine the feasibility of the product based on the mastery of the material by students. Before applying the learning using modules that have been developed, the pre-test was conducted to determine students' cognitive abilities by giving 20 multiple choice questions related to the preparation of financial statements.

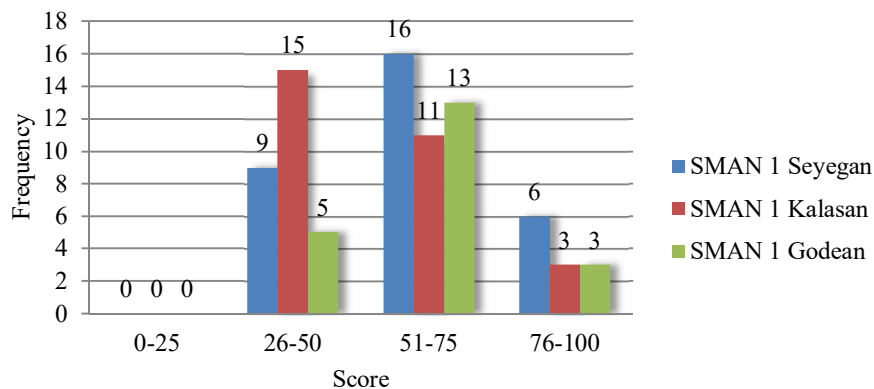


Figure 4. Histogram Frequency Distribution Pre Test Score of Cognitive Ability

Based on pre-test results from SMA 1 Seyegan, 9 students (29%) got scores in the range 26-50, 16 students (51.6%) in the range of 51-75 and 6 students (19.4%) in the range 76-100. SMA 1 Kalasan, with the total of 29 students, 15 students (51.7%) got scores in the range of 26-50, 11 students (37.9%) in the range 51-75, and 3 students (10.3%) in the range 76-100. From 21 students SMAN 1 Godean, 5 students (23.8%) got scores in the range of 26-50, 13 students (61.9%) in the range of 51-75, and 3 students (14.3%) in the 76-100 score range. Overall of the samples that score in the range of 26-50 were 29 students (35.8%), 40 students (49.4%) in the range 51-75, and 12 students (14.8%) in the range 76-100.

Table 6. Results Data Analysis Description of Pre-Test Cognitive Ability

Assessment	Mean	Max	Min	Std. Dev
Cognitive	58,5	95	30	16.05

Table 6. Shows that the mean pre-test of cognitive ability is 58,5 with the minimum score is 30. Analysis of pre-test data obtained result that the graduation rate all of students is 28% with total 23 students. The data will then be used as comparison data with data to be obtained after the treatment is done.

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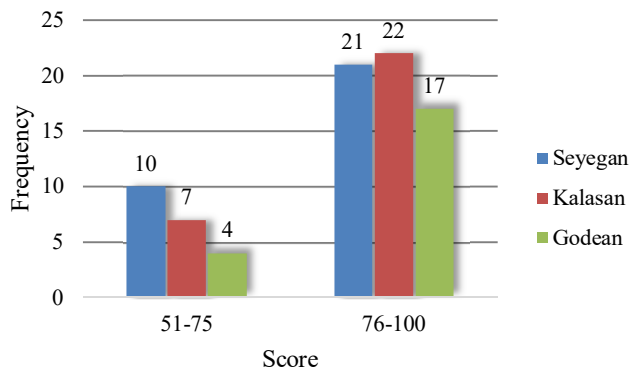


Figure 5. Histogram Frequency Distribution Post Test Score of Cognitive Ability

The results of the post-test assessment showed that based on 21 students of SMAN 1 Godean, 4 students (19%) got score in the range 51-75, and 17 students (81%) in the range of 76-100. Whereas for SMAN 1 Kalasan, 7 students (32.3%) obtained scores in the range 51-75, and 22 students (75.9%) got a score in the range 76-100. Students of SMAN 1 Seyegan got score in the range of 51-75 as many as 10 students (32.3%), and 21 students (67.7%) got scores in the range 76-100. The results are indirectly known that there is an increase in learning outcomes.

Table 7. Results Data Analysis Description of Post-Test Cognitive Ability

Assessment	Mean	Max	Min	Std. Dev
Cognitive	81,1	100	55	8,44

The mean post-test score of cognitive ability proved to be greater than the mean score of the pre-test results is 81.1 with minimum score is 55. The results of post-test cognitive abilities showed an increase in the number of graduates of 71 students (88%).

2. The Results of Psychomotor Assessment

Psychomotor in this study was assessed based on the results of the practice of preparing financial statements. Before applying learning using modules that have been developed, pre-skill testing is done to obtain comparative data

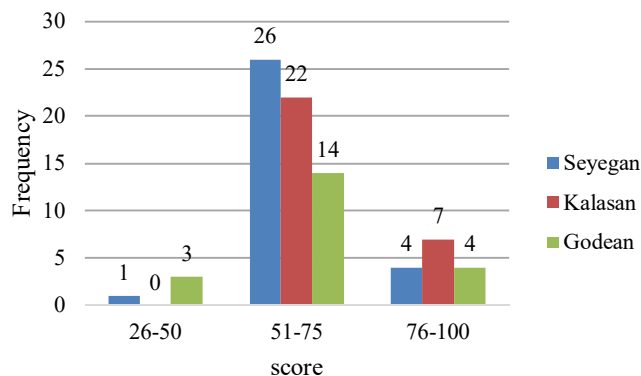


Figure 6. Histogram Frequency Distribution Pre Test Score of Psychomotor Ability

Authors, title

Based on 21 students of SMA 1 Godean, it is known that 3 students (14.3%) obtained scores in the range of 26-50, 14 students (66.7%) in the range of 51-75 and 4 students (19%) in the range of 76-75 100. Based on 29 students of SMAN 1 Kalasan, 22 students (75.9%) scores in the range of 51-75, and 7 students (24.1%) scores in the range of 76-100. Students of SMAN 1 Seyegan got scores in the range of 26-50 as many as 1 student (3.2%), 26 students (83.9%) in the range 51-75, and 4 students (12.9%) get scores in the range of 76-100. From the overall sample, the mean score of students in the range of 26-50, 51-75, and 76-100 in a sequence is 4 students (4.9%), 62 students (76.5%) and 15 students (18.5 %).

Table 8. Results Data Analysis Description of Pre-Test Psychomotor Ability

Assessment	Mean	Max	Min	Std. Dev
Psychomotor	69,5	83	50	9,11

The mean psychomotor score of pre test is 69.5%, with a maximum score is 83 and minimum score is 50. The number of graduations in the psychomotor ability test was 37 students (46%) from 81 students.

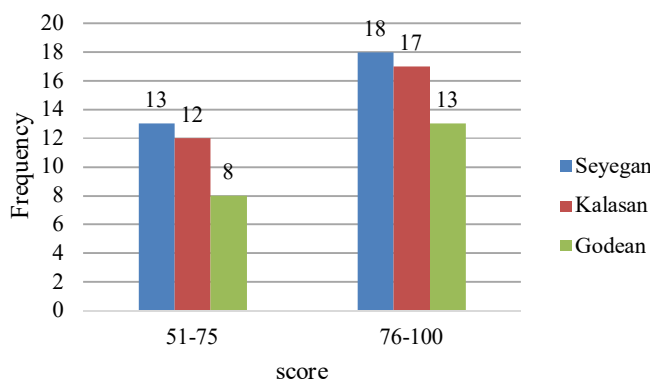


Figure 7. Histogram Frequency Distribution Post Test Score of Psychomotor Ability

Based on a post-test of psychomotor ability on 81 trial students, 8 students (38,15) of SMA 1 Godean got scores 51-75 and 13 students (61.9%) in the range of 76-100. While 12 students of SMAN 1 Kalasan (41.4%) received a score of 51-75, and 17 students (58.6%) in the range of 76-100. Whereas SMA 1 Seyegan, 13 students (41.9%) got score of 51-75, and 18 students (58,1%) in the range of 76-100. Overall shows 33 students (40.7%) got a score of 51-75 and 48 students (59.3%) got a score of 76-100.

Table 9. Results Data Analysis Description of Post-Test Psychomotor Ability

Assessment	Mean	Max	Min	Std. Dev
Psychomotor	80	95	65	7,61

Post test scores obtained higher results than the pre-test score with the mean score is 80.0 with a minimum score is 65. The results of post-test psychomotor abilities showed an increase, namely the number of graduations, 69 students (85%).

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3. The Result of Affective Assessment

Assessment of attitudes obtained at each learning process, so for the score of pre-test in this research obtained from the assessment of teachers before applying the module.

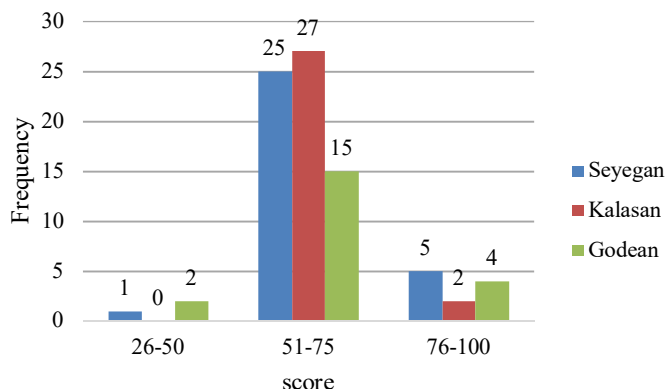


Figure 8. Histogram Frequency Distribution Pre Test Score of Affective Ability

Based on the ability of pre-test attitudes on 81 test students, the result showed that 3 students (3.7%) scored 26-50, 67 (82.7%) in the range 51-75, and 11 students (13.6%) got a score of 76-100. The number of graduation of the affective ability was 37 students (46%) of the total sample.

Table 10. Results Data Analysis Description of Pre-Test Affective Ability

Assessment	Mean	Max	Min	Std. Dev
Attitude	69,8	92	50	8,61

Table 10 showed that the mean student score of affective ability is 69.8 with a maximum score is 92 and minimum score is 50. The result means that the transfer of attitude by the teacher has not been maximized. Pahliwandari (2016) states that the learning process should be able to maintain a balance between the role of cognition with affection, so that educational graduates have a balanced intellectual and moral qualities of personality.

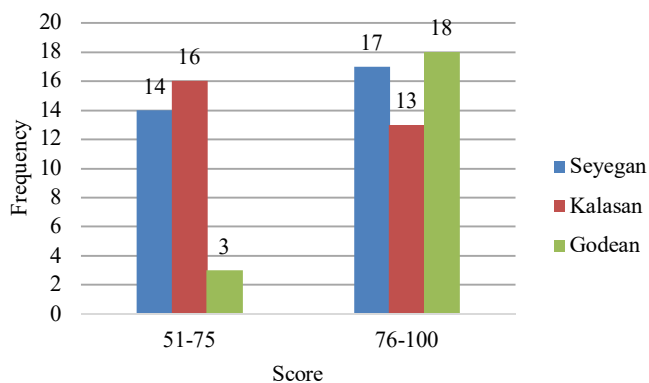


Figure 9. Histogram Frequency Distribution Post Test Score of Affective Ability

Based on the result of post-test affective ability over all on 81 students, showed the results that 33 students (40.7%) obtained score in the range of 51-75, and 48 students (59.3%) got score in the range of 76-100. Based on the results of the post-test affective ability, it is known that the number of graduations after the application is 65 students (80%).

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Table 11. Results Data Analysis Description of Post-Test Affective Ability

Assessment	Mean	Max	Min	Std. Dev
Attitude	79,4	98	55	9,21

Based on the table 11, it can be seen that attitude assessment after treatment shows up with the mean is 79.4, and the minimum score is 55.

4.3. Discussion

Learning using a module system requires students to study individually in the sense that they can adjust their learning speed to their own abilities. Students whose learning abilities will quickly complete their learning first from their friends without obstacles from their slower friends (Pratiwi, Hidayah, & Martiana, 2017). The results of the t-test with the Wilcoxon Sign Rank test tool showed the results ($Z = -5.514$, $p = 0.000 < 0.05$) which means that H_1 is accepted or there is a significant difference in the mean cognitive score between before and after applying the module product. The application of the product has proven effective in increasing the cognitive score of students with a graduation is 71 student (88%) from 81 students.

Test Statistics^b

	Post_Kognitif - Pre Kognitif
Z	-7.281 ^a
Asymp. Sig. (2-tailed)	.000

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

Cognitive abilities of students are stimulated through asking activities, and reasoning. This cognitive skill is closely related to the speed to understand and analyze the material presented (Abadi, Pujiastuti, & Assat, 2017). The results are in accordance with research Fitri, Kurniawan, & Ngazizah (2013) which shows the results that the use of modules in learning can improve students' understanding with 84% mastery percentage of students. The use of modules can also optimize minds-on students with a mean of 43.52% "good" category. Onyango (2014) also argues that using teaching materials means that teachers facilitate students in developing cognitive abilities.

This is in accordance with cognitive theory which assumes that if in the learning of students are given freedom and active involvement, then learning will be more meaningful for students. Cognitive theory is a theory that prioritizes the learning process rather than learning outcomes. Adherents of cognitive flow reveal that learning not only involves stimulus and response, more than that learning involves a very complex process of thinking.

Scientific learning besides providing solutions to teachers in teaching is also able to provide an increase in students' abilities, this is due to the influence of pedagogic abilities on students who are constructed by themselves (Edwards, & Loveridge, 2011). Scientific learning prepares students to dare innovated. A more important reason is for students to do more behavioral skills, namely asking, observing, networking, and experimenting (Dyers, 2011). Hasan (2017) mentions that the desired skills in the 2013 curriculum are 21st century skills known as 4C: creative, critical, communicative and collaborative thinking. These skills emphasize soft skills that are applied in everyday life, so that students understand the importance of knowledge. The results of different tests with the Wilcoxon Sign Rank test tool, obtained results ($Z = -7.379$, $p = 0.000 < 0.05$), which means that H_1 is accepted or there is a significant difference in the psychomotor ability mean score between before and after applying the module product.

Authors, title

Test Statistics^b

	Post_ Keterampilan - Pre_ Keterampilan
Z	-7.379 ^a
Asymp. Sig. (2-tailed)	.000

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

This result is in accordance with the research of Janbuala, et al (2013) which states that the use of media and learning materials can improve students' thinking and scientific skills. Students who do learning with a scientific approach can improve process skills because there are elements of scientific methods and inquiry, so that optimal psychomotor abilities of students are obtained. Onyango (2014) also concluded that teaching materials help children thrive thoroughly, and so long as there is no teacher in the classroom, children can keep learning, thus developing their psychomotor skills.

This is consistent with constructivist theory which emphasizes learning on the learner's activity to build knowledge and skills. Constructivism theory is based on the activeness of students to build their knowledge and skills. The concept of constructivist theory is in line with the principles of the 2013 curriculum which emphasize student-centered learning. The curriculum 2013 is applied by assuming that students can explore their abilities and build their own knowledge, without always being told by the teacher.

Ideally an education is not merely a transfer of knowledge and skill, but also as a transfer of attitude, whether it is spiritual or social attitudes. The attitudes assessed in this study are tailored to the material presented, so it can be determined what predictions will arise during the learning activities. The attitudes assessed are self-confidence, responsibility, earnestness and carefulness. The result of t test with Wilcoxon Sign Rank test tool, obtained the result ($Z = -6,737$, $p = 0,000 < 0.05$) which mean H_1 accepted or there is significant difference of mean score of attitude student between before and after applying module product developed.

Test Statistics^b

	Post_Sikap - Pre_Sikap
Z	-6.737 ^a
Asymp. Sig. (2-tailed)	.000

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

This is in line with Fauziah's research, Abdullah & Hakim (2013) which concluded that a scientific-based learning approach can motivate and inculcate an internal attitude, which positively impacts the soft skills of learners. The result of attitude assessment is in accordance with behavioristic theory which views learning as behavior change, due to the interaction between stimulus and response. The stimulus provided by the teacher through learning with the module, can be seen between students who are sincere, responsible, confident, and meticulous.

This is in accordance with the law of practice (Law of Exercise) on the theory of behavior Thorndike, who assume that learning will be successful when a lot of practice and always repeat what has been obtained. Behavioral theory views learning as behavior change as a result of the interaction

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between stimulus and response. The Behaviorist Theory expects that any learning activities including learning with modules can change students' attitudes in ways that can be measured and can be seen clearly (Shintania, 2010).

5. Conclusion

According to the results of research and discussion shows that the developed product is feasible to be applied. The use of modules on a scientific approach basis proved to improve learning outcomes and assist in the application of a scientific approach to the curriculum 2013. The results of paired sample t tests have shown that there are differences in mean, cognitive, affective and skill score before and after module product application.

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Improving Children Prosocial Behavior through Cooperative Learning Model

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Abstract: There are various aspects that need to be developed in early childhood, and prosocial is one of them. Prosocial behavior is something that aims to give an impact to others but less or not for themselves. But, the prosocial behavior of preschool children (5-6 years old) does not develop well. In order to improve it, we need to find the suitable model. In this study, we implement Student Teams Achievement Division (STAD) as a cooperative learning model in classroom teaching. This study aims to reveal the effectiveness of STAD as a cooperative learning model to improve children's prosocial behavior. This experiment uses a nonequivalent control group design and is divided into three phases: pretest, treatment, and posttest. For the pretest part, all children (n=55) are assessed for prosocial behavior. In the treatment phase, STAD is given to half of the children (n=27) for four weeks. In the last phase, posttest, all children's prosocial behavior is assessed once again. Comparison between children's prosocial behavior on the experiment group (children given STAD as a cooperative learning model) and the control group (children not given STAD) is done using SPSS 24. Data shows that there is an improvement in children's prosocial behavior on the experiment group. Based on these results, we concluded that STAD as a cooperative learning model could improve the prosocial behavior of preschool children.

Keywords: Prosocial behavior, STAD-cooperative learning, Preschool children.

1. Introduction

Humans are social beings. In our daily lives, we feel connected with others in various ways. Even with strangers, in some circumstances, we experience "we", a special connection that can make us prefer this person over others and treat him more positively. Social behavior is the basis for living with others and this behavior is very important in the life of every human being to live the next life. The social behavior of each individual is different. The importance of social behavior in social life brings a positive impact for the development of self, society, and all components involved. There are several factors that influence the difference, such as environmental factors, culture, family treatment, and genetic. Early social experience has an important role in determining future social relationships and patterns of behavior towards others.

In preschoolers, they gain more social experience from interactions with peers than parents. One of the most important social skills children have is the ability to behave prosocially. Prosocial behavior is voluntary behavior that is shown to help others [17]. Prosocial behavior is basically in every human being, this happens because the natural instinct of human beings as mutual beings. Prosocial behavior is useful for the life of the child. Children have both physical and behavioral developmental characteristics that make them unique individuals. Formation of prosocial behavior will be easier to do, this is due to psychological development in early childhood is very sensitive or feels with a subtle feel and more easily experiencing emotional reactions to feel the individual suffering, which leads to empathy to motivate and can be easily influenced with respect to good behavior habits that will be

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given and instilled into the soul of the child such as prosocial behavior embodied in the attitude of sharing, cooperation, helping, honesty, generosity, etc.

However, based on preliminary observation in TK ABA 01 and PAUD Al-Qur'an, we found that prosocial behavior of 5-6 years old children there are low. Children actually show the opposite behavior like laughing at a falling friend. Often found that some of these children are difficult to share toys. There are some children who are still difficult to cooperate with friends. This is because the group activities provided by teachers are very lacking. In that case, verbal counseling done by teachers has been less able to overcome the problem of child prosocial behavior. The responsibility of early childhood teachers is to improve and foster children's social and emotional development.

Teachers have difficulty in applying learning that is integrated with prosocial behavior. This is related to absence of a definite activity plan to develop the child's prosocial behavior. The learning model used in two kindergartens hasn't been able to improve the child's prosocial behavior. From the explanation, it can be concluded that the child's prosocial behavior needs to be improved. Required a model of cooperative learning that can improve the child's prosocial behavior. One way to solve the problem is implement a learning model. Learning model that will be implemented is Student Teams Achievement Division (STAD)-as a cooperative learning model.

This model is very simple model of cooperative learning. STAD-as a cooperative learning is the most studied and also highly adaptable [20]. STAD-as a cooperative learning requires children to work together, so that children will more easily improve prosocial behavior with the help of teachers because they can learn with peers.

2. Literature Review

To conduct this research, the various theories covered were theories on prosocial behavior of children and STAD-as a cooperative learning model.

2.1. Prosocial behavior

One aspect of social development that child should have is prosocial behavior. According to Eisenberg & Mussen (1989), prosocial behavior is voluntary action with the intention of helping or providing benefits to others, that is sharing (giving goods or stories), helping (doing something to facilitate the others), showing physical affection for other people feel more comfortable and calm, provide support (give spirit or opportunity to others), and cooperation. Prosocial behavior is known to have contributed to productive academic achievement and social skills in early years, and can be significant and reliable predictor of future socio-emotional adjustment [5].

Prosocial behavior occur in the act of selfless altruism or selflessness, to helpful actions that are fully motivated without regard to self-interest [18]. Prosocial behavior is social behavior that is a helpful, constructive, and positive, which is the opposite of antisocial behavior [16]. Eisenberg, Fabes, & Spinrad say that prosocial behavior is a voluntary behavior that is intended to benefit others who are essential for the quality of interaction between individuals and groups [6]. Prosocial behavior is a beneficial behavior for others, and children who shows this prosocial behavior usually have little chance of benefiting themselves [1].

In the meta-analysis of Eisenberg and Fabes (Eisenberg, Spinrad, and Morris, 2013) found a significant increase in prosocial behavior in the preschool period (3 to 6 years old). Children around this age start looking for activities they will do to others [7]. Prosocial attitudes and behavior have a positive impact on various development outcomes, including results in social, affective, moral, and cognitive domains [3].

Eisenberg, Spinrad, & Knafo-Noam shows that prosocial behavior defined as voluntary behavior intended to benefit others, such as sharing, helping, cooperating, and contributing [21]. In developmental psychology, there are four aspects of prosocial behavior: helping, sharing, entertaining, and cooperation [24]. Sharing, contributing resources, entertaining others, volunteering for charity, and helping others in need are typical forms of prosocial behavior [4].

Sharing is a person tendency to give something to others like parents, older people, siblings, and peers. Helpful behavior is essential to facilitate group involvement and member understanding of the task, but not all helpful behavior is beneficial to the recipient [22]. Cooperation is an activity undertaken by several people to achieve common goals. Cooperation will enhance positive feelings toward each other, eliminate competition and loneliness, build relationships, and provide a positive

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outlook on others [13]. And donating is willingness of a person to give some of the goods he or she has voluntarily to the needy.

There are several factors that influence prosocial behavior. Prosocial behavior involves cognitive processes that include intelligence, perceptions of the needs of others, over the role or empathy, interpersonal problem-solving skills, attribution to others, and moral reasoning [6]. In some circumstances, prosocial behavior will be accompanied by emotional problems [10]. Individual characteristic factors related to prosocial behavior include gender, developmental level reflected in age, and personality type [6]. Individual behavior in a particular cultural shelter is strongly influenced by the values and norms held by members within the sphere of that [6]. The cultural diversity in sharing behavior in children will become apparent during middle-age [2]. Caldero'n-Tena, et al found that familial values are positively related to parenting behaviors that promote prosocial behavior [14]. In early years, the use of nonpunitive discipline techniques by parents has been seen as one of the optimal ways to draw children's attention to the prosocial messages conveyed by parents [9]. In kindergarten, teachers become a very important socialization agent. The teachers who are socially and emotionally competent will organize the class by developing relationships that support and encourage their students, designing learning that builds the strengths and abilities of students, builds and implements the behavioral guidelines by motivating, training students through conflict situations, encouraging cooperation among students, acting as role model for good and proper communication, and actor of prosocial behavior [11]. In addition, status in peer groups also becomes a factor of one of the situational factors [15].

2.2. STAD-as a cooperative learning model

Cooperative learning refers to a variety of teaching methods in which students work in small group to help one another learn academic content. In cooperative classrooms, students are expected to help each other, to discuss and argue with each other, to assess each other's current knowledge and fill gaps in each other understanding [19]. Cooperative learning is a method of instruction where students are grouped into small learning teams to work with each other to solve problems or to perform the tasks that the teacher presents [29]. Cooperative learning isn't just another name for group work, because cooperative covers more than just learning together in groups [26]. Positive interdependence exists when students feel that their group counterparts are successful and/or that they should coordinate their efforts with the efforts of others in the group to complete the task [12]. Kagan's cooperative learning is also based on interrelated principles of PIES which means positive interdependence, individual accountability, equal participation, and simultaneous interactions [25]

Johnson and Johnson mentioned that the main purpose of cooperative learning is to maximize student learning to improve academic achievement and understanding both individually and in groups [23]:

Schimazoe & Aldrich describes the advantages of using cooperative learning model for students:

1. Cooperative learning promotes deep learning of matter
2. Students achieve better grades in cooperative learning compared to individual learning
3. Students learn social skills and citizenship values
4. Students learn high-level and critical thinking skills
5. Cooperative learning promotes personal growth
6. Students develop a positive attitude toward self-learning [28].

The STAD model was developed by Robert Slavin and his friends at John Hopkin University of the United State. Teams are composed of four or five students who represent a cross-section of the class in terms of academic performance, sex, and race of ethnicity. The major function of the team is to make sure that all team members are learning, and more specifically to prepare its members to do well on the quizzes. After the teacher present the material, the team meets to study worksheets or other material. Most often, the study involve students discussing problems together, comparing answers, and correcting any misconceptions if teammates make mistakes [19].

There are two very important characteristics of students that may impact on the strategic application of cooperative learning is gender and previous level achievement [8].

Ghaith specifically reveals briefly the instructions in the STAD: (1) teaching, (2) team studies, (3) individual quizzes, and (4) team recognition. Slavin's learning steps are as follows:

1. Submission of goals and motivation
2. Division of groups

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3. Presentation from teacher
4. Team learning activities (teamwork)
5. Quiz (evaluation)
6. Team achievement award

In short, Slavin [20] reveals that the teacher presents a lesson, and the students work within their teams to make sure that all team members have mastered the lesson. Finally, all students take individual quizzes on the material, at which time they are not allowed to help one another.

STAD-as a cooperative learning is considered a good model because as one of the techniques of cooperative learning that can improve student's motivation in learning by sharing and sharing information, mutual reinforcing, giving feedback and having responsibility for their tasks in groups [27].

3. Material & Methodology

3.1. Data

This study aims to revelead the effectiveness of STAD-as a cooperative learning model to improve children prosocial behavior. This research was conducted in TK ABA 01, PAUD Al-Qur'an, and RA Al-Azhar which is located Malang, East Java Province in fall term 2017-2018 academic year. The population in this work is all students of class B. The participants were 6 teachers and 55 children. Of these responsiveness, 27 were in the experimental group, while 28 others were in the control group.

All the lesson for all groups were conducted by the teachers. All the teachers had more than 5 years of teaching experience. The teachers, who already had some background information about cooperative learning especially STAD. The teachers were observed by the researchers in order to make sure that STAD-as a cooperative learning model was appropriately applied. All the necessary documentation, including lesson plans, learning materials and guidelines as to how to use them were provided for the teachers by the researchers. Data source were classroom observation and interviews with the teachers and the principal.

3.1.1. Classroom observation

To help ensure that observations would focus on the research questions previously described, we developed an observation form on which to record impressions of how effectively the students worked in groups and how well the teacher implemented STAD-as a cooperative learning in the classroom.

The aspects of prosocial behavior referred in this study include sharing, helping, cooperating, and contributing. Sharing is a tendency to give something to other people like parents, older people, siblings, and peers. Help is a voluntary act regardless of the profit or loss of the action and without expecting anything in return from the person being helped. Cooperation is an activity undertaken by several people to achieve common goals. And contributing is the willingness of a person to give some of the goods he has voluntarily to the needy.

Trough the analysis of student during learning, the indicators of prosocial, that is students:

1. Share something of hers
2. Lend something of hers
3. Helping friends
4. Helping teachers
5. Taking turns without "fuss"
6. Contribute in groups
7. Provide support to friends
8. Communicating with teachers or friends
9. Keep the goods well
10. Give her something without grumbling.

3.1.2. Interviews

Informal interviews were conducted with the teachers and principal as opportunities arose. Interview questions were general probes, such as "how are things going with the STAD model?", designed to elicit descriptions of feelings and experiences.

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3.2. Method

Since classes existed as intact group, the study used a quasi-experimental non-equivalent control group design with no possible reason during the study, it can control or manipulate all relevant variables, except for some of the meticulous variables. The main purpose is to establish what might happen. In this study researchers used a group of research subjects from a particular population, then grouped randomly into two groups, the experimental group and the control group.

Table 1. Non-Equivalent Control Group Design

Groups	Pretest	Treatment	Posttest
Experiment Group	O1	X	O2
Control Group	O1	-	O2

The experimental group will obtained treatment with STAD-as a cooperative learning and control group that get conventional learning with the same lesson. Furthermore, in both groups of classes were given the same learning result test. The test results of both groups were tested stastically to see if there was any difference due to the tratment. The study was carried out for two months. Student Teams Achievement Division (STAD) developed by Slavin was used as the cooperative learning model.

3.3. Implementation

3.3.1. Pretest

Pretest is intended to knowing children's prosocial behavior before the treatment given. It happened in both experiment group and control group for 2 weeks. Children's prosocial behavior assessed by prosocial behavior observation sheet.

3.3.2. Treatment

There is a different treatment in experimental group and control group. In experiment group, we implement STAD-as a cooperative learning and we didn't implement STAD-as a cooperative learning on the other group. Heterogeneity of a small group is considered to be one of the most important when planning STAD-as a cooperative learning model. And finally, children learned in heterogeneous teams of four pupils in each treatment group. After the teams had been determined, children participated in activities in order to allow team members to get to know each other better, improve their relations with each other, and find suitable team names. During the whole study process, the teams were constantly reformed every weeks according to the topics. Treatment happened for 4 weeks.

The basic components of STAD-as a cooperative learning model are as follows:

1. Submission of goals and motivation.
2. Division of groups. Each groups consists of 4-5 children with different levels of ability (high, medium, and low). If possible, group members consist of different races, cultures, ethnicities, and genders.
3. Presentation from teacher. In the learning process, the teacher is assisted by media, demonstrations, questions or real problems that occur in everyday life.
4. Team learning activities (teamwork). In a group learning, the teacher makes observations, provide guidance, encouragement, and assistance when needed.
5. Quiz (evaluation).
6. Team achievement award.

During the application in control groups, a conventional learning model applied by the teacher in class teaching was used. In this setting, the teacher were asked to use their own regular instructional method. The teachers in control groups had the some books and curriculum objectives as the teachers in the experimental groups.the control group did not participate in any team studies since such an activity was not an essential part of the conventional learning model.

3.3.3. Posttest

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After done with treatment process, posttest happened. Posttest intended to knowing children's prosocial behavior after the treatment given. It happened in both experimental group for two weeks. Children's prosocial behavior assessed by prosocial behavior observation sheet.

4. Results and Discussion

4.1. Result

The study aimed to explore whether there was any significant difference between the means of the pretest and posttest of the students of the STAD and experimental group prosocial behavior. Independent t-test and paired t-tests for both prosocial behavior comparing the main scores of pretest and the posttest between the experimental group and control group were computed to determine if a significant difference existed. In order to accept or reject the hypothesis for this study, the t-test score for both groups were computed. The internal reliability of the instruments and the consistency of the significant correlations throughout the project among several prosocial behavior subscale provide support the construct validity of the instruments.

To know whether there is any difference of children prosocial behavior in the experimental group and control group, it is done by using independent t-test. Independent t-test to tested the following research hypothesis:

Ho: There is no significant difference between the child's prosocial behavior in the experimental group and the control group.

Ha: There is a significant difference between the child's prosocial behavior in the experimental group and control group.

Based on the data in Table 2, mean of prosocial behavior score prior to instruction is significantly different. The result of posttest indicate that the mean of posttest score for participants in the experimental group that studied STAD-as a cooperative learning model are statically different from the control group that learned conventional model.

Table 2. Independent t-test result

Data	Group	N	Mean	SD	P
Prosocial behavior	Experiment group	27	73,7815	5,49685	0,000
	Control group	28	54,3000	7,52177	

Significant at $p < 0,05$ (sig. 2-tailed)

Based on the table, it is known that the significance value for the child's prosocial behavior is 0.000 or < 0.05 .

Determine the difference of the chil's prosocial behavior between before and after experiment using paired t-test. This paired t-test to test the research hypthesis as follows:

Ho: there is no significant difference between child's prosocial behavior on pre and post experimental data.

Ha: There is a significant difference between the child's prosocial behavior on pre and post-experimental.

Table 3 reported the paired sample t-test result of data gained from the prosocial behavior scale. The use of paired sample t-test on the gathered data reveals that both the STAD-as a cooperative learning is statically effective for the prosocial behavior of students.

Table 3. Paired sample t-test experiment group

Test	N	Mean	SD	P
Pretest	27	53,7667	6,62100	0,000
Posttest	27	73,7815	5,49685	

Significant at $p < 0,05$ (sig. 2-tailed)

Thus based on the two results of the analysis, it can be concluded that the implementation of STAD-as a cooperative learning can improve children prosocial behavior.

4.2. Discussion

The results of this investigation into the impact of STAD-as a cooperative learning on prosocial behavior. The prosocial behavior appraisal indicator is adjusted to that described by Eisenberg, Spinrad, & Knafo-Noam consisting of four aspects of sharing, helping, cooperation, and cotributing. [21]. Prosocial gains were observed in the STAD experimental group when cooperative learning experience was implemented. Cooperative learning model can be applied to any groups succesfully

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and teaching with cooperative learning provides the students social addiction and the students play role in increasing each others succes as a group (Artut & Tarim, 2004; Doymus, et al., 2005). This is consistent with the opinion of Schimazoe and Aldrich mentions the benefits of using STAD-as a cooperative learning model for students is students learning social skills [28].

During the implementation, the teachers acts as a socializer, the teacher not only gives examples of behavior, but also invites children to discuss things related to friendship, such as how the concept of friendship, behave towards friends, and the positive and negative expected to always support the development of child prosocial behaviors to ensure that children are able to adapt and have better relationships with their peers. Teachers at school can explain and enforce rules for children, encourage children to help each other, link prosocial behaviors into the child's internal qualities, and provide examples of positive thinking and generous behaviors.

This study in addition to involving the experimental group given the control group as a comparison group. Based on the result of the study note that the score of prosocial behavior in the control group didn't experience a significant increase. This is because teachers use conventional learning model.

When STAD-as a cooperative learning model are used properly, prosocial behavior benefits appear to be one of the results that can be anticipated. Both groups of students in this research who received STAD-as a cooperative learning model, as well as conventional learning increased their prosocial behavior. Teachers have a very big role in improving children's prosocial behavior. The teachers role occurs from the beginning to the end of the activity. If there are children who are able to do well, then the teacher will provide a positive reinforcement of the behavior then the teacher will advise that the behavior does not appear in the future.

Thus, it can be said that STAD-as a cooperative learning model consistently has possitive effects on children prosocial behavior. Additionally, research studies conducted in STAD-as a cooperative learning were also applied with great success in various research project (Slavin, 1994; Mills, 2001). Cooperative learning can be implemented easily in the preschool education by the preschool teachers considering that considering that cooperative learning has many positive benefits (Akcay, 2016).

5. Conclusion

Based on the result, therefore we makes the following conclusion that the use of STAD-as a cooperative learning can improve prosocial behavior. Children prosocial behavior in experimental group increased significantly after teacher implemented STAD-as a cooperative learning model. Nevertheless, it should be noted that the increase in prosocial behavior score is not only influenced by the implementation of the program, but also influenced by other factors. Children prosocial behavior in the experimental group continued to increase significantly. Researcher expect, implementation of STAD-as cooperative learning model can be continuously applied and integrated with learning activity in school. Further research is expected to conduct longer research in order to see how far the score of prosocial behavior of children who have increased can survive after the given STAD-as a cooperative learning model.

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PROJECT BASED LEARNING IMPROVE 5-6 YEARS OLD COOPERATIVE SKILLS

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Abstract: All of educational process referring to 21st century educational purpose, and having a cooperative skills is one of them. This has increased the need of learning method that could improve children's cooperative skills. In this research, we implement project based learning on 44 children (5-6 years old) of Al-Hikmah Kindergarten learning process to improve their cooperative skills. This experiment use nonequivalent control group design and divided into three phases, which are pretest, treatment, and post test that happened for 5 weeks. Observation sheets used for measuring children's cooperative skills. Analysis data technique that used are quantitative. Comparison between children's cooperative skills before and after implementation done by paired sample t-test using SPSS 16.0 for Windows. The result of paired sample t-test shows that there is a significant improve on children's cooperative skills by using project based learning. Based on the data, we conclude that project based learning could improve children's cooperative skills.

Keywords: *cooperation; kindergarten; project based learning; children.*

1. Introduction

In this 21st century, we came into globalization era. Process of economic, social, political, cultural, and territorial integration according to the world system theory is what globalization meant [1]. Globalization giving an impact to a lot of aspect, and education is one of them. Because of globalization, the educational aim has shifted. Core skills, soft skills, generic skills, transferable knowledge, key skills, college and career readiness, student centered learning, new basic skills, and twenty-first century skills are the terms that has been encountered by some literatures [2-5]. These terms mostly cover work-related, social and personal competencies, cognitive and non-cognitive ones, such as critical thinking, problem solving, cooperation, effective communication, motivation, persistence, learning to learn, IT literacy, social and emotional skills, and at times also creativity, innovation and ethnics [6]. All of these skills could be developed in different situation, both formal and informal context.

Social competencies is one of competencies that children should have. Social competence is an ability when someone can mingle and having a good relationship with others so other people can accept their existence. Children develop their social competencies when they are playing. A cooperative interaction, establish the goals and rules of the interactions, and work through any disagreement are some skills that children should effectively did when they did social play [5] When children have a good relationship with others, they will experience a happy life and gain a lot of experience from social interaction that happened between them.

Social interactions among children can play a significant role in their development, both short-term and long-term [7]. Children who are socially isolated from others have limited opportunities to do social learning. Interaction between children with adult or other children have crucial role in the development of more sophisticated physiological functions. When children interact with others, it will provide a various opportunities to learn, practice, and develop their communicative, interactive, and cooperation skills.

Cooperative skills is important to face global competition and one of international educational purpose [8-9]. Such cooperative skills develop early in life as toddlers and preschoolers gain perspective-taking abilities and come to understand the behaviours of others in terms of mental

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states [10-11]. Cooperative skills is the ability to balance one's own needs with someone else's. If children have a good cooperative skills, they will have a good sensitivity and could build a good relationship with others.

Cooperative skills also give an effect to children's cognitive skill. When children interact with each other and seek information, they generally attract five times as many information exchange for each request, hence increasing the possibility that group members will exchange more relevant information [7]. On cooperation, there is approaching process and working together based on one purpose that need the work of each individual [12-14] When we give children a chance to cooperate, they know they each contribute to the success of the venture. Each child realize they plays a vital role in the outcome and accept a responsibility in fulfilling that role [15].

However, based on preliminary observation in Al-Hikmah Kindergarten found that cooperative skills of 5-6 years old children there are low. We still found some children that doesn't want to interact with others and still scramble things with others. In a learning process, some children still cannot share the work equally. The same problem also found in Kristen Maranatha Kindergarten [16]. However, preschool children tend to be easy, relented, cooperative, especially when they are playing [17]. Because of that, there should be a correct way to improve children's cooperative skills.

Further interviews with teachers in Al-Hikmah Kindergarten indicate that teacher doesn't really pay attention to children's cooperative skills. In learning process, they only focus on improving children's cognitive, language, and motoric skills. Teacher's knowledge about learning method that can improve children's cooperative skills is also low, and they rarely look for it. The usage of learning method variation doesn't really happened because they tend to use a learning method that doesn't really have a lot of preparation, such as paper based task.

Children's learning about cooperative behaviour, therefore, appeared to be a gradual process that involves guidance and encouragement from adults over a period of time. Intervention should be given in order to improve children cooperative skill. Intervention can either from school or their home. A good home and school-based intervention will improve children cooperative skills. Based on that evidence, a good school-based intervention should be found.

Project Based Learning (PBL) is known for its ability to connecting children with a real-world learning. It makes school more engaging and meaningful. Project based learning builds on individual strengths, and allows individual to explore [18]. A new challenges and new roles in the learning process will be faced by teacher if they apply PBL. The student roles include autonomy and responsibility on what they learn, how they learn and with whom [19]. PBL provides a set of activities related to management and planning processes that only seems possible in teams [20]. Students have to organize themselves in a team, manage a project, make decisions and find solutions [19]. An intense and extended interaction between team members is something that related to project based learning.

PBL is one of the best ways to build skills such as critical thinking, collaboration, and communication [21]. PBL appears to be an equivalent or slightly better method for producing gains in academic achievement [22]. In Indonesia, PBL rarely used as a learning method in kindergarten, even though children get a lot of beneficial from it. By using PBL on class, preschool students in Turkey enjoyed the project work and noted improved self-confidence, creativity, ability to plan and develop ideas, problem-solving skills, and the benefits of working in groups [23]. The result of study in Greece also conclude that pre school student can develop groupwork skills in addition to motivation and positive attitudes towards peers from a different ethnic background through PBL [24].

To solve the lack of children's cooperative skills in Al-Hikmah Kindergarten, this paper presents an experiment of project based learning in preschool student. More particularly, we use project based learning to improve 5-6 years old children cooperative skills.

The organization of this paper is as follows: Related work presented in Sect. 2, description of proposed methodology is given in Sect.3. For the Result, given in Sect.4, and the Conclusion given in Sect.5.

2. Literature Review

There is no proper organization about use of project based learning for improving children's cooperative skills. In order to address this issue and make a sequence about literature review that

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already exist, we divide it into children's cooperative skills and project based learning. Existing literature to improving children's cooperative skills using project based learning are as follows.

2.1 Children's Cooperative Skills

As we know, human are social creatures. They always keep in touch and need other people in their life. Children's surrounding will provide children's interaction naturally. Interaction between their social could not be separated from their daily life such as social relationship with family, school, and many more. In order to have a good relationship with their social, children should have a good social skills. The ability to do two-ways communication, cooperate with others, and empathy is something that could make a good relation happen [25].

The capacity to cooperate with others is a unique skill for human, especially children. In cooperative, there is a approaching process and working together [11-12]. Approaching process happens to unite the thoughts of each member to achieve common goals. The goal is to fulfil demand of a situation [26]. When children create their team goals, children feel responsible for their join commitments and they will make an effort to honor them [27]. In cooperative, there is also an interaction, responsibility, and personal dependences.

Although cooperation involve more than one person, it is different from working together on the same place. When children working together, they might work on the same place but there is no dependencies among them. While in cooperation, they are working closely together (or far apart), eventhough they do a different thing, they do it in order to achieve the same goal that needs the work of each other [14]. Cooperative activities will give wider advantages and achieved goals for children compare to working independently.

Every children's cooperative skills might be different. It depends on some factors, internal and or external. Cooperative skill begin to appear in 18 months of their life [28]. Preschool age (3-7 years) is when children's cooperative skills develop faster. In their third and fourth year, they begin to show their cooperative skills with others. And it start become better when they are six or seven, when they start to work cooperatively with others.

Cooperative skills in a group will not be longer if there is no loyalty in the group [29]. Children's shyness will also give an impact to their cooperative skills, because children tend to withdrawal from others [30]. When it comes to family context, the positive relationship between parents and children will give its impact to children cooperative skills. Research shown that youngest children has better skills compare to oldest in terms of cooperative skills [31]. Cooperative contain of eight characteristics, which are positive dependent, interaction, responsibility, sharing, negotiation, and perpective taking [8, 32].

2.2 Project Based Learning

Project comes from "*proyektikum*" that means purpose or plan. Project based learning is a new version of project method that Kilpatrick created [33]. The change of project method from Thorndike's psychology of learning informing to constructivist learning have led by advances in educational psychology on how children learn from Piaget, Vygotsky, and Bruner, as well as more recent research on learning theory, including multiple intelligences [34], theories of intelligences [35], and learning communities [36].

Learning is contex-specific, learners are involved actively in the learning process and they achieve their goals through social interactions and the sharing of knowledge and understanding are three constructivist principles that become a base of project based learning. Project based learning in kindergarten only serves as a learning method, but if in Junior High School, Senior High School, and college project serves as a systematic instruction [37]. In this learning, real-world problem is the essential key to lead a project. Real world problem lead children to meaningful learning experiences [38].

Basically, every activity in every educational level can be a project if children get an experience and it has a clear purpose [39]. But, more spesifically, there are five essential characteristics of projects [40]: (1) centrality: PBL projects are central, not pehipheral to the curriculum. In the PBL, the project is central teaching strategy, students encounter and learn the central concepts of the disciple via the project; (2) driving question: PBL projects are focused on questions or problems that "drive" students to encounter (and struggli with) the central concepts and

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principles of a disciple; (3) constructive investigations: Projects involve students in a constructive investigation. An investigation is a goal-directed process that involves inquiry, knowledge building, and resolution; and (4) realism: projects are realistic, not school-like. Projects embody characteristics that give them a feeling of authenticity to students PBL needs children collaboration, reflection, redrafting and presentations emphasised in other publications [41].

There are six steps in PBL, which are: (1) Essential Question: the question that will launch a PBL must be one that will engage students; (2) Plan: select activities that support the question. Know what materials and resources to be made accessible to students; (3) Schedule: Design a timeline for project component. But be flexible with it; (4) Monitor the Progress: Teach students how to work collaboratively. Let student choose their primary roles but assume responsibility and interactivity for other group roles; (5) Assess the Outcome: Assessment gives student feedback on how well they understand the information and what they need to improve on; and (6) Evaluate the Experience: Allow individual reflection as well as group reflection and discussion [18].

There are a lot of benefits that children can get from project based learning. The steps of PBL is the organization of teaching and educational activity during which its participants acquire knowledge in the course of planning and performance of practical problems-projects [42]. When PBL, children will work together as a group. They will learn how to interact with others, dealing with differences, and solve a problem. Learning responsibility, independence, and discipline are also the outcomes of PBL.

3. Methodology

A lot of work done in the area of cooperation skills and project based learning. In this work, we implement project based learning in 5-6 years old children in order to improve their children's cooperative skills.

3.1 Data

A subset of participants was students in Al-Hikmah Kindergarten that located in Yogyakarta, Indonesia. We implement project based learning to 44 children, which divided into B1 and B2. B1 contain of 11 boys and 11 girls, and B2 contain of 11 boys and 11 girls.

The data of children's cooperative skills recorded by cooperative skills observation sheets. Previously, cooperative skills observation sheets created and assessed by experts. Each observant responsible for 7-8 children. Observant are trained on how to use the observation sheets.

Table 1. Cooperative Skills Observation Sheets Guideline

No	Aspects	Criteria
1.	Positive dependences	a. Give a contribution on group
		b. Give support to others
		c. Give a help to friend or teacher
2.	Personal responsibility	a. Keep their goods well
		b. Obey the rules
3.	Interaction	a. Have a good relationship with friend and teacher
		b. Do a communication with friend and teacher

After all the data collected, we did analysis of children's cooperative skills. We did it by using comparison on children's cooperative skills score and paired sample t-test.

3.1.1 Comparison on Children's Cooperative Skills Score

We did comparison of children's cooperative skills score to know is there any difference between children's cooperative skills score before and after project based learning implemented. The data that we use came from the result of cooperative skills observation sheets.

3.1.2 Paired sample t-test

Paired sample t-test used to know is there any significant improve of children's cooperative skills before and after project based learning implemented. It done by using SPSS for Windows. If

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level of significance lower than 0,05, Ha accepted; but if the level of significance higher than 0,05, then Ho accepted.

Ho : There is no significant improve on children’s cooperative skills

Ha : There is a significant improve on children’s cooperative skills

3.2 Method

In this section, we would explain three steps how we done the research. These steps are:

a. Pretest

Pretest intended to know children’s cooperative skills before the treatment given. It happen for 1 weeks and done by 6 observants excluded teachers. Children’s cooperative skills assessed since the learning process started until it ends by using cooperative skills observation sheet.

b. Implementation

Implementation started after the data collected. The group contains of 22 boys and 22 girls. They located in two rooms, B1 and B2. Each room composed by 11 boys and 11 girls with two teachers. Before the implementation started, we gave an instruction for teacher on how this implementation work. One observant stayed in each room to observe did teacher does the plan well.

The project that implemented in this study is about bees. Children asked to make a project about bees and they will presented it in front of class. They worked in a group with 3-5 children. Implementation held everyday in two weeks.

c. Posttest

After we done with implementation process, posttest happened. Posttest intended to know children’s cooperative skills after the treatment given. It happened for 1 weeks and done by 6 observants. Children’s cooperative skills assessed by cooperative skills observation sheet.

4. Results and Discussion

This section presents result and discussion of this research.

4.1 The Result of Children Cooperative Skills

Besides doing hypothesis test, we also compare children’s cooperative skills score directly. We compare children’s score before implementation and after implementation. The data was collected by using cooperative skills observation sheets before and after implementation happened. The result of children’s cooperative skills score are:

Tabel 2. Comparison of Children’s Cooperative Skills Before and After Implementation

Score	
Pretest	Posttest
43,37%	59,32%

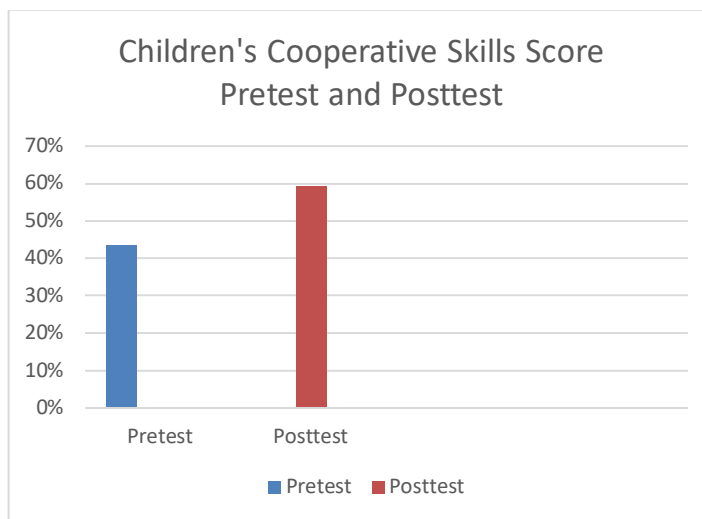


Figure 1. Children’s Cooperative Skills Score Pretest and Posttest

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Based on Table 2, the difference of children's cooperative skills before and after implementation can be seen. There is an enhancement of children's cooperative skill score after project based learning implemented as much as 15,59%. Based on the finding, we conclude that project based learning can improve children cooperative skills.

4.2 Prerequisite Test

Before we do the paired sample t-test, we should make sure that data are normal and homogen. For the normality test, we use Shapiro-Wilk test from SPSS for Windows. If the significance level are higher than 0,05 then we can conclude that the data are normal.

Table 3. Test of Normality

	Significance Level
Pre test	.283
Post test	.698

As seen on Table 3, the data from each group has higher significance level than 0,05. Based on that, we can conclude that all the data are has normal distribution.

Homogeneity test done to know whether the data come from homogen population or not. We use Levene Statistic from SPSS to test the data. If the significance level are higher than 0,05 then we can conclude that the data are homogen.

Table 4. Test of Homogeneity of Variances

Levene Statistics	Significance Level
.250	.618

As seen on Table 4, the data has higher significance level than 0,05. Based on that, we can conclude that all the data are homogen.

After the normality and homogeneity of the data proven, hypothesis test happened.

4.3 Paired Sample t-test

For paired sample t-test, it calculated by using SPSS for Windows. And the result is

Table 5. Independent Sample Test

Pair	Sig
Pre test – Post	.000

As seen on Table 4, significance level of experiment group is 0.000 and it is lower than 0,05; H_0 accepted. And for the significance level of control group is 0.413 and it is higher than 0,05. Based on that result, we can conclude that a significant improve on children's cooperative skills happened in experiment group, and there is no significant improve on children's cooperative skills happened in control group.

4.4 Discussion

In this research, we implement project based learning as a teaching method in order to improve children's cooperative skills. We try to verify a hypothesis that project based learning could improve children's cooperative skills. The implementation happened in Al-Hikmah Kindergarten for five weeks.

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This experiment present a good result. There is an enhancement of children's cooperative skills after we give project based learning as a teching method. It proven by the result of children's cooperative skills score after implementation.

Project based learning promotes children's cooperative skills because when children work on project with their team, they must be doing a brainstorming together. They must think about how to finish the project. All the ideas that each person have on the group should be generated together, so it come to conclusion on how to finish the project. It consist in influencing others, in accptable ways, which usually means taking account of their needs. When all the team members try to generate the idea, they learn how to cooperate with others unconsciously. Project based learning made each team members feel that they play an improtant rule on completing the goal. When children feel they have an improtanr role, they will do it as good as they can, because

When teacher use project based learning as a teaching method, children can choose their teammates to do the project. When children work in a group for a purpose, there is an expectation that every child could give a contribution on the project. Natural consequences exist for those children who do not demonstrate accountability, like others may no longer want to be paired with students do not do their fair share.

5. Conclusion

In this paper, usage of project based learning to improve children's cooperative skills has been proposed. Analysis happened using independent sample t-test to test if there is a different result between control and experiment group and paired sample t-test to know the difference before and after project based learning used on children's cooperative skills in experiment group. From the result of paired sample t-test we can conclude that there is a significant improve on children's cooperative skills by using project based learning. Our future work will focus on the impact of another skills that could improve by using project based learning.

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Character Education Based on *Sumang* in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah

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Abstract: This study aims to describe the integration of *sumang* values in the implementation of character education programs in SMA Negeri 15 Takengon Binaan Antara Aceh Tengah.

This research uses qualitative research methods, particularly on the case study research. The research was conducted at SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah. The observation, interviews, and documentation were used to collect the data. Data analysis techniques use data reduction, data display dan conclusion drawing/ verification.

The results of this study indicate that SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah has integrated the values of local wisdom *sumang* on the implementation of character education programs based on religious values based on Alquran and Hadith. *Sumang* refers to the principles, norms, and rules that are rooted in social interaction. The values of local wisdom are integrated in the form of practices, norms and regulations that apply in the school environment such as; (1) *sumang pelangkahan* (it's not permit to go with non mahram together everywhrwe); (2) *sumang percerakan* (it's mean must be saying politely) (3) *sumang penengonen* (do not permit to look at the things in spesial rules in muslim culture); (4) and *sumang kenunlen* (not permite to stay in one place together with non mahram) respectively adjusted to the rules of school discipline. There is a good synergy between principals, students, teachers, students and all elements of the school in implementing character-based *sumang* education tailored to the religious culture of the Acehnese people

Keywords: character education, local wisdom, *sumang*.

Introduction

Recently, Indonesia is experiencing a crisis in various dimensions of life that are so complex. The problems that arise in Indonesia is moral degradation, such as promiscuity, drug abuse, acts of violence (Serambinews.com, 2018), chaos, bullying, pornography, waning behavior, loss of diversity, plagiarism, lack of togetherness and mutual cooperation in the lives of Indonesian people. Accordingly, those mentioned problems indicate that this nation is in trouble with low moral or character. No exception, the issue of moral crisis also occurred in the district of Aceh Tengah. The manners decline, fight among the students, wild-races, smoking, drug abuse, gambling and promiscuity are increasingly prevalent among students. In that sense, those problem breaks the prevailing norms in the local area and are not in accordance with the rules of syariat religion prevailing in the province of Aceh.

Based on the problems that occur in the education recently, concerning learners who are still far from the expectations and goals of education. The education process should always be evaluated and improved. One effort to improve education is the emergence of the idea of the importance of character education in Indonesia. Character education is very basic. Nasrullah (2015: 483) character is a distinction between human beings and other living things. Humans with strong character and both individually and socially are human beings who have good morals, morals, and good manners. Given the importance of character education, in this case the role of educational institutions has a responsibility to inculcate them in school activities and learning process. Schools should build positive student characters so that they not only produce good generations in academic (cognitive), but also in the moral (affective) (Amri et al., 2011: 94).

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In recent years, the education has begun to socialize the value of local wisdom as a guide or a foothold in enriching the education. This movement is motivated by the belief that modernity with all its sophistication is not sufficient enough to deliver people in living a meaningful life towards happiness (Musanna 2011: 588). The development of local wisdom-based education was rooted on the belief that every community has certain strategies and techniques developed to live the life in its context.

Aceh is a special region. The special area is related to the territory which is the privilege in the field of religious, culture, education and the role of moslem religius teacher (*ulama*) as regulated in UU No 44 of 1999. Aceh has the right to regulate and deal with religious, cultural and educational issues. Based on the regulation, educational institutions are granted the freedom to conceptualize education design in accordance with the purpose of educational provision set forth in the Aceh *Qanun* No 11 of 2014 on the provision of education in Aceh to develop all potential learners in order to realize an independent Acehnese society, civilized and dignified according to religion.

The implementation of Aceh education aims to develop all the potential learners into human beings who believe and piety to God, have a noble character, knowledgeable, intelligent, skilled, capable, creative, independent, democratic and responsible. Furthermore, this religion also regulates the implementation of Aceh Government School of Development. Educational institutions in Aceh have the right to organize and arrange special curricula in schools, provided they are not contrary to the objectives of the regional curriculum and the goals of the national education curriculum.

Aceh Tengah district is one of the areas that still maintain the values of local wisdom, where it becomes the norm of norms that apply in everyday life in answering the problems that occur in society. This local wisdom must be well managed in an effort to maintain the negative influence of external culture that can affect the existence of regional culture as one of the important potentials in the development of the nation's character. Many schools do not know yet that local wisdom values that exist in the community can be absorbed as part of the school in the implementation of character education. It's time for schools to hold the local wisdom as the basis of character education.

SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah is one of the schools in the district of Central Aceh which in this case has a curriculum built in carrying out character education. The concept of character education in SMA Negeri 15 Takengon Binaan Antara Aceh Tengah is inseparable from the rules of religion, customs and culture based on local wisdom. The development of local wisdom-based education rests on the belief that every community has certain strategies and techniques developed to live life in context.

Based on the description above, this research seeks to see how the integration of local wisdom values in the implementation of character education programs in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah. Recognizing the importance of local wisdom as the basis of character education. The need for an idea that will become a grand design model character education based on local wisdom.

Literature Review

Character Education

Character is defined by the nature, character of psychological traits, morals or manners that distinguish one person from another. A person of character means personality, behavior, character, temperament, or character. Character identical with personality or morals. Where personality is a characteristic or characteristic of a person who comes from the formations received from the environment, for example, the environment as a child (Zuhedi, 2012: 16). This is confirmed Suyanto (Agus Wibowo, 2012: 33) character is the way of thinking and behaving that characterizes each individual to live and work together, both in the family environment, society, nation and state. Individuals of good character are individuals who can make decisions and are ready to account for any consequences of decisions made. Character education involves aspects of knowledge, feelings and actions.

In any decision-making based on what has become the habit of a person in life. Starting from each action and how someone is in action. The values that already exist in a person affect all that is done in another sense directs a person in the act. These values teach the essence to humans. Someone can make choices about riding. The values that have been obtained are inherent in a person's behavior in living the daily life (Proctor, 2004: 1).

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Education is a community and nation's effort in preparing young people for a better life for the people and nation in the future. Sustainability is marked by the cultural inheritance and character that has been owned by the community and nation. The process of education of the nation's culture and character, actively develops the potential of their students, internalizes the process, and appreciates values into their personalities in socializing in society, developing a more prosperous and dignified society and nation (Marzuki, 2011: 1).

Character education is one of the efforts to improve the state of moral degradation problems of this nation. Character education involves aspects of knowledge (moral knowing), feeling (moral feeling) and action (moral action). Moral values such as respect for life and independence, responsible for others, honesty, justice, tolerance, polite, self-discipline, integrity, compassion, generosity, and courage are the decisive factors in shaping a good person. If incorporated, all of these factors will become a moral heritage passed down from one generation to the next (Lickona, 2013: 77). This is in accordance with the concept of character education KH. Ahmad Dahlan and Ki Hajar Dewantara. The foundation of KH Ahmad Dahlan moral education is based on three things in the teachings of Islam, namely faith, knowledge and charity. Faith (belief) in the heart that becomes the basis of the beginning, then continued with knowledge (knowledge) after that will appear sincere in doing charity (deeds) in accordance with what is continued with Islam. While Ki Hajar Dewantara emphasized the importance of cultural education, which is to strive to improve good manners, between thoughts, feelings and will. A good person is not born just like that, but needs to be formed for a long time. With the concept of "*tringa*" understanding (knowing), *ngroso* (feel), *nglakoni* (doing) which is combined with the learning method with the system among, becomes a learning system applied in Taman Siswa with the slogan *Tut Wuri Handayani*, by developing education based on national culture, such as humanity, fighting spirit, which develops the personality and character of students (Kumalasari, 2012: 5).

Based on the explanation above, there are similarities in terms of the concept of character education, namely before practicing the knowledge obtained there are three processes that must be passed. Knowing or understanding good things, comes the desire to do good things, and is followed by actions to do all good things. So that when adults are able to distinguish good and bad deeds and can choose the best for themselves.

Minister of Education and Culture Muhadjir Effendy (Kemendikbu, 2016) said that character education is an integral part of the education and culture process, and is part of the teaching and learning process in schools. School as a formal education unit that has a big role in order to apply the character education of learners. Schools should build positive student characters so that they not only produce good generations in academic (cognitive), but also in the moral (affective) field (Amri et al., 2011: 94).

Character education aims to improve the quality of education processes and outcomes that lead to the formation of character and noble character of learners intact, integrated, and balanced, in accordance with the standard of graduation competence in each unit of education level. Through character education students are expected to be able to independently improve and use their knowledge, review and internalize and personalize the values of character and noble morality so as to manifest in the behavior of everyday learners both in the school environment and outside school (Mulyasa, 2013: 9). Character education at the level of educational unit leads to the establishment of a school / madrasah culture, the values that underlie behavior, traditions, daily habits, and symbols practiced by all citizens of the school and community. This culture is characteristic, character or character, and the image of the school in the eyes of the wider community. Character education must reaffirm commitment to the virtues of truth, justice, honest belief and sense of responsibility (Revell & Arthur, 2007: 80).

Local Wisdom

Indonesia is a country rich in religious, cultural, and linguistic diversity with noble values as local wisdom. Local wisdom can be interpreted as a view or way of life, advice, proverbs, and values of a living and respected tradition, practiced by the community. Local cultural wisdom can also be used as a way to solve the problems that are occurring within the scope of their respective cultures. Cultural diversity of the area is one of the potential that can shape the character and image of culture

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itself in each region, and is considered as an important part in the framework of image formation and cultural identity of a region.

Local wisdom can be understood as the idea, values, views of the local area that is wise, full of wisdom, good value, which is embedded and followed by members of the community. The richness of the cultural heritage and the value of local wisdom that develops from generation to generation is a very rich source. Local wisdom is the main capital in the formation of national identity and character. Therefore it is necessary to revitalize the values of local wisdom by reviving and placing it in the contemporary context. These values can be seen from the traditions of the Indonesian nation such as mutual cooperation, discipline, timely, willing to sacrifice, mutual respect and tolerance (ALfian, 2013: 424).

Explanation of Musanna (2011: 589) Local wisdom is often called local knowledge, local culture or local genius. Local wisdom can be interpreted as a life view and knowledge as well as various life strategies that manifest the activities undertaken by local communities in answering various problems in meeting their needs, covering aspects of religious life, science, economics, social organization, language and communication and art can be in the form of tradition, the proverbs or the motto of life. The system then becomes part of the way of life they make a habit (Permana, 2010: 2-3).

Based on the strategy of character building and nation character issued by Directorate of National Development and Nation, Directorate of Cultural and Artistic Value, Ministry and Tourism, there are four elements as the forming element of character and nation character that is, noble values, character, character and identity. The noble values in question are all values relevant to the development of society, whether cultural, political, economic and ethical and aesthetic values contained in a particular ethnic community. Examples such as hard work, cooperation, honest, fair, sportsmanship that needs to grow.

According to Creasy (2008) character education can be interpreted as an effort to encourage students to grow and develop with the competence of thinking and sticking to moral principles and have the courage to do the right, despite faced with various challenges. Character education is not limited to the transfer of knowledge about good values, but reaches out to make them embedded and integrated into the totality of thoughts and actions (Dimerman, 2009).

Local wisdom needs to be developed into an integral part of the education curriculum in all types and levels. In the Teaching for Wisdom Through History: Infusing Wise Thinking Skills in the School Curriculum, Sternberg, Jarvin dan Reznitskaya (dalam Ferrari dan Potworowski, Ed., 2009) stated that schools can help develop wisdom. The conceptions of local wisdom passed down through generations through fairy tales, legends, culture (adat)-inducement is a strategy of transforming values that are considered important for children. Education in its broad meaning includes guidelines to live life wisely, so as not to hurt the degree of human glory as the holder of trust in managing the natural resources given by God (Reagan, 2005).

Methodology

This research used qualitative method with case study research. According to Creswell the case study is an exploration of a bonded system or a case / multiple case over time through in-depth data collection and involves rich sources of information in a context. The focus of the case study research type is the case specification in a good event that includes individuals, cultural groups or a portrait of life, in this case the life of the school environment. The case studies in this case focus on the specification of the integration of local elephant values in character education programs. Case studies allow researchers to focus on cases in studying individual life cycles, small group behavior, organizational processes, environmental changes, and school performance (Yin, 2014: 4).

This research was conducted in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah, address Jl. SP. Kelaping-Lukup Badank Kecamatan Pegasing Takengon Aceh Tengah, Aceh. The study was conducted in January 2018-March 2018. Data collection techniques were (1) participatory observation used to collect data on integration of local wisdom values in school programs, (2) interview used were structured interviews, (3) documentation study was conducted with how to collect data through school documents, archives, and photos of school activities. The research subjects were principals, vice principle of student affair, religion teacher, history teacher, and students.

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The validity test of the data in this study was conducted with extension of observation, increasing perseverance, and triangulation. Triangulation is done to check data from various sources obtained through various ways and time. This research uses triangulation technique and source triangulation. Triangulation techniques to test the credibility of data is done by checking the data to the same source with different techniques. While triangulation of resources conducted to test the credibility of data is done by checking data that has been obtained through several sources (Sugiyono, 2013: 374). Data analysis techniques used are data reduction, display data, and conclusion drawing / verification. Data analysis is done continuously as long as the researcher do research and process data until get the conclusion, until the data is saturated (Miles, et al, 2014: 12).

Result and Discussion

Character education has a strategic role in national development. To achieve this required grand design of character education as an effort to build the character of the nation. In the grand design of educational development of the nation's character, the ministry of education mentioned that there are 3 aspects of character forming such as (a) religion, Pancasila, 1945 constitution and national Education System, (b) educational, value and socio-cultural theory (c) real practice. But in reality these aspects in practice in the field are still biased. While on the other hand the challenges of global life have felt the impact for the life of Indonesian society. The negative effects of globalization also increasingly threaten the existence of local wisdom values of a region (Zuriah et al, 2016: 165).

Globalization is characterized by an increasingly sophisticated field of technology and information that brings the world's nations into the global networking system. Free access to information anywhere and anytime without a filter becomes a threat if not used wisely. Globalization in political, educational, social and cultural life that can give positive and negative influence to the mindset and lifestyle of the generation of Indonesia. If this is not anticipated by strengthening religion and culture. So globalization will have a negative impact on the existence of the noble values of Indonesian culture, where the Indonesian state has the potential of high value local nursery values in the nation's development and progress.

The phenomenon of globalization is making the world increasingly without borders. Changes in culture, development of technology and information all take place in a short time. Building designs from other country are swiftly imitated resulting architecture that is not rooted in local culture. The process of globalization leads to cultural homogeneity. The dominance of western culture has an impact on the diversity of local cultural existence. Nowadays throughout the world the existence of local culture is tapped by the development of modern (Dahlhani, 2013:158)).

The characteristics of the 2013 curriculum can be understood that the 2013 curriculum is oriented towards the development of character education of learners. The objectives of the 2013 curriculum based on UU No. 20 of 2003 on chapter 10 section 36 (3) on the national education system mentioned that the objectives of the 2013 curriculum concerning the aspect of the improvement of faith and piety, the improvement of noble character, the increase of potential, the intelligence and the interests of learners, the diversity of potential regional and environmental demands, demands of national and national development, workplace demands, development of science and art and religion science, dynamics of global development and national unity and national values. Curriculum 2013 aims to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and affective and able to contribute to the lives of the people, nation, state, and civilized. The objective indicates the direction in which the process of actual education should be qualified and character-based.

Based on President of the Republic of Indonesia Regulation No. 87 of 2017 on strengthening character education in Article 1 paragraph (1) where the educational unit to strengthen the character of learners through the harmonization of the heart, taste, thought and sport with the involvement and cooperation between the units of education, family, and society as part of the national movement of mental revolution. In Article 3 strengthening character education (PPK) is implemented by applying Pancasila values in character education including religious values, honesty, tolerance, discipline, curiosity, spirit of nationalism, love of the homeland, appreciation of achievement, communicative, love peace, love reading, caring environment, caring social, and responsible.

Based on the national long-term development plan 2010-2045 that character education is placed as the foundation to realize the vision of national development in order to "realize the society of noble, moral, ethical, cultured, and civilized based on Pancasila." The government makes character

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education coaching as wrong a priority program in the development of national education to support the realization of the ideals mandated in Pancasila and the 1945 Constitution.

On the basis of the SMA Negeri 15 Takengon Binaan Nenggeri Aceh Tengah compose a program of learning activities that lead learners to a goal of character education based *Dinul* Islam as a character of Aceh culture and the demands of the curriculum 2013. SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah have adapted 18 values of characters to in 18 types of activities that have been and are being implemented in SMA Negeri 15 Takengon Binaan Nenggeri. These character values have become part of the school culture. The values of character education that are implemented are expected to be a school culture where this will make the characteristics in order to improve the quality of school.

Discussing about Aceh's education, then education will be directed to the values and norms inherent in the diversity of Aceh culture with the breath of Islamic values. So also with the local wisdom of the people of Aceh. Local wisdom in Aceh society is very rich and covers various aspects of life such as religion, culture, education, politics, economy, law and so on. For the people of Aceh to adhere to Islam, the religion, culture and local wisdom are an integral part of everyday life.

Local wisdom encompasses the whole life of the people of Aceh. The values contained in local wisdom are often not written or explicit, but are recognized for their existence. Values are normative benchmarks that affect humans in their choice between ways of acting in activity. The most important part in the consideration of moral values, culture and character is the involvement of normative values prevailing in society and sanctions related to emerging issues develop the skills necessary to respond to challenges, and encourage attitudes, motivations, and commitments to make the right decisions Comprehensive lifelong lifestyle and give moral responsibility to learners who at any time change according to the demands of the times (Yusuf, et al, 2014: 3).

The concept of culture is a system of ideas that are shared by the support community that includes, beliefs, knowledge, values and ethics, morals are lived, done, obeyed and preserved. In cultural systems can be regarded as the result of action and as an element that influences the next action. Culture as the creation and development of values encompasses everything that exists in the physical, personal, and social realm, which is perfected to be actualized by humans and society (Koentjaraningrat, 2010).

The Indonesian nation consists of various ethnic, cultural, and also various local wisdom. Culture is a role to build and form an education system, because there is no education that does not enter the cultural element. The way students learn is part of the culture and so are the forms that work on the part of the culture. Thus, culture is never separated from education itself. One of the customs in Indonesia is *Gayo* tribal customs that are transformed into pre-modern society's behavior into modern society in today's globalization era (Ibrahim & Pinan, 2013: 15).

SMA Negeri 15 Takengon Binaan Nenggeri Antara using two curriculum that became the basis in implementing character education that is national curriculum and self-developed curriculum designed by the school. The targeted curriculum emphasizes that all activities in the school are directed towards character building. This special curriculum is tailored to the needs of the region. *Gayo* customs community culture with the values of character education such as *sumang* Integration of local wisdom values is contained in the target curriculum. Of the 18 values of character researchers will focus on religious values as the main value of the priority in the implementation of character education and integrated values of local wisdom.

The focus of SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah is the improvement of morals and moral of learners. This is in accordance with the Vision of State Senior High School 15 Negeri 15 Takengon Binaan Nenggeri Antara is "Creating the son of the nation's Muslim intellectual, morally praised, skilled, cultured, and globally based on the foundations of Faith and Piety. With the Unicode Indicator referring to the organization of intellectual education, the improvement of academic achievement based on Islamic values.

Gayo community is one of the indigenous tribes that inhabit the highlands of Aceh Province, divided into four districts (Aceh Tengah, Bener Meriah, Gayo Lues and Aceh Tenggara) occupying the second largest position as indigenous people in Aceh. In the context of the *Gayo* community, local wisdom is summarized in the concept of *edet* or custom that includes the practices, norms and demands of social life derived from the experience that has been through Islamization. The form of local wisdom in *Gayo* society includes *Gayo* language, governance system (*sarakopat*), social norm

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(*sumang*), aesthetic expression (art), and the concept of *Gayo* cultural basic values (Ibrahim & Pinan, 2013).

The dimensions of local wisdom in the *Gayo* community are summarized in the basic values of culture that represent the philosophy, outlook and ideal character to be achieved. Referring to Melalatoa classification there are seven values of *Gayo* culture, where there is one peak value which is a representation of local wisdom based on Islamic values. *Gayo* cultural value system places self-esteem (*mukemel*) as the primary value. To achieve that level of self-esteem, one must practice or refer to a number of supporting values: discipline (*tertib*), commitment (*setie*), sympathy (*semayang gemasih*), democratic (*genap-mupakat*), empathic (*alang-tulung*), professional (*mutentu*), integrity (*amanah*). To realize the development of the seven supporting values need to drive value, which according to Melalatoa (1997) called the competitive spirit to do good, (*bersikemelen*).

Inventory of local wisdom is concerned with how educators with educational stake-holders make efforts to identify local wisdom. The next stage is the need to sort out which aspects of local wisdom are most urgent and relevant to be developed. This selection is necessary because schools with large missions are expected to prepare learners to get jobs, good citizens preparation, self-actualization containers, and others (Musanna, 2011: 594).

This *sumang* concept is now being integrated into the concept of character education in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah which refers to religious values. SMA Negeri 15 Takengon Binaan Nenggeri Antara choosing *sumang* as a community norm that is considered urgent and relevant to be developed in the developed curriculum in the framework as a solution to answer, anticipate, and minimize the problem of moral crisis among students.

The observance and implementation of *Gayo* customs values as described above, *Gayo* society has for centuries and now maintained a system of association contrary to Islamic values and norms and customary values. The social process can not be separated from the way and purpose of talking, sitting, walking and seeing or looking. Because in *Gayo* customs is prohibited to do work which is considered not good *sumang*.

Sumang is an act or behavior that violates the values and norms of Islam in *Gayo* customs. *Sumang* is a regulation in the form of prohibition in association between men and women. In addition to being contrary to religion, custom, also in terms of morality or deeds it is considered not commendable. *Sumang* consists of *sumang kenunuken*, *perceraken*, *pelangkahan* and *sumang penengonen*: (1) *sumang pelangkahan* (it's not permit to go with non mahram together everywhere); (2) *sumang percerakan* (it's mean must be saying politely) (3) *sumang penengonen* (do not permit to look at the things in special rules in muslim culture); (4) and *sumang kenunulen* (not permit to stay in one place together with non mahram).

Local wisdom *sumang gayo* tribe for which is part of principles, norms and rules of the form tangible in social interaction. In the context of *Gayo* community itself local wisdom is summarized in the concept of custom (*edet*) which includes the practice, norms and demands of social life. SMA Negeri 15 Takengon Binaan Nenggeri Antara Central Aceh trying to integrate the values of local wisdom in the form of practice, the norm in the school environment life include:

1. *Sumang pelangkahan* among the students of SMA Negeri 15 Takengon Aceh Tengah are prohibited from dating which includes a violation that has been regulated in the credit points / contract students by the school.
2. *Sumang percerakan* such as reducing unnecessary conversation, not being rude, and raising a voice when talking to a teacher or an elderly person.
3. *Sumang penengonan* such as clothing should be neat, for female students *hijab* (veil) should not be thin, clothes should be long and should not be excessive in terms of decorating themselves.
4. *Sumang kenunulen* forbidden to gather between female and male students if not in terms of discussing lessons, forbidden to ride with non-relatives. Seen clearly with the separation of the parking lot of the bicycle / motorcycle, and the park read male and female students.

It aims to avoid the things that are not desirable. The rules are made based on the provisions of the Qur'an Qs. Al-isea verse 32 which became the main reference source of the application of religious character values in accordance with Aceh culture. Religious values set out in the school discipline documents include; (1) it is prohibited to overdo it in self-decoration; (2) uniform should not be short; (3) the hijab should not be thin; (4) may not upload photos on social media without using hijab; (5) prohibited from going out (6); obligate to pray *dhuha* (7); *dzuhur* prayer in congregation (8)

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speaks politely, not in a loud voice; (8) shall memorize a short letter; (9) and strictly prohibited from bringing VCDs, pornographic images into the school environment. Carrying VCDs, pornographic images and performing immoral acts are included in serious offenses. The penalty given is the release of the student from school.

Sumang became the basis of moral and moral education in SMA Negeri 15 Takengon Antara Aceh Tengah. The punishment for students who violate the rules is also adapted to *mukemel* value (self-esteem or shame culture) within *Gayo* society. This is seen in school practices, any student who commits an offense will be punished in front of all students and teachers with the aim of causing a deterrent effect and a lesson for other students not to commit the same mistake. According Melalatoa (1982) concept *mukemel* with respect to self-esteem. The term *mukemel* basically means shame. In its embarrassed application is understood in a broader sense, thus including the meaning of self-esteem in the concept of moral study. This concept refers to the ability to keep yourself from falling into thoughts and actions that can lead to the loss of self-esteem. A person who has a *mukemel* attitude consistently maintains self-esteem by preventing himself or his family from being trapped in disgraceful acts or contrary to religious guidance *syariat* and customary norms (customs)

At the application stage, local wisdom must be demonstrated by the principal, teachers, and education personnel, so that it really becomes a school culture. There is a synergy between principals and teachers in implementing character education in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah. If there is synergy then the hope of the realization of a character school will be successfully achieved. Local wisdom is the cultural representation of a community articulated in both visible and invisible form. The hope of the government, especially the ministry of education and national culture can intensively pay attention, prioritize the development of local wisdom as a potential improvement of the nation's character. By providing training facilities, research on the character education model based on local wisdom to realize the quality of character education.

Conclusion

The concept of character education in SMA Negeri 15 Takengon Binaan Nenggeri Antara Aceh Tengah based on religious values based on Al-Quran and Hadith and integrating the value of local wisdom of *sumang* in the implementation of character education. Long before the government socialize the values of the character of the nation, *Gayo* community since centuries ago is familiar with the value system that has become the principle of *Gayo* tribe in the social order of the local community.

The effort to unearth the heritage of the predecessors whose condition with the value of wisdom and wisdom is one of the potentials that can answer the problems of the nation, especially the character education problem. Local wisdom becomes an option that should be considered in character education that is currently being intensified by the ministries of education and culture. Indonesia as a plural country that has a diversity of cultures, languages, customs, tribes it's time to pay attention to the uniqueness of local wisdom. In order to realize the quality education should be local wisdom placed as the base model and character education implementation in Indonesia.

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The Character Education in Islamic Modern Boarding School

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Abstract: Education basically aims to produce human beings with great and noble character in line with the purpose of Islamic education. One of the efforts that can be done through formal education is a school with various model. This study looks at the character education portrait using descriptive qualitative method with the case of study approach at boarding school of Baitussalam IT high school, Prambanan Yogyakarta. Character education for learners cannot be realized only in the classroom, but is also supported by habits in daily life as what is applied in IT high school modern boarding school Baitussalam. The Muslim personal character becomes a reflection in instilling a noble character education to the students with the support of school policies and activities undertaken by the learners.

Keywords: Character education; personal Muslim character; Islamic modern boarding school.

1. Introduction

The development of the world that occurs in this era brings a great influence on humans in various things, both positive and negative, especially in the pattern of human behavior. Man as a perfect being given the mind to think to the better then it should man realize it. Moral degradation affects the world especially the State of Indonesia, the people of Indonesia lately easily provoked with simple things, impatient, aggressive, easily rioted, more and more domestic conflict, increasingly fragile interpersonal relationships ^[1]. These negative phenomena begin to spread in the world of education so that the impact on the moral crises of learners, such as free sex among adolescents, the lack of courtesy in speech, and the attitude of dishonesty when taking the test is the habit of cheating.

Education has a big duty in shaping the character of the learners so that they become persons who have moral, it is as set out in the law of the Republic of Indonesia No. 20 of 2003 on National Education System listed in chapter II of basic, function, and objective contained in article 3 that is national education functions to develop the capability, character and civilization of nation in order to educate the life of nation, aiming for the development of potential learners to become human faithful and devoted to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become citizens of democratic and responsible.

From the purpose of education, moral education is one of the important aspects to form the attitude of the future generations. Moral education is not being a priority, sometimes ruled out and considered unnecessary because of more attention to intellectual ability, but in fact intelligence is not enough to make the excellent younger generation and can grow rapidly to current developments. That is why character education is needed as a moral support of the younger generation to become persons who have a broad-minded and polite personality.

Not many people realize that the education system in Indonesia is actually just preparing the students to enter the college level or just for those who do have talent on academic potential (high IQ size) only. This can be seen from the subjects that are directed to the development of academic dimensions of learners who are often measured by the ability of logic-mathematics and abstraction (language skills, memorization, abstraction or IQ size). On the other hand, the reality shows that

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wherever humans on earth, who have an IQ above the number 120 is no more than 10 per cent of the population ^[2].

During this time, Indonesia's education is issued to be Western-oriented as well as the references also refer to the West. If it is looked at the actual phenomenon, the value contained by the West and East is very different. The concept of value in the West refers on the sense of mind then all kinds of good values such as political value, social value, economic value, value of knowledge, moral values, and other values are based on mind. On the other hand, in the East religion is becoming the base value, where all forms of values, political values, social values, economic value, value of knowledge, and moral values cannot be separated by religion ^[3]. Thus there is a difference of perception in the concept of value, as well as to the character. Elements of character values applied in the West and considered good not necessarily the same as that happened in the East and vice versa not necessarily the value is considered good.

West oriented education effects on learners in implementing their behavior indirectly based on educational programs obtained. Thus, it is needed to reconstruct the orientation of education in Indonesia to make a generation with noble character so that not only intellectually intelligent but also spiritually intelligent, then to create a noble character man, Indonesia must have a soul-touching education system. It is in accordance with Islamic education which aims to form a noble person with good character.

Character education cannot be separated from the awakening of moral and religious values to the learners. The application of the importance of values, morals, and religions that integrate faith and piety in accordance with the main pillar of education is to create a change towards the better future. Education aims to make people free, free from restraints, ignorance, oppression, and backwardness to the ideal human and dignified. Therefore, the morale and character of the young generation must be educated and guided so that they can bring benefits to the nation and state. In this case religion is an important role, so the guidance of the character of the learners must be in line with the teaching of religion. Thus, character education cannot be separated from the religious aspect. It is like a coin that both sides need and complete each other. If one side of the coin does not exist, it has no value at all. Similarly, between character education and Islam.

The universal values of religion which are the basis of character education are important because one's belief in values based on his religion can be a strong motivation in character building, and learners' character are constructed to reflect their respective religions, so that learners have thoughts and morals accordingly with the guidance of religious teachings ^[4]. Islamic education has a mission to humanize human beings, thus bringing human beings who are beneficial in all things with their potential based on the guidance of Allah and the Prophet and perform his role well to be the best human being. Based on the background of the issue, this article tries to examine the character education in Islamic modern boarding school.

2. Literature Review

a. Character Education Explanation

Character is a person's behavior, morale, personality formed from the internalization of the various perspectives, thoughts, attitudes, and ways of acting ^[5]. According to Thomas Lickona, character is "a reliable inner disposition to respond to situations in a morally good way. Furthermore, Lickona adds, "character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior" ^[6]. Based on these opinions, it can be concluded that, character is a special personality or characteristic of an individual about the attitude, character, deed, and words, by which can distinguish them from other individuals. From these characters, daily personalities are formed based on religious norms, manners, culture, and customs. The character is identical to the personality which affects all aspects of one's thoughts and actions.

Character formation can be realized in various ways, one of them through character education. Thomas Lickona describes character education as a deliberate attempt to do good ^[7]. The key word is deliberate which means no compulsion in realizing the prevailing norms. Thus, it can be concluded that character education is a moral value education that is implanted to learners. The implementation of values is in accordance with the prevailing religions and customs, so that learners have a personality of noble character in accordance with the order expected by the society.

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Furthermore, character education aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble character of learners intact, integrated, and balanced, in accordance with the competency standards of graduates in each educational unit. Through character education the learners are expected to be able to independently improve and use their knowledge, to study, to internalize and to personalize the values of character and noble character so that it manifests in everyday behavior ^[8]. The purpose of character education is to make and produce competent learners and equally between science and behavior that is owned, so that the delivery of knowledge can be conveyed to others by paying attention to ethics, morals, and good character to the conveyed and delivered.

b. Basic Values of Character Education in Islamic Perspective

Character education that proclaimed by every country especially Indonesia of course have policy and clarity of character values that must be owned by every learner, so does someone's character describes how character of a nation. The character values that must be developed in the educational unit are 18 characters, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism or spirit, appreciate achievement, communicative, love peace, , environmental care, social care, and responsibility ^[9]. These 18 characters have been crystallized in 5 basic values of character education to strengthen character education in its application. They are religious, nationalist, independent, mutual cooperation, and integrity. The values that must be developed in islamic schools include:

- 1) Worship / religious, ie attitudes and behaviors that are obedient in carrying out the teachings of Islam and away from all the prohibitions of Allah swt, tolerant of the implementation of worship that is different from himself, and live in harmony with them.
- 2) Honest, is a behavior based on an attempt to make himself / herself a person who can always be trusted in words, actions, and work.
- 3) Tolerance, ie attitudes and actions that respect different religions, ethnicities, opinions, attitudes, and actions of others different from it.
- 4) Discipline, ie actions that show orderly behavior and abide by various rules and regulations.
- 5) Hard work, a behavior that shows genuine efforts to overcome obstacles in learning and doing tasks, and to accomplish the tasks as well as possible.
- 6) Creative, that is thinking and doing something to produce new ways or results from something that has been owned.
- 7) Independent, ie attitude and behavior that is not easy depending on others in completing tasks.
- 8) Democratic, that is the way of thinking, and acting that assess equal rights and obligations of himself and others.
- 9) Curiosity, ie attitude and actions which always try to know more deeply and extends from something being learned, seen and heard.
- 10) The spirit of nationalism, is the way of thinking, acting and insighting that put the interests of the nation and the State above the interests of self and group.
- 11) Love of the homeland, that is the way of thinking, acting and doing that shows loyalty, awareness and high appreciation for the language, physical environment, social, culture, economic and politic of the nation.
- 12) Appreciate the achievements, is the attitudes and actions that drive somebody to produce something useful for society, recognize and respect the others' success.
- 13) Friendly / communicative, ie actions that show the pleasure of talking, socializing, and cooperating with others.
- 14) Peaceful love, ie attitude, words and actions that cause other people feel happy and secure for his presence.
- 15) Fond of reading, the habit of providing time to read the various books that give benefits.
- 16) Care of the environment, ie attitudes and actions that always seek to prevent damage to the surrounding natural environment, and develop efforts to repair the already existing natural damage.
- 17) Social care, ie attitudes and actions that always want to provide assistance to others and communities in need.

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- 18) Responsibility, which is the attitude and behavior of a person to carry out the duties and obligations, which he should do, to himself, society, environment (nature, social, culture), State and God Almighty.
- 19) Strong, a behavior that shows genuine efforts to overcome barriers in learning and doing tasks and complete tasks as well as possible.
- 20) Smart, is seeking and applying information from the surrounding environment and other sources logically, critically, and creatively^[10].

c. Islamic Education

The purpose of character education is in line with the character intended by Islam in which the behavior that must be inculcated in each individual has benefits and certainly according to what is described in the Qur'an and al-hadith. The component of the character that is now popularized is the basic character that the Messenger of Allah has already had, as it is mentioned in the Qur'an of Surah Al-Ahzab verse 21 which means that surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the last Day and remember Allah much.

Religion has a close relationship with character education, especially Islam that worship is closely related to moral education. Worship in the Qur'an relates to piety which means keeping oneself from the wrath of God by doing all his commandments and avoiding any restrictions. The command that is in accordance with the demands of the Qur'an is an act that contains good values or invites to good things and prevents from bad things. So that the cautious person has good moral or character. Conducting worship teaches people to say politely, honestly, willing to sacrifice in giving to the needy, so the character will be formed through the actions that are done regularly and continuously. Good deeds in religion are aspects that can support human character or morality^[11].

During this time, Indonesia often adopts the model of education from other countries, especially from countries that have been considered having advanced education and forget that the concept of Western education prioritizes intellectual minded (intellectual minded) so that experiencing less in spiritual intelligence and certainly orientation will make humans tend to prioritize worldly and does not attach importance to spiritual education. Further, Farida (2016: 206) argues that Islamic education departs from a concept that already taught by the Qur'an 14 centuries ago, spiritual internalization or *tauhid*, emotional values empowering or *tadzhibu al-akhlaqi*, intellectual empowering, and social translation or socialization^[12].

KH Ahmad Dahlan is one of the figures who are very concerned about education, especially religion based education and the concept of education refers to the system of Islamic teachings which are grouped into three parts, namely the aqidah (belief), the syariah (the rules of law on worship, and muamalah) and the character (character). Aqidah is the root to grow sharia and morals, while sharia is a tree trunk that can flourish when it is based on a straight aqidah and to the desired morals (characters). Thus, morality (character) produces the fruits of aqidah and syariah, without a strong aqidah root and a strong syariah, it will not produce intact morals (characters)^[13].

The concept of education in Islam considers that human beings are born with external potential, namely: (1) the potential to do good to nature, (2) the potential to damage the nature, (3) divine potentials that have non-physical functions^[14]. This led to a syamil approach (comprehensive) in Islamic education which includes components of knowledge, morals, and aqidah. More broadly Ibn Faris explains that the concept of education in Islam is to guide a person by observing his pedagogic potential to be taught by his soul, morals, intellect, physicality, religion, socio-political sense, economy, beauty, and fighting spirit.

The concept of Islamic education that reinforces the Qur'an, prioritizes character education, as described by a prominent Muslim Yusuf Qardawi that Islamic education is the whole human education of both mind and heart, spiritual and physical, morals and skills. For the reason that, Islamic education prepares the human to live, prepares human beings to face society with all the good and the welfare, both sweet and bitter^[15].

The concept of Islamic education which became the fundamental references in producing the generation with good moral and noble character in order to build the moral and character of the child in accordance with the noble values of the nation that must be in line with the concept of education in the Quran which summarized in three concepts, namely tarbiyah education, ta'lim,

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and ta'dib. Education in the concept of tarbiyah explains to humans that God provides education through His messenger, the Messenger of Allah. and then the Apostle conveyed to the scholars. Then, the scholars convey to humans. While education in the concept of ta'lim is the process of transfer of knowledge to improve the intellectuality of the students. Then, ta'dib is an educational process that is more focused on the moral character of the students ^[16].

3. Methodology

This research was qualitative descriptive with the research object IT high school (Integrated Islamic High School) Baitussalam, Prambanan Yogyakarta. This research describes character education based on Islamic values in modern boarding school. Data collection techniques were observation, interviews, and documentation. Data analysis were using Miles and Huberman, is data collection, data reduction, data presentation, and conclusion.

4. Results and Discussion

a. Result

a. Characteristics of Education at Islamic Modern Boarding School Baitussalam IT High School

The background of Baitussalam boarding school was a ma'haj which means non-formal education institutions that focus only on Islamic learning. The next stage of this boarding school is growing not only focusing on Islamic education, but also transformed into a formal education institution in 2014, so boarding school Baitussalam undergoing its role as one of the institutions named Baitussalam IT high school with the concept of modern boarding school. The applied curriculum is divided into 3 categories; school curriculum, Islamic curriculum, and SIT (Integrated Islamic School) curriculum. The office curriculum refers to the policies of the department, the islamic curriculum adopts some rules from gontor boarding school, and the SIT curriculum adopted because this school is incorporated in JSIT (Integrated Islamic School Network) with the mission and vision statement derived from there.

The vision is to form a great Muslim person with the provision of science qouliyah, kauniyah and life skills which are environmentally sound and bring the grace to the universe, in order to realize the missions, as follows:

- 1) Organizing Islamic education in an integrated and sustainable way to form a Muslim with strong aqidah, obedient worship and good personality.
- 2) Creating a conducive environment to the implementation of quality Islamic education
- 3) Provide the students with knowledge and various skills to be able to continue to a higher level.
- 4) Establish generation of great Muslims, who are able to apply their knowledge for ummah.

In addition, there are also five soul Baitussalam namely: a) sincerity; b) simplicity; c) self-reliance; d) struggle; and e) ukhuwah islamiyah. While the five rules of PPM Baitussalam namely; a) orderly heart; b) orderly time; c) orderly language; d) orderly environment; and e) orderly KBM. Efforts to realize the vision, mission and panca soul can be realized with the support of teachers and parents who work together to instill them to the children. In addition, the formulation of the curriculum and learning process are also important sections in realizing learner with high moral.

b. The Learning Process at the Modern Islamic Boarding School Baitussalam High School

Learning is differentiated into the aspects of school lessons and diniyah / boarding lessons, both taught at 06.30 pm until 15:00 pm. School lessons are oriented to the school's curriculum, while the lessons of diniyah / boarding include: tahfidz, personal mentoring program, nahwu, siroh nabawiyah, mafruzod, muthala'ah, imlaq, hadith.

- 1) Tahfidz in the form of recitation program of alqur'an which is memorizing in front of the dormitory coach which is done after magrib prayer and after isya prayer by which the recitation will be corrected directly.
- 2) Muslim mentoring program, which is held every week with the division of groups that each group is accompanied by a teacher as a classroom assistant. The content of this class is related to characters based on Islamic values or identical with the personal character of Muslims and applied by santri in everyday life.

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- 3) Nahwu and shorof, ie learning the rules of Arabic or Arabic grammar so they can use Arabic properly.
- 4) Siroh nabawiyah, which examines the history of Islam that existed in various countries, especially the areas tracked by the Prophet Muhammad saw and the Prophet's journey along with his companions in spreading Islam to all parts of the world.

The special program is; tahfidz 1 juz for a year (minimum), personal mentoring program (mentoring), dai / da'iyah ready to use, Arabic and English. Tahfidz program is one of the things that becomes priority in school. It is proved that the students who have not been able to complete the memorization within a predetermined time, they will not have holiday until they complete the target. Evaluation of boarding lessons was conducted through question and answer verbally between teacher and student that held before the written exam. It is hope that students can focus maximally with diniyah exams so that not only intelligent intellectually but also must be intelligent spiritually. The implementation of evaluation by oral means to minimize the occurrence of cases of fraud and the reality of honesty understanding of students is clear on the personal respective.

c. Character Education Based on Modern Boarding School at Baitussalam IT High School

In line with the vision, mission and panca soul, Baitussalam IT high school educates the learners to have akhlaqul karimah with 10 personal characters of Muslims, as follows:

1) Salimul Aqidah (Right Aqidah)

The key word of this reflection is the aqidah which means binding the heart to something as if attached to it. This means steadiness, firmness, and robustness against the pillars of Islam that are firmly rooted and not lost due to shock, hesitate or doubt. The principles of aqidah are faith in God, the angels, the holy books, the apostles, the final day and the fate of good and evil. Faith is a firm belief that has no doubt about it. Thus, learners are taught to always hold fast to the Creator along with all the rules that have been established. The two sentences of the shahadah are the pillars that must be completely hand-held by each learners and the grips will be strong if equipped with a supportive environment, even though leaving school will remain firm without being impaired by opposing traits.

2) Sahihul Ibadah (Right Worship)

The root of the word worship is submissive and obedient to the provisions of Islam. Ibn Qayyim writes that worship actually comprises two factors, namely the peak of love, and the peak of submission and obedience. Worship has a broad meaning that is doing all the work that leads to goodness. Then learners are directed to always realize the positive values. The characters contained in this reflection include, greeting when meeting, answering when being called, fulfilling invitation, praying for whoever in sneezing, visiting when someone is sick, mourning of died body, keeping promises to others, advising when someone asked for advice, keeping from ghibah, wanting good for others just as good for himself, hating evil over others just as bad as over himself, kind thinking (husnuzhan), stealing forgiveness and piety for others, keeping others secret, helping when needed, guiding in times of trouble, guarding when travels, being gentle to when loaded, forgiving if other apologizes, lends if others asks for it, fulfills right without slowing it down, humbles and does not disparage others, cherishes and rewards others, hears his words and cares for them, do not oppose others and neglect them ^[17].

3) Matinul Khuluq (Sincere Morals)

Morals are human personality which are good and bad, while sincere moral is a good and strong human nature that can not be shaken by any event. The way to achieve moral perfection is to follow the life of the Prophet, so students are provided with understanding of the reflection of the moral of Rasulullah with the motto "Muslim is a strong person and a morality rabbani". Thus, learners not only have enough understanding but also need to implement in the real life so that they are in harmony between knowledge, words, and deeds. For example, learner understands that worship is a duty to be performed. Then to prove, it can be seen from the conviction to fulfill it.

4) Qawiyul Jismi (Strong Physical)

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Humans are endowed with various potentials, such as having strong muscle, spiritual strength, instinctual knowledge, potential sense, emotional ability, and many other potentialities. Everything must be empowered in productive acts to utilize its potential well and maximally. Then to achieve, it is needed a prime body. One of the efforts is to exercise regularly. It is also in accordance with the advice of health science as the body desperately needs to keep the stamina awake and not easily attacked by diseases. In Baitussalam IT high school, it is given schedule for exercising after ashar time or afternoon in order to keep the body with the activities in school. In addition, extracurricular supported this character is the presence of archery, SIT scout, soccer, and martial arts. The most interesting program for the learners is martial arts.

5) Mutsaqqaful Fikri (Broad Insight)

In general, mutsaqqaful fikri means the ability possessed by someone to obtain information and skills to know the truth of things and utilize it. This kind of skill is one of the capability in understanding the theoretical sciences. This kind of Muslim generation can make a big contribution to their homeland, which have a balance orientation between world life and after life, in understanding the concept of science from various aspects so it can be collaborated well. Baitussalam IT high school tries to apply this character which is balancing between the government curriculum and diniyah curriculum, each of which both have important aspects to be taught to the learners.

6) Qadirun Alal Kasbi (Independent in Income)

The nature of qadirun alal kasbi is necessary as other properties in aspects of knowledge, feelings and work skills. This aspect is trained and practiced since early through the efforts in acquiring various skills, loving business, working, saving, and investing. Providing teaching and job training to learners has a number of benefits to them, including:

- (a) Familiarize learners to grow in self-reliance
- (b) Unaccustomed to idle and has unused free time
- (c) Does not depend on others
- (d) Accustomed to saving and not wasteful
- (e) Form of investors mental
- (f) Free from various problems during the teenage years due to her busyness and seriousness
- (g) Accustomed enough with a little livelihood because of the appreciation of the treasures in life
- (h) Does not depend on employment status (employee) but try to work alone with trade
- (i) Accustomed to the nature of trust, managerial skills, honest, and commitment with promises
- (j) Able to choose a work with applicative exercises and determine his choice of education realistically
- (k) Become person that gives benefit in life, self-sufficient and provide support to others
- (l) Accustomed to survive and confident

Thus, learners are motivated to have an income that starts from simple things in self-training. In its application, IT high school has culinary and fashion extracurricular as one of the means for students to develop their potential and can be used for the future that can be used as fields of income independently and have knowledge related to the work of halal and haram.

7) Munazzamun Fi Syu'unihi (Regular Affairs)

This character is something that should be considered in everyday life. It is because the affairs are more than the time available so discipline in managing affairs is necessary for a Muslim. Doing school and boarding activities that demand so much learners to sort through the affairs on a priority scale, so that the affairs will be fulfilled with the time available. Mistakes in indiscipline will affect the life that is lived due to all the barriers that must be realized.

8) Harishun Ala Waqtihi (Clever in Keeping Time)

Time is the most valuable thing because it can not be repeated again, it has become a human duty in keeping time with the best. The clever character of keeping time is closely

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related to a regular matter because if one of these things is wasted it will destroy each other. Time consists of past, present and future. The past is the time that has passed and it is impossible to ask for it again, so that if it passes without the obligation that is fulfilled it will be in vain. The present must really focus on the now obligation to avoid being wasted like the past. Therefore, in teaching the learners' characters, learners should do the activities at a predetermined time, such as praying in congregation in the mosque and if too late, they will get the sanctions.

9) Nafiun Lighairihi (Beneficial for Others)

A muslim is a person who always brings goodness to the environment not to be a person who bring badness. SMA IT Baitussalam teaches the students to be a figure that is always being waited by others, such as helping other who needs help and care about the condition of other who is experiencing distress.

10) Mujahidun Linafsihi (Controlling Desire)

Controlling desire is the characteristic that can make person closer to the Creator. This character is very hard to be realized by humans including learners. Various kinds of desires are embedded in the learners, it is necessary to understand them in order to control them as best as possible. One effort in controlling desire is when eating, learner must have the nature of care because their friends will also eat with him then the portion of the meal does not exceed the portion that has been determined.

The above points are the pillars that are noticed by Baitussalam IT high school in an effort to produce students who have noble character. Realizing 10 personal characters of Muslims can be seen from daily life of the learners, the chief, and the headmaster. One example of the leadership is making the policy that the girls' classroom and boys' classroom are distinguished, this also applies to the office of ustadz and ustazah. Dormitory also has policies that can train santri in instilling noble character, for example santri required to get up at 03.30 a.m to perform tahajud prayer followed by dawn prayer together in mosque for boys learners and in musalla / dormitory for girls learners. After that, they do morning dhikr together and get ready to go to school because learning started at 06.30 pm. For students who are not disciplined or late, they will be given sanction that they cannot enter the school environment. They should stand in front of the gate for 30 minutes to 1 hour until the gate opens.

Learning started at 06.30 to 15.00 followed by ashar prayers congregation in the mosque and then the afternoon activities such as sports or other private activities, then praying magrib together in the mosque and memorize or murojaah / repeat memorization to dormitory coach then pray isya together, then learn independent in the classroom until 22:00 hours and rest. Violating the rules will be sanctioned, such as not performing prayers together, late coming to school, cheating, taking other people's property without permission, clothes not tidy, and others. It is hope that the learners accustomed to perform useful activities and embedded great character, because the moral must sowing through the habituations to flourish and produce results in accordance with the desired.

Character education is also instilled through school extracurricular activities, namely scouting (SIT scouting), martial arts (holy sites), MTQ, fashion, OSN mathematics, OSN chemistry, youth scientific work, teenage pen world, batik, cooking, archery, and English club. Scout and martial arts activities are programs that must be followed by male students, while for extracurricular female students who are required are scouts and archery.

Character formation for students needs to be habituated to daily activities. These activities are carried out both in the dormitory and at school accompanied by the dormitories and the teacher council. The Baitussalam IT High School mentoring program consists of congregational prayers at the mosque, Friday prayers at the mosque, dhuha prayer, midnight prayer, tilawatil qur'an, tahfidzul qur'an (memorizing the Qur'an), muraja'ah (repeating memorization), tajwid and tahsin, wirid morning and evening (Al ma'tsurat), mentoring Islam, muhadharah (Arabic speech), muhadatsah (Arabic conversation), mufradat / vocabulary, riyadhah (sports), mabit / jalasah ruhiy, Alqur'an coaching, recreation, grand speech, Baitussalam carnival, it'ikaf, mukhayyam (camping) art, and organization. These activities are carried out to develop students'

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personalities so that they have a soul that is always close to Islamic character. Based on the existing programs, schools try to create Islamic routines in schools and dormitories.

In addition, the evaluation was carried out with several assessments, one of which was the assessment of noble character and personality which was summarized in 9 aspects of assessment which included discipline, cleanliness, responsibility, courtesy, confidence, leadership, social relations, honesty, and the conduct of ritual worship. This assessment is written on the boarding report card filled by the dormitory coach.

b. Discussion

The education in modern boarding schools is not only focused on Islamic learning, but has a big task in educating students to have Islamic insights and general insight. Islamic boarding school is one of the strategic places to instill the character of Islam to students because it can pay attention to students' routines for 24 hours. Baitussalam IT High School is a boarding school in it containing official and pondok or diniyah contents. Policies that are applied at school refer to Islamic guidance both in terms of learning in class and outside of hours of learning.

Planting Islamic-based character values to students refers to the 10 pillars of Muslim personal character, including: salimul aqidah (right aqidah), sahihul ibadah (right worship) matnul khuluq (sincere morals), qawiyyul jismi (strong physical), mutsaqqaful, fikri (broad insight), qadirun alal kasbi (independent in income), munazzamun fi syu'unihi (regular affairs), harishun ala waqtihi (clever in keeping time), nafiun lighairihi (beneficial for others), and mujahidun linafsihi (controlling desire).

In addition, character values are instilled through extracurricular activities and boarding activities. Programs run by schools and dormitories try to form students who are close to the guidance of Islam so as to produce a person who is rabbani based on the Qur'an and hadith. The evaluation is carried out by taking into account the noble moral aspects consisting of discipline, cleanliness, responsibility, courtesy, confidence, leadership, social relations, honesty, and the implementation of ritual worship. Thus, school culture has a mission to bring students and educators closer to religious habits.

5. Conclusion

Indonesia is a predominantly Muslim country, the aspect contained must also based on Islam in order to produce human beings which have great and noble character, including in the world of education. Characters implanted in schools are oriented to Western education so that the values known to students are likewise. Schools need to design the character values in accordance with religion especially Islam to be applied to students from an early age. The purpose of national education is in line with Islamic education which wants to form human beings who have good moral, ethics and humanize others. One of the schools that tries to form Islamic-based character education is modern boarding school of Yogyakarta Baitussalam IT high school. Character education is not only to be conveyed and embedded in the classroom, but it needs to be taught outside the classroom. Boarding schools have a great chance to be more intensive in teaching and implementing those characters. Yogyakarta Baitussalam IT high school uses government curriculum and boarding/diniyah curriculum, and the character education that tries to be planted there realizing 10 Muslims characters to realize students with rabbani character.

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The Implementation of Authentic Assessment in History learning at Senior High School

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Abstract: This study aims to describe the implementation of authentic assessment in history learning in Senior High School (SMA), which is adjusted with assessment procedures related to the assessment of competencies that have been made by the government. This study is a qualitative naturalistic study that conducted in SMA N 1 Ngaglik and SMA N 2 Sleman, Yogyakarta. Technique of data collection was done by observation, interview and documentation. Data analysis technique was done by triangulation. The result of study shows that: both of schools carried out authentic assessment in learning activities although in its application there some shortcoming. 1) Planning, both of schools have been made a planning assessment that includes attitude assessment, knowledge and skill assessment, although the teacher of history in both of schools still have not made a grid for knowledge assessment. 2) Appraisal, both of schools conducted attitude assessment through observation technique and peer assessment, while SMA N 2 Sleman conducted attitude assessment by self-assessment technique. Knowledge assessment conducted by task of workbook, Deuteronomy, PTS, and PAS, beside written tests assessment in SMA N 2 Sleman also conducted by oral tests. Assessing skill both of school conducted by using performance assessment, in papers form. 3) Processing of attitude assessment activity conducted by do coordinating with BK teachers and homeroom teacher. While, assessing of knowledge and skill conducted by calculating average the value that obtained. 4) Follow-up activities carried out by conducting written test, whereas in SMA N 1 Ngaglik added oral test technique.

Keyword: *Authentic Assessment, History Learning*

1. Introduction

The creation of an advanced country is heavily influenced by education. Improving the quality of education becomes something that important to be done by government and related parties. One of effort in improving the quality of education is by alteration the curriculum. Indonesia often conduct curriculum alteration or changes, with the result so many curriculum that have been applied in Indonesia, include Curriculum 1947, Curriculum 1952, Curriculum 1964, Curriculum 1968, Curriculum 1975, Curriculum 1984, Curriculum 1994, Curriculum 1999 (Suplemen), Curriculum 2006 (KTSP) (Tatang, 2010: 48)^[1], and the latest Curriculum 2013 which is now is still valid. Alteration or changes curriculum will be followed by a change of orientation to learning, so it is desirable to have good preparation from any fields and any stakeholders to avoid any difficulties that may be experienced.

The industrial revolution 4.0 becomes one of the things that will gradually be felt. Internet of Things (IoT) was a close term with industrial revolution. It means that industrial that have been exist will touch the virtual area by establishing human connectivity, machines and data. More and more the developing of era is certainly so influential on various or any things, especially education. Indonesian education has to prepare the learners to be human beings who can compete in society, especially in global world. Although education was required follows the development of times, it should be noted that there are values of characters and tradition that must remain inherent in the students selves as their provision of life.

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Curriculum 2013 is a curriculum that emphasizes learning on the value of characters that must be possessed by learners. It is because remember that the value of characters that must be possessed by learners can be used to complement the cognitive value of learners. It means, learning is doing to make the learners who have the competence of knowledge to follow the development of times accompanied by good character, it is to produce quality of education product. To support various aims of education, it is necessary to carry out learning that has good quality. Learning that can improve the competence of learners based on the development of the era, it means that must do minimize the conservative learning by concept of teacher centered.

A good learning should be support by evaluation system that qualified, it need assessment that can be measure the competencies of learners. It was done to see the development competencies of the learners, so the teacher will be easy to follow up on the learner itself. Authentic assessment became an assessment that government has been designed in implementing the learning evaluation process in curriculum 2013. Authentic assessment was a complex assessment because it is based on development of learner competence that includes attitude, knowledge and skill.

The main problem which is currently arising about authentic assessments in Curriculum 2013 is the teachers' less understanding of authentic assessments (Suryo & Aman, 2016: 16)^[2]. Assessment in curriculum 2013 was seen has more complexity than previous curriculum. Although government has been prepared the teacher through various trainings, but still there were many complaint that arise in field regarding attitude, but for the assessment of knowledge and skills was relatively not a constraint. The really new things are attitude assessment, where that assessment was the majority that complained by the teachers because it was considered difficult (Setiadi, 2016: 168)^[4]. Authentic assessment became one of the obstacles in the implementation of curriculum 2013 because of its complexity (Retnawati, 2015: 400)^[4]. It is becoming necessary to improve the quality of implementation of authentic assessment (Kartowagiran & Jaedun, 2016: 131)^[5].

History is the subject of nation's character builders, so the ideal learning history carried out through a process of activity that can encourages and stimulates the learners to reconstruct and gain historical knowledge and then occurs the process of value internalization related with the various aspects of social life and nationality. In addition to comprehend the values of humanity, so it can be brought changes in behavior as a process of developing the personality or character of the learners. In other words learning history is a process to build the independence of learners through the historical message in order to understand various aspects and issues of life and nation to be more critical, wise, empathy, have the spirit of nationality and then have a solid identity and dignity.

Assessment becomes one of the evaluation process undertaken to assess the achievement of learning objectives. It is related with the achievement of educational goals that have been design by government. The previous educational goals was set out in all of subjects that can build the quality of learners be better. One of subject in curriculum 2013 that is closely tied with building characters value is history subject. So it expect implementation of good authentic assessment is to measure learners competencies in history, in order the various abilities that possessed by learners can be accurately valued.

2. Related Works/ Literature Review

According to Wiggins (1990: 2)^[6] authentic assessment is an assessment that requires the learners to be individual who can transform knowledge to skill perform, in addition authentic assessment should bring the learners on various tasks that reflect the learning process that undertaken. According to Majid (2015: 57)^[7] authentic assessment is the process of collecting various data that can give describe of learners development. Describe of learners development need to be known by the teachers in order to ensure students experience the process of learning correctly. Furthermore Sani (2016: 23)^[8] explains that authentic assessments is a type of assessment leads the learners to demonstrate skills and competencies that acquire to overcome the problems and condition that will be faced in real world. Those competencies are combination of skill that based by knowledge and implemented by appropriate attitude. Authentic assessment not only look at process of learning and assessment became two separates things, but both of its becoming unity ones that continuous and mutually influencing one another. As an effort the learning of learners, so need assessment that has

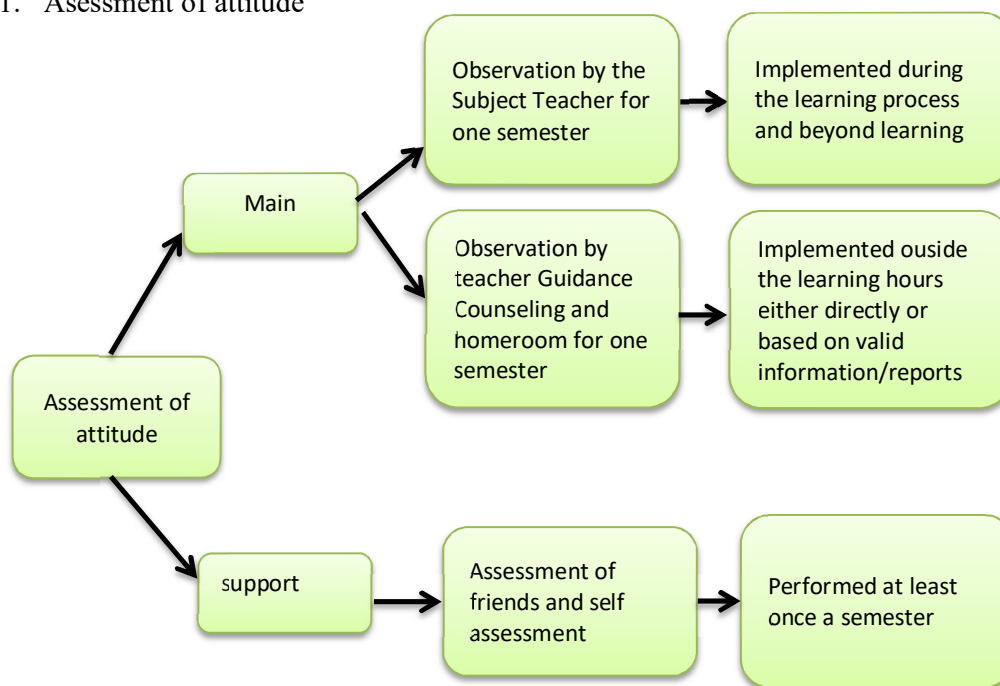
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qualified, because assessment becomes integral part of the learning process (Sherazim & Khan, 2012: 314)^[9].

Traditional assessment is assessment that oriented to the knowledge realm assessment by using assessment technique that commonly used that is short answer or multiple choices. Meanwhile, according to Jacalyn (Yusof, 2012:726)^[10], authentic assessment is assessment that performed by presenting learners in tasks form that have purpose to prepared the learners in meet a demand of times. A good assessment will lead to the process achieving ideal learning goals. The achievement of learning automatically leads to the process of achieving educational goals as a preparation young generation in competing in global world. Rusman (2015: 250)^[11] argues that authentic assessment will be meaning full to the teachers to determine the best way for students to achieve the last result, albeit with different times. Construction of attitude, skill and knowledge will be achieved through the completion of tasks which the learners have been played actively and creatively. The involvement of learners in carry out of the tasks is very meaningful for their personal development.

Based on the various theories that have been presented, authentic assessment is collecting of various data that obtained from various activities of learners include attitude, knowledge and skills. Authentic assessment becoming assessment that did to measure competencies development of the learners significantly. Authentic assessment that based on demonstration various things that demonstrated by learners that include attitude, knowledge and skills is based on process of learning that done and based on assessment stage standard. Step of authentic assessment includes the formulation of indicators, assessment of implementation, processing assessment and follow up assessment activities. Based on the Directorate of High School Development Directorate General of Primary and Secondary Education (2017: 23)^[12] there are various assessments in the curriculum 2013, as follows:

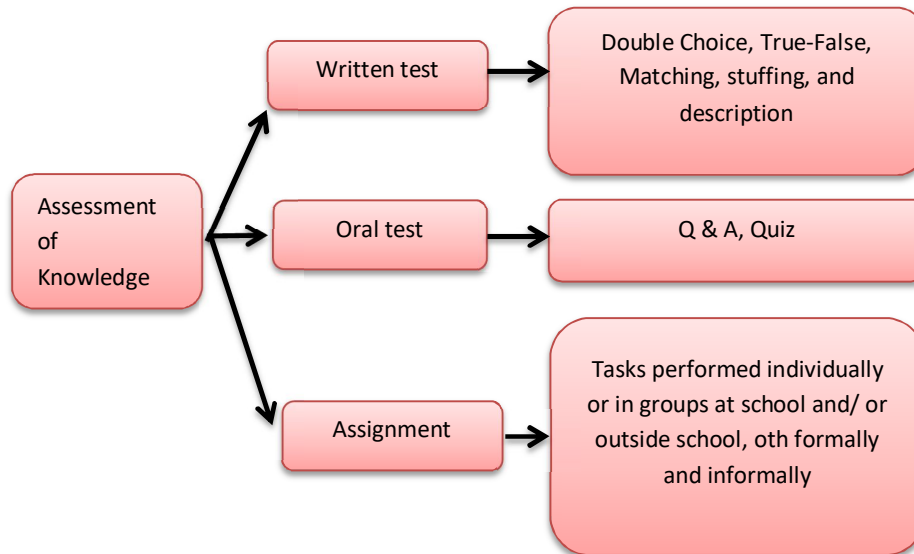
1. Assessment of attitude



Scheme. 1. Assessment of attitude

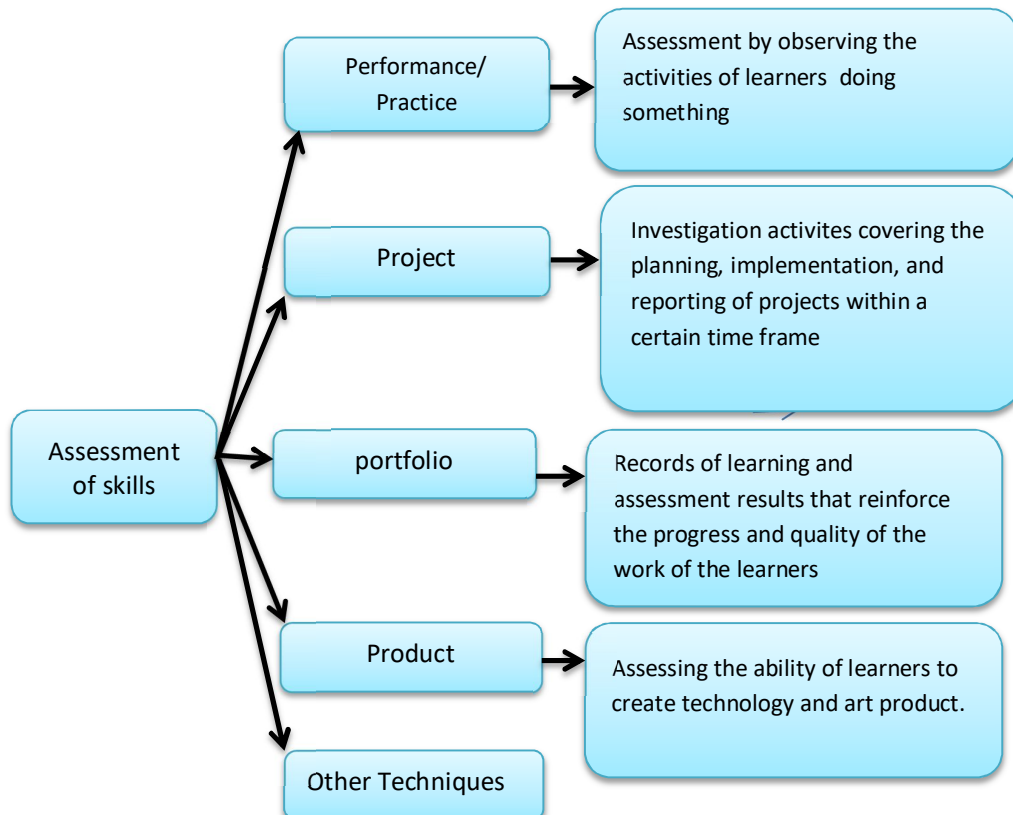
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2. Assessment of Knowledge



Scheme. 2. Assesment of Knowledge

3. Assessment of Skills



Scheme. 3. Assesment of Skills

Authentic assessment in curriculum 2013 has been implemented on all of subjects, includes history learning. Aman (2011: 2)^[13] argues that history learning is one a number of learning that contains tasks in building spirit of nationality. The main task of history learning is in context

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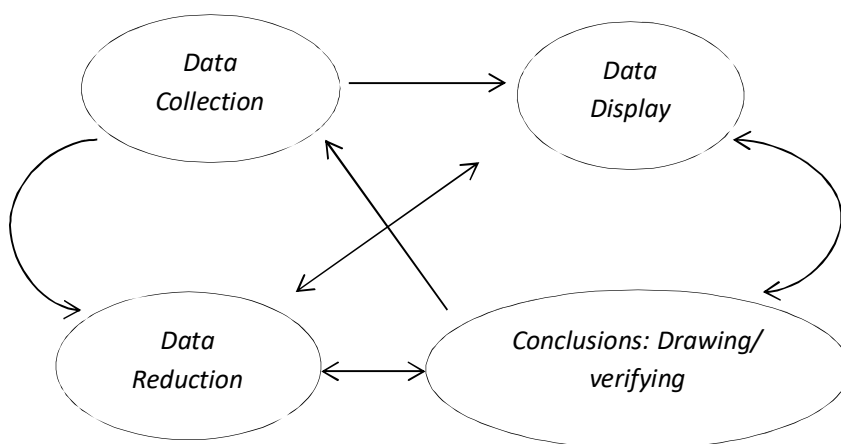
character building to the learners. History learning will arise empathy awareness among learners those are sympathy and tolerance toward others accompanied by mental and social ability to develop imagination and creative attitude, innovative and participative.

Basically, learning in curriculum 2013 focuses on three aspect developments, those are attitude, knowledge and skill. According to Muhidin (2013: 66)^[14] generally attitude is main competence in history learning, while knowledge competence and skill became hallmark. Another point argued by Hasan (2013: 176)^[15] that history subject in curriculum 2013 no longer a laden and memorizing learning, but shift to value-based education. Value-based learning should be supported by good competence from the teacher itself as a base learning. Teacher plays an important role in learning process because all of processes begin from planning, implementation and evaluation involves the active role from the teacher. Planning and implementation of good learning should be supported by step assessment that appropriate, so competence of learners can be measured optimally.

3. Materials and Methodology

This study is a descriptive research that using qualitative approach, it is because qualitative research reviews participant perspective by strategies those are interactive and flexibility. Qualitative research intended to comprehend phenomena from the perspective of participants (Sugiyono, 2016: 53)^[16]. This study conducted with nature condition so it called as naturalistic research. The naturalistic characteristic requires that the researcher be instrument of data collector, based on her/ his ability to adapt with various type of reality that cannot be worked by non-human instrument to grasp the meaning (Muhadjir, 2000: 148)^[17].

This study was conducted in two school of Senior High School that have same level and not includes in model school. School determination base on adjacent accreditation value or have same level. The schools that have been chosen are SMA N 1 Ngaglik and SMA N 2 Sleman, Yogyakarta, Indonesia. Study in SMA N Ngaglik conducted to two history teacher, 1 principal, 1 deputy of headmaster of curriculum, 1 BK teacher, 1 homeroom teacher and 4 learners. Same as study that conduct in SMA N 1 Ngaglik, study in SMA N 2 Sleman conducted to 2 history teacher, 1 principal, 1 deputy of headmaster of curriculum, 1 BK teacher, 1 homeroom teacher and 4 learners. The study conducted for 1 year starting from March 2017 until March 2018. Technique of data collection was through observation, interview and documentation. Validity of the data gotten through triangulation, those are triangulation of source and triangulation of technique. Furthermore, data analysis that used was technique of data analysis according to Miles and Huberman that includes collecting of the data, reduction of the data, presentation of the data and conclusion (Miles, Huberman, & Saldana, 2014)^[18].



Scheme. 4. Data Analysis: Interactive Model

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4. Result and Discussion

Table of comparison the result of implementation of authentic assessment at SMA N Ngaglik and SMA N 2 Sleman.

No	Aspect	SMA N 1 Ngaglik	SMA N 2 Sleman
1.	Assessment planning	Teacher makes assessment plan that outlined in RPP. Assessment of knowledge and skill made based on syllabus and KD. Attitude assessment include of observation technique, peer assessment band self-assessment. RPP that have been made include follow up activity that will be carried out in the remediation from and enrichment, not yet equipped with grille of knowledge assessment.	Teacher makes assessment plan that outlined in RPP. Assessment of knowledge and skill made based on syllabus and KD. Attitude assessment include of observation technique, peer assessment and self-assessment. RPP that have been made include follow up activity that will be carried out in the remediation from and enrichment, not yet equipped with grille of knowledge assessment.
2.	Implementation of assessment	Implementation of attitude assessment conducted by using observation technique and once using peer assessment . Knowledge assessment conducted by using written test, Deuteronomy, middle test, final test. While skill assessment conducted through task paper that match with learning materials.	Implementation of skill assessment conducted through observation technique, peer assessment and self-assessment. Knowledge assessment conducted through written test technique and oral test. Skill assessment conducted through presentation assignment, other assessment is doing paper and summary.
3.	Processing the result of assessment	Processing of attitude assessment conducted through doing coordinating with BK teacher and homeroom teacher, that commonly doing by meeting. Processing knowledge assessment and skill through calculating average of score.	Processing of attitude assessment conducted through doing coordinating with BK teacher and homeroom teacher, that commonly doing by meeting. Processing knowledge assessment and skill through calculating average of score
4.	Follow up activity	Follow up of attitude assessment conducted through guidance the learner that has problem and violation and coordinated	Follow up of attitude assessment conducted through guidance the learner that has problem and violation and

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<p>with homeroom teacher and BK teacher. Follow up of knowledge assessment and skill that have not reached KKM conducted through remedial. Remedial activities conducted through written test technique and oral test.</p>	<p>coordinated with homeroom teacher and BK teacher. Follow up of knowledge assessment and skill that have not reached KKM conducted through remedial. The remedial activities were such as written test and replacement tasks.</p>
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4.1 Assessment Planning

Planning is an activity that first the teacher does to start a lesson or learning. Planning becomes foundation that can affect to the result that will be obtained. A good planning will support the implantation of appropriate learning and assessment and then meet a demand of learning objectives itself. Planning activity in SMA N 1 Ngaglik and SMA N 2 Sleman started with make a lesson plan (RPP).

Making lesson plan begins by reviewing and adjusting the syllabus and Basic Competence that will be studied. Lesson plan was made by the teacher with got help form MGMP forum. Demand of curriculum 2013 in term lesson plan is still make the teachers difficult, because there are many components that must be considered in making lesson plan. It means that the teacher still difficult to develop lesson plan independently because the planning component including in lesson plan itself.

Lesson plan that use in both of school has appropriate component with demand of curriculum 2013. Lesson plan is to make the learners to be more active and independent, it means have designed by system *students centered* that uses scientific learning. As a respond in implementation of learning, assessment tools were made to measure the achievement objectives. Lesson plan that have been made includes the assessment that will be used, such as attitude assessment, knowledge and skill assessment. In both of school have been completed by various technique that should be there in attitude assessment, such as observation technique, peer assessment and self-assessment.

In the authentic assessment guide revised edition the teacher demand to make grille first to make appropriate test accordance with KD and indicators of competence achievement. In practice, history teachers in both of school have not completed a knowledge assessment with grille of knowledge assessment itself. The study that has conducted by Setiadi (2016: 173)^[3] shows the same thing that there are still many teachers who ignore the role and function of the grille. This situation indicates that planning of knowledge assessment is not yet optimal. While in skill assessment of the teachers have chosen skill that can make learner more active. Learning history subject is different from sports and science learning those were easier to determine skill that will be developed by learners. History learning is learning that full of theories so required the teacher to be more creative in determine the skill that must be develop accordance with the material is being studied.

In planning, lesson plan that made already includes attitude assessment, knowledge and skill performed until follow up activity such as remedial and enrichment that will be done. Beside it, it have equipped by indicator of assessment instrument and scoring rubrics that will be done by the teacher as step to process the students' score. It shows the teacher already has planning in conducting learning and assessing the learning.

4.2 Implementation of Assessment

Implementation of learning is activity that performed accordance with planning that has been made before. In this learning implementation there is an interaction between educators and learners. The teachers' job in this activity is as facilitator for learners to develop their ability. Historical is learning that develops critical thinking of learners towards past that have been studied. Then, it will be examine the values that can be transferred from the past to now a day and future. According to Hasan (2013: 176)^[15], historical learning in curriculum 2013 is no longer oriented to memorizing

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technique but it based on value. In reality learning history in both of school conducted by minimize memorizing method to the learners. While, learning that based on value has conducted in those school although is not often. It was because less of competence of teachers in develop the value that accordance with material being studied.

Implementation of assessment that the teacher do does not always appropriate with planning that has been made in lesson plan. The result of learning became different with the planning that has done. Learning that teacher done refer to scientific learning, it means implementation of assessment still put first learners' activeness. The teachers have made efforts to hone the critical thinking of learners to the material being studied. It was seen from the independence of learners that have done, it means learners got released to read the literatures that still related with the material, so the learners got more references. In addition, history learning in curriculum 2013 is no longer limited on learning just in classroom but also it can be done in community and classroom environment (Sardiman, 2015: 6)^[19]. This type learning is still less done on history learning either SMA N 1 Ngaglik or SMA N 2 Sleman.

Learning in curriculum 2013 requires facilities and infrastructures including relevan books, but the teachers thought that teacher's book and student's book is not enough as learning reference. The limited the material in student's book with the study that have been done by Pujiono (2014: 260)^[20] was that one of inhibiting factors in teacher to implementing curriculum 2013 was the limitation of new book, whereas learning in curriculum 2013 the learners requires to be active in find the material as a learning source. That situation make the teachers use other books and internet that can be accessed by the learners. This was accordance with the result that have been done by Mardiana & Sumiyatun (2017: 50)^[21] it was that can be source of learning, but the other book and internet can be used as other source.

In implementation of learning the teacher history in SMA N ngaglik and SMA N 2 Sleman are conducting assessment activity. According to Rusman (2015: 250)^[11] authentic assessment tries to combine teacher activity in implementation of learning, learners' activity in learning, motivating, involvement of learners and learning skill. It is accordance with the study that have been done by Kartowagiran & Jaedun (2016: 138)^[5] who state that the teachers conduct assessing activity when learning is doing. Assessing activity includes attitude assessment, knowledge and skill. According to Muhidin (2013: 66)^[14] attitude assessment is main competence that has been there in learning history. Nevertheless, the attitude assessment that conducted by bot of school was not optimal, it was still has deficiencies in implementation of attitude assessment.

Attitude assessment that has conducted by SMA N 1 Ngaglik conducted by use observation technique and peer assessment that still rarely done. Attitude assessment in SMA N 2 Sleman has conducted by use observation technique and peer assessment and self-assessment. Peer assessment in SMA N 1 Ngaglik was rarely conducted because the teachers argued that technique only will make relation among learners, so it is not optimal to be implemented. Complaints against that technique accordance with study that have been done by Retnawati (2015: 398)^[22], states that type of self-assessment and peer assessment became the assessment technique that complained by the teachers. Assessing by observation technique has been conduct by both of school, but not found journal of attitude assessment through observation technique. It recognized by teacher if that was a hassle in attitude assessment.

Attitude assessment using observation technique requires more attention in its implementation because it should be written into journal. While, the teachers still burdened by activities and other position. Finally, that activity was burden to be done by teachers. To overcoming the complexity in implementation of attitude assessment the teachers of SMA N 2 Sleman entered attitude assessment by observation technique into skill assessment. Besides, the teachers who routinely carry out the learning in the class will memorized with the learners who implement the learning. That result is different with the result of Setiadi (2016: 175)^[3] that tells the teachers was not memorize yet deeply the learners so the teachers got problem to do observation to the learners.

The implementation of knowledge in SMA N 1 Ngaglik conducted through written test and assignment, such as daily test, Middle Test, Final Test, and task of workbook and the other tasks. This proves that assessing by written technique still dominates cognitive assessment in learning, that result accordance with result of Novianto & Mustadi (2015: 13)^[23]. Meanwhile, implementation of knowledge assessment that has been conduct in SMA N 2 Sleman already includes written test, oral

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test and assignment. Daily test in SMA N 2 Sleman was always conducted by using oral test and written test. It conduct by teacher to train the courage and critical thinking of learners, although in implementation it requires more time than assessment technique using written test.

Implementation of skill assessment is conducting through tasks that require the learners to develop their competence that related with psychomotor. Various skills assessment planning in lesson plan has not yet emerged in implementation. Skill assessment in SMA N 1 Ngaglik and SMA N 2 Sleman generally still use presentation assignment and paper, although once using task to make a maps. Nevertheless, presentation activity or paper that conducts can improve learner's ability. Skill assessment in SMA N 1 Ngaglik conducted through presentation technique that aims to train critical thinking of learners. It was because each group is obliged to give question to the other groups.

Skill assessment in SMA N 2 Sleman conducted to train the learners doing the presentation without bring out the book and just sticking on interesting power point that made by added video and pictures. In this activity learners ability in delivering the result of discussion or material will be assessed by the other groups. It is assessing related way of delivering and clarity of material. Skill assessment through presentation technique certainly can improve learners' ability, but will be more optimal if skill assessment can be conducted with more various, so the learner will not get bored. It shows the difficulties that teachers face in implementation of skill assessment. This result is accordance with study that has been conducted by Novianto and Mustadi (2015:13)^[23] who states that skill assessment was still limited on performance appraisal.

4.3 Processing the result of assessment

Processing the result of assessment is activity that demands the objectives of the teachers. Assessment that gained in implementation of learning activity will be processed into values that include of attitude competence values, knowledge and skill. Processing attitude assessment conducted by look the result of observation and the other technique. Teacher of history subject in SMA N 1 Ngaglik sees that assessing attitude through observation not always have to be written in journal, because the teacher will definitely memorize which learners who stand out well or out less well. It is accordance with assessment terms that have been designed by the teacher that just look assessment only on the last of semester. While attitude assessment in SMA N 2 Sleman according to the teacher it can be into skill assessment because related with attitude of learners. Same as SMA N 1 Ngaglik terms of assessment that has only provide one column for attitude assessment. This is certainly a drawback because there is no assessment that to be continue. In this implementation of attitude assessment was not accordance with theory that told by Majid (2015: 57)^[7] who states that authentic assessment is a process of collecting various data that can give representation of learner's development.

Generally, attitude assessment that made by history teacher in both of school did not run optimally. Nonetheless, the teachers added that all of the teachers here have a role to support religion teacher and teacher of civics. That situation shows that attitude assessment not only limited to certain teacher. That was accordance with study of Retnawati, Hadi & Nugraha (2017: 35-36)^[24], attitude assessment (spiritual and social) was specially conducted by religion teacher and civics teacher, while the other subject teachers rate indirectly and the result will be coordinate to the homeroom teacher.

BK teacher and homeroom certainly has contribution in assessing their learner, so it can help final result of attitude assessment. Learners assessed by BK teacher and homeroom teacher, so coaching can be done by history teacher when history learning progresses or can optimized by BK teacher and homeroom teacher. In both of school already have good coordination between history teacher and homeroom teacher. Coordination can be done when there is learner who gets infraction so it will be coordinated with BK teacher and homeroom teacher. Beside it will be conduct meet or dense in the last of semester to discuss attitude assessment of learners.

Processing of knowledge and skill assessment will be conducted by teacher through calculating average of values that have been obtained during implementation of learning. It is accordance with authentic assessment guidance from government and on its practice the teacher will be not faced difficulties in processing assessment.

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4.4 Follow up

Follow up activity is becoming important to do because it is as the final process in learning process. Follow up activity generally is remedial activity. Remedial is conducting for learners who have not reached *Ketuntasan Belajar Minimal* (KBM) or minimum learning completion. Both of school used to remedial using the same question with when final test. This is different with planning of follow up activity that has been made before in lesson plan. SMA N 1 Ngaglik applied remedial through oral test as effort to improve the ability of courage learners when answer the question from history teacher. Through final value of assessment, the teacher will be known the achievement of learning objectives that have been designed in lesson plan. It is related to the success that have achieved and shortcoming that requires more attention as effort of improving teacher's competence in implementation process of learning.

5. Conclusion

A good learning process consists of planning of learning that implement according with character of learners and conduct in learning based on improving ability of learners, then conduct the assessing to measure the success rate and learning objectives achievement. Authentic assessment becomes new assessment which has an assessing system more complex than before. This assessment is match conducting to assess learner's competence gradually. It means assessing that has been conduct was to know development ability of learners in attitude aspect, knowledge and skill. Implementation of authentic assessment in field still finds difficulties, especially difficulties that experienced by teacher. The difficulties that faced by the teacher such as on planning of learning in process of made lesson plan and grille of knowledge assessment and implementation of attitude assessment. Various technique of assessment cannot be optimized by the teacher and assessment technique that have been conduct still limited on commonly assessment technique. It made government should make a good preparation in applied a new curriculum. Training and seminars should be should be conduct to support enhancement competence of teacher, so new curriculum can be well implemented. This study is expected can be reference as a form of review for the government to make efforts in improving teacher's ability in conducting or doing authentic assessment accordance with difficulties and problem that will be faced or founded in field.

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DEVELOPMENT OF CARTOON ANIMATION VIDEO LEARNING TO INCREASE MOTIVATION OF LEARNING

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Abstract: This research is a video development as a learning media that aims to: 1) Develop animated cartoon videos; 2) To know the feasibility of cartoon animation video media as a media of learning based on expert media, material expert and eye teacher Economic tracking; 3) Knowing the students about the use of animated video cartoon as a medium of learning; 4) increase the motivation of learning economy by using animated cartoon video. This research method is Research and Development (R & D) with the model development of ADDIE, with stages: 1) analysis; 2) design; 3) development; 4) implementation; 5) Evaluation. Validation is done by 1 media expert, 1 material expert and 1 eye teacher Economic tracking. The developed media was tested by 6 and 12 students of class X IPS 1 and 34 students X IPS 3 as an experimental class and 30 students X IPS 2 d SMAN 4 Yogyakarta as control class. The prints of the media experts received an average certificate of 4.0 with the category "Worth It". Average material yields an average of 4.5 under the "Very Worth It" category. Teachers' average results score an average of 4.0 under the "Worth It" category. Results from small group experiments scored an average of 4.3 with the category "Very Worth It". Average results for the group receiving an average of 4.3 with the category "Very Worth It". Improved media learning can improve students' learning motivation of an average grade of 4.2, including the "Greatly Improved" category compared to the control class with an average score of 3.7 including the "Improved" category. The effectiveness with the differences in student learning motivation between the experimental class to the control class with a significance value of $0.000 < 0.005$. This cartoon video game is a learning medium and can increase student motivation.

Keywords: Animated cartoon video, Learning Media, Motivation of Learning Outcomes.

1. Introduction

Education is an implementation of the intellectual life of the nation. The linkage between the conception of the nation's educational effort and its implementation can be done in several ways, such as curriculum development, teacher preparation through preservice education, teacher education and training in-service training, education staffing system in job training, and workmanship process in technology tools. In the opinion of Barbara & Eva, (2012) "Technology tools' integration in teacher education prepares not only highly qualified teachers but creates an environment in which students in primary and secondary schools benefit by the use of technology enhancements in their learning".

The learning process in school by utilizing technology is felt to not encounter many obstacles. On the one hand, the technology that is developing at this time is familiar to students. This is in line with the opinion of McNeill et al (2011) "The educational technology literature has an information on the technology savvy nature of today's students". Students have not been able to utilize the technology well because most of them only use it for entertainment media and few use it well for learning. According to McNeill et al (2011) "Most of the participants are used to support their studies, including computers, laptops, internet, digital TV, online communication tools (eg Facebook, Twitter,

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MSN, Wikis and e-mail) and online education programs (eg Blackboard, iLecture, video lectures and databases), although no one participant is used all of these ".

Digital-based learning media is an integral part of the use of technology in support of learning and teaching activities. In addition to helping teachers to facilitate the learning process of students, can also help teachers to facilitate the learning process, clarify learning materials with concrete examples and contextual. On the other hand, teachers are required to master the use of effective and efficient learning media. Effective and efficient learning media is used as a source of learning and channeling messages that are good for students. Djamarah and Zain (2010) state that, "Media is any tool that can be used as a channel for messages to achieve teaching goals". On the one hand, Ahmadi and Amri (2010) say, "Media that is functioned as a source of learning when viewed from the literal sense there are also people in it, objects, or everything that allows students to obtain information and knowledge that is useful for students in learning ". The use of learning media can help teachers to achieve the goals of the expected learning. According to Sadiman et al (2011) namely, "The advantages of Media are saving in time, effort and costs for procurement.

Based on the observation of the researcher, the use of instructional media in the implementation of the teacher is still constrained by the availability of media in schools. Teachers have not used the media in every lesson. Media that is often used by a teacher is print media in the form of the book of package and LKS. While some media are only occasionally used in the form of still images and power points are less interesting. Meanwhile, the simple media that many teachers still use is the blackboard. In addition, teachers also have not used audiovisual media in the learning process. Most of the learning process is still teacher-centered which causes students to gain material understanding from teacher verbalism. According to Ahmadi and Amri (2010) say that "Submission of the subject matter by way of communication is still perceived by the deviation of understanding by students. The problem is that students receive too much science with verbalism. Especially in the process of teaching and learning that does not use the media where the condition of students is not ready, will increase the chances of verbalism". Thus, the teaching and learning process should be supported by the use of media that is fun, creative and can create a conducive atmosphere in the learning process.

Learning media animated video cartoon can be one of the alternatives to learning fun and creative and can create a conducive atmosphere in the learning process. According to Zhang (2012) "Animated cartoons can improve student learning as well as help students in their understanding". In addition, animated cartoons can be used to stimulate students' thinking skills to lead to a more contextual approach that can be utilized as a means of applying economic subjects in everyday life. Animated video cartoons can provide students' memory stimuli, generate learning spirits and cure the learning saturation of the economy. This cartoon animated video is indispensable to today's in the ages because it can help students indirectly interact with the real environment obtained from visual graphics. According to Zahra (2016) "Graphically animated content has the finest and positive impact on a student's life as it helps them understand the concepts more easily and memorable".

Animated cartoon videos provide an overview of technological advances that can be utilized for education. This cartoon animated video is an attractive medium that can provide a visual stimulus to students visually uniformed with verbal in order to influence the way of thinking that is more rational with real life. According to Xiao (2013) "..., animation always stimulates students' interest in learning". Thus, students can gain pleasure from learning that is modernized by digital technology. According to Smaldino et al (2014) are "Cartoon (line drawings that are rough caricatures of real or fictional people, animals, and events) are a very popular and familiar visual format. They appear in a wide variety of print media-newspapers, periodicals, textbooks, etc and range from comic strips intended primarily to entertain to drawings intended to make important social or political comments. Humor and satire are mainstays of the cartoonist's skill. Cartoons are easily and quickly read and appeal to children of all ages. Be sure the cartoons you use for instructional purposes are within the experiential and intellectual range of your students".

Motivation plays an important role in the learning process of students. According to Hayden (2011) "Motivation has been used to encourage students to improve students' academic performance". Motivating students to learn becomes a challenge for teachers at the time of learning. In addition, if student learning motivation is achieved it will be very easy to accept learning. According to Buznet in Beluce and Oliveira (2015) "Motivation to learn is recognized as one of the main determinants for the success and the quality of the academic learning".

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Based on interviews with some students can be concluded the low motivation and learning of this student due to the selection of learning media is still not right. In addition, teachers in the classroom use media that do not attract students' attention so tend to lead to boredom and not the spirit to follow the learning. Therefore, researchers want to try to develop a learning medium that allegedly can improve student learning motivation. The learning media is a cartoon animated video.

Based on the background outlined above, it can be formulated as follows:

1. How is the development of animated cartoon video learning media on economic class X subjects of cooperative material?
2. How is the eligibility of a cartoon animated video product based on the facts of a learning media expert, material expert and, eye teacher Economic tracking?
3. How the effectiveness of learning media animated cartoon videos to improve student learning motivation?

This research was conducted by the researcher with the aim of creating learning media of animated cartoon animation on economic subjects of class X cooperative material and obtaining the feasibility of animated cartoon video product based on the assessment from the expert of learning media, material expert and economics subject teacher and also to know the effectiveness of learning media in cartoon animation improve student learning motivation.

2. Literature Review

Learning is an interaction that is done by the teacher to channel knowledge to students by using the media, choosing various methods and techniques and at the end of the learning, evaluation is given. Sugihartono, et al (2012) defines learning as an intentional effort by educators to deliver knowledge, organize and create environmental systems with various methods so that students can carry out teaching and learning activities effectively and efficiently and get optimal results. So that learning is a deliberate effort made by educators to students in a learning process to convey information or knowledge by combining human elements, facilities, equipment and procedures that influence each other so that the objectives of learning can be achieved. According to Rosyidi (2011), economics is a branch of science that has the power to provide knowledge and understanding of community symptoms arising from human actions in its efforts to meet needs or achieve prosperity. From some of the opinions above it can be concluded that learning economics is a science that studies human behavior in choosing, determining and creating prosperity.

Students learn because they are driven by their mental strength. Mental strength is a desire, attention, willingness, or ideals. The mental strength can be low or high. There is an educational psychologist who mentions the mental strength that drives the learning as learning motivation. Motivation is seen as a mental impulse that moves and directs human behavior, including learning behavior. In the motivation contained the desire that activates, moves, distributes and directs attitudes and behavior of individual learning. According to Sahin and Turgut (2017) motivation is defined as a situation that gives energy to behavior, directs and sustains it. According Kurtuldu (2012) motivation is defined as the basic drives, impulses, and intentions that compel someone to do something or to act in a given way. According to Iliya and Ifeoma (2015) motivation is an internal process that makes a person move toward a goal. From the understanding of motivation according to experts, it can be concluded that motivation is a person's internal processes to direct, support, and force a person in doing something or act in a certain way to get to the desired goal. In other words, motivation is an impulse that arises in students to achieve the learning objectives. Students will study diligently and earnestly if they have high motivation to achieve the best performance.

Uno (2013) presents opinions on learning motivation indicators include: 1) The desire and desire to succeed. 2) There is an encouragement and need in learning. 3) Future hopes and aspirations. 4) There is an appreciation in learning. 5) The existence of interesting activities in learning activities. 6) The existence of a conducive environment, allowing a student can learn well. From the opinion, it can be concluded that students who have high motivation in learning will show interest in teaching and learning activities. Students' interest in learning the subject makes students easier and quicker to understand the material.

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Yamin (2013) distinguishes learning motivation in two types, including 1) Extrinsic motivation; is a learning activity that grows from the encouragement and needs of a person not absolutely related to their own learning activities. 2) Intrinsic motivation; is a learning activity begins and continues, based on the appreciation of something needs and encouragement that are absolutely related to learning activities. This type of learning motivation is very widely used in various types of research in schools. According to Sullivan (2015), "These types of motivation have become an important topic in the field of education as they impact the degree of success of students experience in school". In addition, according to Pintrich, designed by Eccles in Hsieh (2014), "Motivation is defined as the motivation for learning and includes five components. The definitions of the five components are derived from Motivated Strategies for Learning Questions (MSLQ), an expectancy-value theory of achievement motivation. Within the overarching concept of motivation, intrinsic motivation is defined as a degree to which students participate in a task for reasons such as a challenge, curiosity, and mastery. Extrinsic motivation external represents motivating factors such as grades, rewards, performance, and competition or evaluation by others. Task value refers to the evaluation of how interesting, important or useful a task is. The ability to relate to student beliefs will result in positive outcomes. Expectancies for success refer to individuals' self-efficacy, meaning the individual's predictions for how well he or she will perform a specific task in the future.

Hamalik (2013) argues that three functions of motivation are encouraging the emergence of an action, as a director, and as a driver. Motivation as a driver will affect students' efforts in achievement. The existence of good motivation in learning shows good results, and vice versa, if students have low motivation, will show less satisfactory results. Besides that, the interaction between students and the environment through personal cognitive factors can influence the motivation process. This is aligned with the opinion of Hanousek et al (2015), "The interaction of an individual with the environment and through personal cognitive factors affects motivational processes". Motivation in a person is influenced by several factors. Harlen & Crick in Chen & Lin (2011) states, "presents motivation is considered as a complex concept, closely aligned with a will to learn, and encompasses self-esteem, self-efficacy, effort, self-regulation, the locus of control and goal orientation ". Whereas according to Cudney & Ezzell (2017), "Motivation is a significant factor in within education because it encourages students to produce meaningful work and cultivate a desire for lifelong learning".

Understanding the media according to Smaldino, et al (2014), "Media, the plural of medium, are means of communication. Derived from the Latin medium ("between"), the term refers to anything that carries information between a source and a receiver. The purpose of media is to facilitate communication and learning ". In the opinion of Aqib (2013) states that "Learning media is everything that can be used to channel the message and stimulate the learning process of the learner (student)". Learning media serves to stimulate the thoughts, feelings, attention, and interests of students so that the learning process can run well. It can be concluded that the learning media is an intermediary between the source or the messenger and the recipient of the message or all information that can be used to channel messages to streamline the learning process. Thus, learning media gives emphasis to the position of the media as a vehicle for channeling messages or learning information to condition a person to learn. In other words, when learning activities take place the learning materials received by students are obtained through the media. From the overall understanding above, it can be concluded that the learning media is a tool used by the teacher in explaining the material so that students are easier to understand. With the existence of learning media, the teacher's task in delivering the subject matter will be lighter. While students will feel happy in participating in classroom learning.

Learning media are of various types that need to be considered in their use and development. Various types of learning media are grouped by several experts. As Smaldino, et al (2014), classifying the types of learning media include: Six basic categories of media are text, audio, visual (nonprojected visuals and projected visuals), videos, manipulatives (objects), and people. The text is alphanumeric characters that may be displayed in any format-book, poster, chalkboard, computer screen, and so on. Audio includes anything you can hear from someone's voice, music, mechanical sounds (running car engines), noise, and so on. Visuals are regularly used to promote learning, they (nonprojected visuals) include diagrams on a poster, drawings on whiteboards, photographs, graphics in a book, cartoons, and so on. They (projected visuals) include presentation software, document camera, overhead projection, transparency, acetate (plastic), and overlay. A video that shows motion media, including

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DVDs, videotapes, computer animation, and so on. Manipulatives are three-dimensional and can be touched and handled by students. People may be teachers, students, or subject-matter experts.

The main function of learning media is as a teaching aid tool in the learning process. Using learning media is expected to improve the quality of learning and enhance learning interests, learning motivation and student learning outcomes. According to Sanjaya (2012), specifically the learning media has functions that play a role in 1) Capture certain objects or events. 2) Manipulate certain circumstances, events, or objects. 3) Increases student motivation and learning motivation. Learning media also has benefits including clarifying the learning process, increasing student interest and interactivity, increasing efficiency in time and energy, improving student learning outcomes, and improving the quality of student learning outcomes. The existence of useful media to achieve learning goals. According to Kustandi & Sutjipto (2013), the practical benefits of using learning media in the teaching and learning process are as follows 1) Learning media can clarify the presentation of messages and information so as to facilitate and improve learning processes and outcomes. 2) Learning media can improve and direct the attention of students so that it can lead to motivation to learn, a more direct interaction between students and their environment and enable learners themselves to learn according to their abilities and interests. 3) Learning media can overcome the limitations of the senses, space and time. 4) Learning media can provide experience to students about experiences in the environment and enable direct interaction with the teacher, community, and environment.

Suprihatiningrum (2014) suggested several considerations in choosing the right learning media as follows 1) Learning objectives to be achieved. 2) The learning method used. 3) Characteristics of learning material. 4) Use of learning media. 5) The ability of teachers to use this type of media. 6) Media effectiveness compared to other media. The relationship between learning media with learning objectives, material, methods, and conditions of students, must be the teacher's attention and consideration in choosing and using the media in the learning process in the classroom so that the media used are more effective and efficient to achieve learning goals (Sanaky, 2013). The use of learning media is packaged according to the needs of students in the classroom.

According to Wahono (2006), there are three aspects that can be used in the assessment of learning media where cartoon animation videos are included in it, namely:

1) Software engineering aspects

Software engineering aspects include several things, namely effective and efficient in the development and use, reliability (reliability), maintainability (can be maintained / managed easily), usability (easy to use and simple in operation), accuracy of software development, compatibility, integrated packaging and easy to execute, complete documentation, and reusability (all programs can be reused for the development of other programs).

2) Aspects of learning design

Aspects of learning design include several things, namely clarity of learning objectives, relevance of learning objectives with SK / KD / curriculum, scope and depth of learning objectives, accuracy of use of learning strategies, interactivity, providing learning motivation, contextuality and actuality, completeness and quality of learning aid materials, suitability material with learning objectives, depth of material, ease of understanding, systematic, clarity of discussion, consistency of evaluation with learning objectives, accuracy of evaluation tools, and providing feedback on evaluation results.

3) Aspects of visual communication

Visual communication aspects include communicative, creative, simple and engaging, audio (narration, sound effects, back sound, music), visual (layout design, typography, color), mobile media (animation, movie), and interactive layout (navigation icons).

The use of media in learning can help children to provide meaningful experiences for students. The use of media in learning can facilitate students in understanding something abstract to be more concrete. This is in accordance with Bruner's opinion in Sadiman, (2011) that "Students learn through three stages: enactive, iconic, and symbolic. The active phase is the stage where students learn by manipulating concrete objects. The iconic stage is a stage where students learn using pictures or videotapes. While the symbolic stage is the stage where students learn using symbols ". We can apply the principle of the learning stage from Bruner in the "Cone of Experience" presented by Edgar Dale in Sadiman, (2011). Based on the cone of Edgar Dale's experience, the animated cartoon media in this

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development are included in the iconic stage of learning by using pictures and videotapes and referring to the psychological foundation to attract attention and avoid verbalism because it is assumed that using animated cartoon media will be easier to learn than abstract.

According to Daryanto (2010) states that "Video media is anything that allows audio signals can be combined with sequential motion pictures". According to Maswan & Muslimin (2017) "Video is an audio-visual media that shows the motion of live images and sound from recording real events. The messages conveyed are factual (important events, news or fictitious stories), they can be informative, educative or instructional. Most film assignments can be replaced by video". Video as an audiovisual media that displays motion, is increasingly popular in our society. Messages that are presented can be factual or fictional, can be informative, educative or instructional. According to Ariani and Haryanto, (2010) interpreted "Animation is one of the very innovative creative tools to capture the concept of material delivered". Meanwhile, according to Betrancourt in Paik, (2010) offered this definition: "computer animation refers to any application which generates a series of frames, so that each frame appears as an alteration of the previous one, and where the sequence of frames is determined either by the designer or the user ". According to Eker (2014), "Cartoons are the tools that draw students' attention and ensure the continuity of this attention, reduce tension and test anxiety and create a more comfortable learning environment". The cartoon animated video media can mean that props shaped like a series of moving and life-like images can attract a person's attention so that viewing images can instantly imagine higher on live images and can reduce the tension that can make learning more comfortable.

According to Smaldino et al (2014), the advantages and disadvantages of cartoons as learning media are: Advantages are 1) Readily available; 2) Inexpensive; 3) No equipment required; 4) Easy to use; 5) Available for all levels of instruction and disciplines: and 6) Simplification of complex ideas. Limitations are 1) Durability; 2) Storage; 3) May too small for group viewing; and 4) Two-dimensional. From the above opinion, it is shown that excess cartoons are easily and cheaply obtained, do not require a lot of equipment, are easy to use, can be used for all levels of learning and disciplines, and shorten complex ideas. While the weakness of cartoons is their short duration, they are less likely to be seen for large groups and only two-dimensional. The advantages of cartoon media, among others: are loved by children and adults because of its funny character so that it can attract the interest of readers, making the learning process run in a happy atmosphere and can indirectly convey the message and be easier to understand, cause stimulation and motivation to learn, and interesting material in terms of the paintings and fresh in terms of character. The weakness of cartoon media, among others: if not used carefully, students will be more interested in cartoon images rather than the material that the teacher wants to convey and if the teacher who does not know much about the technique of delivering material using cartoons can cause students to feel bored quickly. From some of the opinions above it can be concluded that the use of cartoons as a medium of learning has advantages and disadvantages, so that as teachers are expected to be able to pay attention to the characteristics of the material to be conveyed if they want to use cartoon media. Although the cartoon is generally popular with children and adults.

3. Material & Methodology

3.1. Data

Subject try to research and development, as well as this experiment is the students of class X SMAN 4 Yogyakarta on economic subjects cooperatives. The total population of 82 students with the following details:

- a) A total of 6 students of class X IPS 1 selected randomly for small group trials.
- b) A total of 12 students of class X IPS 1 were selected randomly for large group evaluation and were not included in the previous trial.
- c) A total of 34 and 30 students for field evaluation are selected randomly divided into two classes, namely experimental class of 34 students of class X IPS 3 and control class of 30 students of class X IPS 2 and excluding them which has been selected in the previous trial.

Validator product of media and material experts selected each one expert from a lecturer of Economics Education course, UNY Graduate Program and one subject economics teacher from SMAN 4 Yogyakarta.

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3.2. Method

Development of learning media animated video of this cartoon manifold research and development (Research & Development). Research and development aim to develop a new product and test the effectiveness of the product. The cartoon animation video product is then tested on students to know the improvement of students' learning motivation. This study also combined with the correct research to measure the effectiveness of the product for the improvement of learning motivation. While the research development model used in this study refers to the research model developed by Dick and Carey called the model of ADDIE development. The research procedure consists of five stages: Analysis, Design, Development, Implementation, and Evaluation. (Endang Mulyatiningsih, 2013).

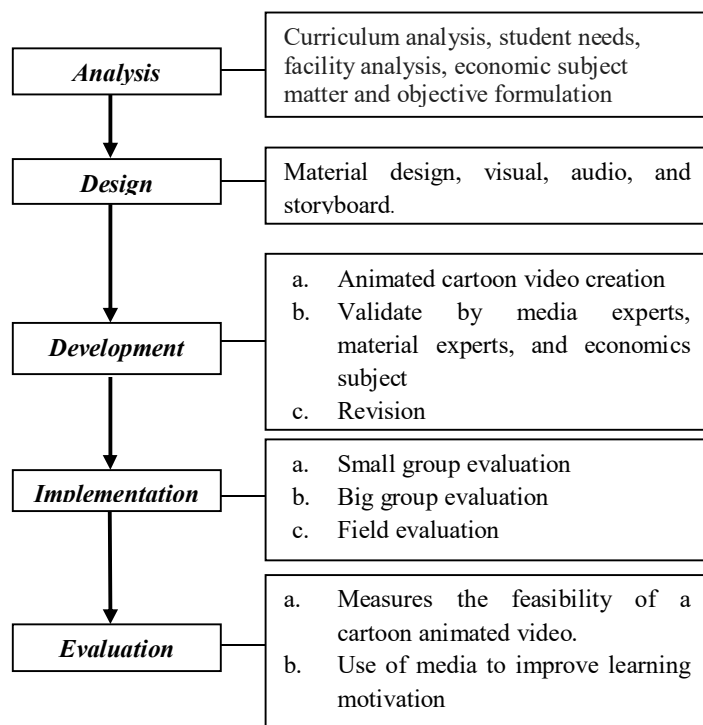


Figure 1. Procedure Development of video Learning Media Animation Cartoon

3.3. Test Instrument Research

1. Test The Validity of The Instrument

Validity test in this research was conducted on 31 students of class XI IPS 1 SMAN 4 Yogyakarta by using Confirmatory Factor Analysis (CFA) technique. Variables that have good validity if the value of a standardized loading factor is greater or equal to 0.5. This validity test is done for questionnaire of student's learning motivation Based on data processing done by researcher show KMO value > 0,500 then CFA test can be continued, Based on data processing is done result show value of KMO > 0,500, so can proceed to Rotated Component test to see factor loading each item. If the loading factor value > 0,500 and clustered on each indicator then it is said to be valid. From the data processing conducted shows that the factor loading value of each item statement is > 0,500 and clustered according to the indicator group so that each item statement can be said valid and can be used as research instrument.

2. Test of Instrument Reliability

Processing of data reliability in this study using the application program statistics by looking at statistical tests Cronbach Alpha to determine whether the data for questionnaire motivation to learn in this study reliable or not. The variable in this data is said to be reliable if it gives Cronbach Alpha value > 0.70. Based on the experiments that have been

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done then obtained the reliability test results with the average of each indicator is 0.760. The reliability test results show that Cronbach's Alpha value on all variables > 0.700, so it can be concluded that all variables are reliable and questionnaire motivation to learn can be used as a research instrument.

3.4. Data Analysis Technique

The data collected in this study is divided into two groups of data, namely quantitative data and qualitative data. The data that have been obtained in subsequent research are analyzed to know the assessment and opinion of the product:

1. Quantitative Descriptive Analysis

Quantitative data in this study were obtained through a questionnaire in the form of scoring scores by material experts, media experts, teachers of economic subjects, student learning motivation. The quantitative data analyzed include:

a) Product Feasibility Analysis

The eligibility of cartoon animation products can be analyzed through the following steps:

- 1) Converting qualitative data into quantitative data
Scoring scores by material experts, media experts, economics subject teachers, and student response questionnaires were recapitulated and then analyzed descriptively by reference to Likert scale.

Table 1. Assessment Criteria Likert Scale Question Validation

Alternative Answers	Score
Very Good	5
Good	4
Enough	3
Less	2
Very Less	1

- 2) Calculate the average score of each indicator using the following formula:

$$\bar{X} = \frac{\sum X}{N}$$

Information :

\bar{X} = Average Score

$\sum X$ = Total Score

N = Amount of Test Subject

- 3) Sums the average scores that have been calculated
- 4) Change the average value to a qualitative value using the reference in table 3.

b) Analysis of Student Learning Motivation

The development of animated cartoon video learning media is used to improve students' learning motivation. Student learning motivation can be analyzed by using a questionnaire. According Sugiyono (2014) percentage of student motivation can be measured through the steps as follows:

- 1) Questionnaire student's descriptive score with descriptive Likert scale.

Table 2. Assessment Criteria Likert Scale Questionnaire Motivation

Alternative Answers	Score Questions	
	Positive	Negative
Strongly Agree	5	1
Agree	4	2
Less Agree	3	3
Disagree	2	4
Strongly Disagree	1	5

- 2) Summing up scores for each aspect of motivation.
- 3) Calculate the score of student motivation of every aspect with the formula:

$$\text{Motivation score learning} = \frac{\text{Score of motivation to study economy}}{\text{Number of question instruments}}$$

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- 4) Furthermore, the researchers analyzed the students' learning motivation in the experimental class after using the animated video learning media of cartoon and comparing the students' learning motivation in the control class without the use of animated video learning media of cartoon with a different test of the t-test. The learning motivation analysis uses the conversion table in table 3.

Table of criteria assessment of the learning media animated cartoon videos and increased motivation to learn after the use of video learning media animated cartoons that have been compared with classes that do not use the media animated video animation cartoon as follows:

Table 3. Assessment Criteria

Average Score	Media Feasibility Criteria	Criteria Assessment Motivation Learning
>4,2 s/d 5,0	Very Worth It	Greatly Improved
>3,4 s/d 4,2	Worth It	Improved
>2,6 s/d 3,4	Enough	Permanent
>1,8 s/d 2,6	Less	Downhill
1,0 – 1,8	Very Less	Very Downhill

- c) Test the student's motivation Hypothesis
- Student motivation analysis using inferential statistics to determine the comparison of learning media animated cartoon animation developed with ordinary learning media. Comparison of the use of learning media animated cartoon animation is viewed based on inferential statistical analysis with a t-test using statistical analysis program software. But before the first test conducted the prerequisite test is the test of normality
1. Normality Test

Normality test conducted to determine the samples used in this study normal distribution or not. In this study used the aid of test equipment with the help of statistical analysis program software using the One-Sample Kolmogorov-Smirnov test with a significance level of 0.05. If the significant value is greater than α (5%) then the data is normally distributed and vice versa if less than α (5%) data is not normally distributed.
 2. Homogeneity Test

The homogeneity test was conducted to determine whether the intergroup variation of the data obtained from the tested groups was different or not. Homogeneity test in this research using the Levene Test. Testing criteria are if the value of significance or probability value more than 0.05 then the homogeneous data. If less than 0.05 then the data is not homogeneous.
 3. Test different t-Test

The test t-test was conducted to find out the difference between learning motivation of experimental class students using animated video learning media and control class that did not use video learning media for cartoon animation. A hypothesis in this research that is:

Hypothesis 1: There is a difference in students' motivation in experimental class and control class learning motivation. The criterion used in taking hypotheses is level $\alpha = 0.05$. H_0 rejected if probability significance (sig) $< \alpha$ (0,05) and if the probability significance level (sig) $> \alpha$ (0,05) then H_a is accepted.

2. Qualitative Descriptive Analysis

Qualitative data in this research are critics and suggestions from material experts, media experts, economic subjects teachers, and students about learning media animated cartoon videos. The results of the analysis are used as a reference in revising the product.

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4. Results and Discussion

4.1. Result and Discussion

1. Analysis Stage

In the analysis phase, observations and interviews on economics teacher of SMA Negeri 4 Yogyakarta, Drs. Tri Harnadi. This initial stage is done to find out the problems related to learning in the classroom. Based on the results of observations and interviews, found problems regarding the use of media in learning. Therefore, ideas arise to develop learning media that can facilitate teachers and students in the process of teaching and learning.

Analysis conducted at this stage is curriculum analysis, the student needs analysis, facility analysis, economic subject matter analysis and formulating objectives. The curriculum analysis stage includes the act of adjusting the content of cartoon animation video material with curriculum and syllabus applicable in SMA Negeri 4 Yogyakarta. While in the stage of student needs analysis, it is known that students need a learning media that can facilitate students in learning so as to foster student learning motivation. The facilities available at the school are sufficient with the availability of projectors in every classroom and the teaching teacher always uses the laptop as a supporter in every teaching. The economic lesson material presented in cartoon animation video is about the cooperative material and the researcher formulates the purpose to develop animated cartoon video media as an alternative media in teaching and learning process for the teacher. Results of initial analysis conducted at SMA Negeri 4 Yogyakarta:

- a. Teachers need learning media that is easy to use by teachers and students.
- b. Learning media developed interesting and practical in its use.
- c. Learning media developed can improve students' learning motivation.

2. Design Stage

In the second stage, the design of learning media animated cartoon video in accordance with the format. The learning media of cartoon animation video is designed with attractive appearance and easy-to-understand language containing economic subject matter. As a reference in the design of learning media animated video cartoon researchers collect animated videos and books that can be used as a reference in the preparation of cartoon animated video frame with a cooperative material. With a predetermined framework than do the initial design to get animated video cartoon. Preparation of cartoon animated video content adapted to the basic competence in syllabus SMAN 4 Yogyakarta. The framework contained in the animated cartoon videos include:

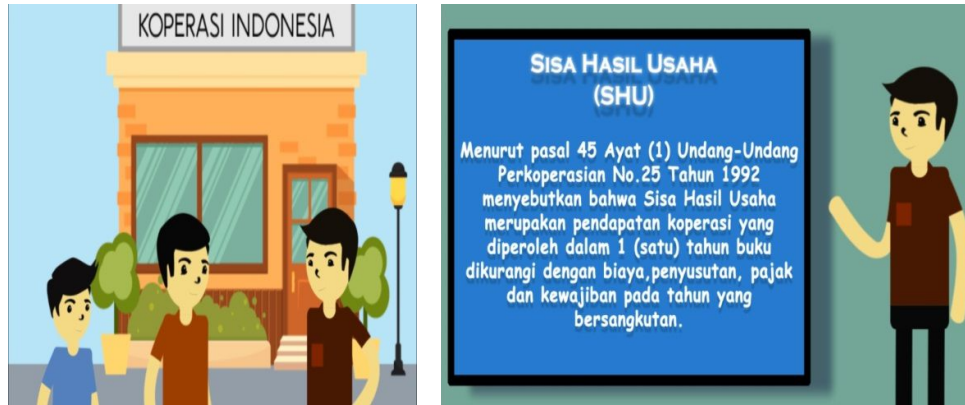
a. Material Design

The material presented in the animated cartoon video focused on the cooperative. The material must be mastered by students of SMAN 4 Yogyakarta especially class X IPS who get economic subjects. The material in cartoon animation video is taken from the syllabus used by SMA Negeri 4 Yogyakarta. In the syllabus selected Basic Competence 3.7 is to understand the concept of cooperative and cooperative management. Basic Competence will appear several indicators that must be achieved by students. Basic competence to understand cooperative and cooperative management is very important to be mastered by students because this material is continuous with the next material. Therefore the students must master this material so that the continuation does not get obstacles in learning so that students get maximum results later. Furthermore, researchers will arrange the material used in the animated video cartoon. Researchers look for various sources of reference in the preparation of the material. The material in the media has been adapted to the basic competencies and indicators to be achieved by the students.

b. Visual Design

This visual design includes the creation of characters, background, and text from animation by using various application programs. Character and background created by adjusting the actual situation in the field and adjust the age of the users so that students will feel comfortable in learning. The animation used in this research is 2D animation.

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Picture 1 and 2: Visual Design Drawings from The Development of Cartoon Animation Video Media

c. Audio Design

The audio design on the development of learning media animated cartoon animation is only using music as a visual back sound displayed. Dubbing or voice over characters cannot be given to audio researchers due to limitations of programming equipment and the availability of unlikely computer devices that result in rendering or installing animated cartoon videos for longer.

d. Storyboard Design

Once you know the parts of the animated video cartoon that will be developed, then the next step is to make an explanation of each visual. The visual explanation (map) is poured in the storyboard. The information presented on the storyboard is about the visual design (map) of animated cartoon videos. Making this storyboard aims to facilitate researchers in developing animated video cartoons.

3. Development Stage

In the development stage, the production of learning media of animated cartoon video will be used in the learning. Here are the results of the process of making video learning media animated cartoon, which includes the validation results of media experts, material experts, and economics subject teachers:

a. Making Learning Cartoon Videos

Creation of cartoon animated video based on the storyboard from the design stage. Learning media is made using an animation application program as a tool in programming. Some considerations used an animation application program because of the various two-dimensional characters can be made ranging from animated cartoons, interactive animations, games, presentations, movies, and other animation applications. Learning media products are generated using a screen resolution of 1020x574 pixels. The resolution is chosen because it is a minimum standard of computer screen resolution in general, so it can be used on various hardware specifications. Making video learning media animated cartoon from the opening page, commands (actions), animation, music and more. The next stage is to test (testing). This stage is required for the video to be checked first. This is to know the animated video cartoon is running well or not. If there is a problem with the test it will be done until the improvement results obtained by the desired researcher. After the video finished in accordance with the wishes of the researchers, then the video will be saved (save) in .aep format, with the format. Aep researcher aims to the file can still be edited and facilitate the revision. The video will be ready for use when rendered from the .aep format to .Mp4 through the application program. The video is published in .Mp4 format to be used on PC or laptop without having to install the application program. In .Mp4 format this animated video cartoon can be played with just a double-click. The animated cartoon video

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learning media files will be packaged in Digital Versatile Disc (DVD) so that it will simplify the use of the learning media.

b. Validation Results by Media Experts

Media expert consists of 1 lecturer of Economics Education Program Postgraduate Program, Yogyakarta State University, Dr. Sutirman, M.Pd. Validation is done in relation to the ease of use, creative, simple and compelling aspects, audio and visual aspects of cartoon animated videos developed with a 1-5-page questionnaire. In addition to the feasibility assessment of media experts also provide advice and inputs to improve the quality of media. Based on the assessment of media experts on cartoon animation video products with the category "Eligible" that the average score (X) 4.0 lies in the class of 5.0 s / d 3.9. Validation results by media experts indicate that animated cartoon videos developed based on feasibility aspects of ease of use, creative, simple and compelling, audio, and visual, deserve to be piloted with revisions as per suggestion.

c. Validation Results by Material Experts

An expert material in this research is Mr. Prof. Sukidjo, M.Pd who is a lecturer of Graduate Program, Yogyakarta State University. Validation is done related to Material Compliance with basic competence aspect, indicator, learning objective, clarity aspect of submission and material compilation, material quality aspect, and effectiveness aspect and efficacy in cartoon animation video submission method developed with 1-5 scale questionnaire. In addition to the feasibility assessment of the material experts also provide advice and inputs to improve the quality of the media. Based on the assessment of animated cartoon video by the material experts said "Very Eligible" with the average score (X) of 4.5 lies in the range of > 4.3 to 4.6 which means the learning media animated cartoon animation developed feasible tested in accordance with the revision.

d. Validation Results by Subject Teachers

Validation by economics subject teachers consists of 1 teacher from SMAN 4 Yogyakarta namely Mr. Drs. Tri Harnadi. Validation is done related to the aspect of ease of use, creative aspect, simple and compelling aspect, audio aspect, visual aspect, material conformity aspect with basic competence, indicator, learning objective, clarity aspect of submission and material compilation, material quality aspect, and effectiveness aspect and the material delivery of animated cartoon videos developed with a 1-5-page questionnaire. In addition to the feasibility assessment of economic subject teachers also provide advice and inputs to improve the quality of the media. Based on the assessment of economics subject teachers to cartoon animation video products with the category "Eligible" that the average score (X) 4.0 lies in classes 4.1 s / d 4.0. The results of validation by economic subject teachers show that animated cartoon videos developed based on aspects of ease of use, creative aspects, simple and compelling aspects, audio aspect, visual aspect, material conformity aspects with basic competencies, indicators, learning objectives, clarity aspects of submission and demands material preparation, material quality aspects, and the effectiveness and material aspects of the delivery of materials are worthy of trial.

4. Implementation Stage

After conducting several stages of development research, the design of animated video learning media cartoon that has been developed subsequently applied to the actual conditions. Initially, the video learning media animated cartoons were tested on students the subject of small and large group trials after the revision process and the media of animated video learning cartoon was considered feasible by the validators. Then the animated video learning media of cartoons were tested on the students of field group trial subjects after being assessed feasible by the small and large group test students. Here presented the results of the implementation of learning media animated cartoon videos:

a. Small Group Evaluation

After the validation process by media experts, material experts, and subject teachers, cartoons animated video is tested on small group students. This trial aims to identify and identify both the strengths and weaknesses of video learning media animated

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cartoon from potential users. Data collection was done by giving questionnaires to 6 students of class X IPS 1 as research respondents. With the questionnaire will be obtained data on the assessment of the quality of learning media animated video cartoon and as input for revision in large group trials. Based on the results of trials in small groups showed that the average total score of media assessment of animated video learning cartoon of 17.3. So the average score obtained 4.3 lies in the range > 4.2 s / d 4.4. Based on the conversion table then the feasibility of animated cartoon video included in the category Very Worthy.

b. Big Group Evaluation

After a small group trial and considered feasible, the media learning animated cartoon video subsequently tested to students the subject of large group trials. This trial was conducted to find out the students' responses to cartoon animated video learning media from potential users in a larger trial scale. Data collected by questionnaire. This questionnaire was used to obtain data on the assessment of the feasibility of cartoon animated video media developed as a suggestion and input for revision of the final product. Respondents in this trial were not respondents in small group trials ie students of class X IPS 1 SMA Negeri 4 Yogyakarta as many as 12 students. Based on the results of trials in large groups showed that the average total score assessment of the feasibility of learning media animated cartoon video of 17.5. So the average score obtained 4.3 lies in the range > 4.3 s / d 4.4 with the category Very Eligible. Based on the results of small group trials and large group trials it is known that on the feasibility aspect of Ease of Use of Cartoon Video Animation Media, Aspect of Feasibility Completeness and Quality of Material, Aspect of Feasibility of Visual and Aspect of Eligibility Audio entered in "Very Eligible" category with average score X) of 4.3; 4.4; 4.2 and 4.4. From the assessment shows that every aspect of video learning media animation cartoon Very feasible to be used for learning.

5. Evaluation Stage

In the final stages carried out by using respondents field trials field students. Increased motivation to learn can be seen from the questionnaire motivation to learn that use a Likert scale, with interval 1-5. Questionnaire motivation to learn contains 15 items of valid statements with details of 12 positive statement and 3 negative statements. A questionnaire has been through an empirical test with Cronbach's Alpha average value of 0.761 with instrument reliability criteria ≥ 0.70 .

The achievement of the product development goal is known by measuring what the test students have gained. After the cartoon animation video product is said to be feasible, the measurement of students 'learning motivation improvement in the experimental class by comparing the students' learning motivation from the control class without using cartoon animation learning media. Questionnaire filling is done after the economic lesson is done by using animated video learning media of cartoon in experiment class and vice versa without using cartoon animation video learning media in control class. Below is presented data about the comparison of learning motivation of experimental class students after using the video learning cartoon animation and control class without using the video learning media animation cartoon.

Table 1. The Result of Student Motivation Calculation in Experiment Class

No.	Indicator	Average Score	Category
1.	The desire and desire to succeed	4,2	Greatly Improved
2.	There are an encouragement and learning needs	4,1	Improved
3.	The existence of hope and ideals of the future	4,3	Greatly Improved
4.	An appreciation in learning	4,1	Improved
TOTAL AVERAGE SCORE		16,7	

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AVERAGE SKOR	4,2	Greatly Improved
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Source: Data Processing

Table 2. The Result of Student Motivation Calculation in Control Class

No.	Indicator	Average Score	Category
1.	The desire and desire to succeed	3,8	Improved
2.	There are an encouragement and learning needs	3,5	Improved
3.	The existence of hope and ideals of the future	4,3	Greatly Improved
4.	An appreciation in learning	3,2	Enough
TOTAL AVERAGE SKOR		14,9	
AVERAGE SKOR		3,7	Improved

Source: Data Processing

Based on the data that have been obtained and processed, the use of animated video learning media cartoon able to increase students' learning motivation in the experimental class with an average score of 4.2 which is included in the category Greatly Improved compared with the control class that gets the average score of 3.7 with an Increased category.

4.2. Hypothesis Testing Motivation Difference Student Learning Class Experiment and Class Control

In testing the hypothesis of student learning motivation using the test of Beda t-Test. However, before performing different test t-Test conducted first test prerequisite ie normality test and homogeneity test. Normality test using one sample Kolmogorov-Smirnov test with a significance level of 0.05. If the value is significantly greater than α (5%) then the data is normally distributed and vice versa if less than α (5%) data is not normally distributed. Based on the test results obtained the data stated normal distribution because the value of significance of the experimental class and control class > 0.05 ie 0603 in the experimental class and 0.558 in the control class. Furthermore, the next prerequisite test is tested homogeneity.

Homogeneity test for student motivation data using the Levene Test. Testing criteria are if the value of significance or probability value more than 0.05 then the homogeneous data. If less than 0.05 then the data is not homogeneous. From the test that has been done the researcher obtained the data is declared homogeneous because the value of significance of the experimental class and control class > 0.05 ie 0.591. then to answer the hypothesis of this study whether there is a difference in learning motivation of experimental class students and control classes is to conduct different test t-Test. The results obtained from differences in learning motivation of experimental and control class students showed that there was a difference of students' learning motivation in an experimental class by using cartoon animated video learning media with control class that did not use video animation media of cartoon by showing significance value $0.000 < 0.005$. With significance value < 0.005 means that the hypothesis H_a accepted that there is a difference in student learning motivation using learning media compared with student learning motivation without using the media learning animated cartoon videos. It can be concluded that the students' learning motivation of the experimental class is better than the control class.

5. Conclusion

Based on the results of research development and discussion can be concluded that:

- a. Development of learning media animated cartoon video has gone through 5 stages, namely:
 - 1) Analysis (analysis) is the initial stage of development research by conducting curriculum analysis, facility analysis, student needs, economic subjects, and formulate goals.

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- 2) Design (design) is the design stage of learning media animated cartoon videos that will be developed in the form of storyboards.
 - 3) Development (development) is the stage of producing products that will be developed starting from the creation of animated video cartoons, assessment instruments, validation by experts, teachers economic subjects and revisions.
 - 4) Implementation is an experimental stage of cartoon animated video that has been said feasible by experts on the subject of small group trials and large group trials and experimental field subjects/experiments.
 - 5) Evaluation (evaluation) is the measurement of the achievement of the objectives of research development, namely the improvement of student learning motivation and learning outcomes.
- b. The feasibility of learning media of animated cartoon animation on basic competence of cooperative based on assessment from media expert and material expert in terms of ease of use, creative, simple and compelling, audio, visual, material conformity with basic competence, indicators, learning objectives, clarity of delivery, the material composition, the material quality, the effectiveness and the material accessibility of the material are as follows:
- 1) Feasibility assessment by the media expert obtained a score of 4.0 included in the Eligible category.
 - 2) Assessment of feasibility by the material expert obtained a score of 4.5 that fall into the category of Very Eligible.
 - 3) Assessment of feasibility by economics subject teachers obtained a score of 4.0 included in the Eligible category.
- c. The response of class X IPS students of SMAN 4 Yogyakarta with the animated video learning media of cartoon shows the average score of 4.3 for small group test included in the category of "Very Eligible" and the average score of 4.3 for large group trials belonging to the "Very Eligible" category.
- d. Learning media animated cartoons can increase students' motivation 4.2 in the category of "Very Rising" in the experimental class by using the video learning media animated cartoons compared with the control class without using the media learning animated video cartoon get the average score 3.7 with the category "Rising".
- e. Learning media animated cartoon gives a difference of learning motivation between experiment class and control class that is with significance value $0.000 < 0.005$ which mean there is difference of student's learning motivation between experiment class and control class.

A suggestion of product utilization of cartoon animation video learning media is as follows:

- a. Teachers are expected to be able to make animated video learning media cartoon as one of the alternatives learning media on economic subjects that are able to make students become interested and more active in learning and make the learning atmosphere becomes more fun.
- b. The material on cartoon animation video learning media can be developed more widely by adding other competency standards from economic subjects both class X and class XI.
- c. The product of learning media animated cartoon video is not only tested in one school so that it can be used more widely and produced other products.
- d. The time required for research and development should be extended, from the analysis phase to the evaluation phase so that the resulting product can be optimal.

Limitations of learning media animated cartoon videos based on research and development that have been implemented are:

- a. The product of learning media of animated cartoon animation that produced only convey to Basic Competence describe cooperative concept and management of cooperative.
- b. Trial of product only done twice, small group trial with 6 students and big group test in class X IPS 1 with number of 12 students and experimental research by using video animation cartoon as much as one time on trial in class X IPS 3 .
- c. Trial of learning media animated cartoon video is only done in one school only because of time, cost and energy.
- d. Media cartoon animated video only manifold animated 2D cartoon.

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The Integration of Prophetic Values in Developing the Teachers' Personality Competency Assessment Instrument

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Abstract: This study aimed to identify the prophetic values of Islam to find indicators that can be used as a reference in the development of the assessment instrument of teacher's personality competence. The reason in selecting the prophetic approach is because the prophet as a chosen human figure who possessed perfection both physically and psychologically in carrying out the tasks from God, is the proper example for mankind on earth, especially teachers. From the results of this study it was found 9 (nine) indicators of prophetic-based personality of a teacher, they were 1). Having transcendent personality, 2). Having a liberating spirit, 3). Humanist, 4). Mastering the materials to be taught, 5). Having good teaching methods, 6). Able to be an ideal model for students, 7). Able to conduct evaluation with *amar ma'ruf nahi munkar*, 8). Having a high commitment in carrying out the task, 9). Having good communication skills. These nine indicators can be used as references in the development of the assessment instrument of teacher's personality competence through the principles of composing the assessment instrument.

Keywords: integration, prophetic values, development, assessment instrument, personality, teacher

1. Introduction

Teacher is the most influential figure on the quality of education. The presence of teachers in front of the class is an absolute condition that must exist so that the learning process runs properly. They are a very dominant element in learning activities and cannot be replaced by any sophisticated technology. The development of technology in the field of education which manifested by the variety of learning media and learning aids is not necessarily able to replace the presence of teachers in the classroom. Students need human elements that directly derived from the presence of teachers in the classroom, such as attitudes, values, feelings, characters and personality that cannot be maximally obtained from technology.

Emphasizing on how dominant the teachers' role in the success of education, the government has set rules through the Law No. 14 of 2005, Article 1 containing 4 (four) competencies that must be possessed by a professional teacher, namely pedagogical competence, personality competence, social competence and professional competence. One problem that become an obstacle is the fact that the government has not been optimal in assisting teachers in fulfilling these competencies and also the assessment or evaluation. Such issues can be seen from the implementation of the Teacher Competency Test (UKG) and Teacher Training and Education Program (PLPG) as a pre-requirements of teachers to obtain the professional certificates that they actually should have already possessed the four required competencies. However, in fact, the result of UKG has not represented the competencies of teachers as required in the Act. The teachers' competency material does not cover the 4 (four)-required competencies which the test should cover 30% of pedagogic competency test instruments and 70% of professional competency tests. It means that the competence of personality and social competence have not received adequate priority by the government. This fact certainly becomes a

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problem because teachers' personality aspect has a very important role to the success of the educational process.

If we look at the national education objectives as stated in Article 3 of Law No. 20 of 2003 on National education system, it states: the National education function to develop the ability and form the characters and civilization of a dignified nation in order to educate the nation's life. It aims for the development of learners' potential to become men with faith, believe, and devoted themselves to God Almighty, having noble characters, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizens. The teachers' personality aspect must be a concern for education providers. Teachers' personality has a very big influence on the success of education especially in learning activities.

In the context of personality, Mulyasa (2007: 117) states that teachers' personality really determines the students' personality forming. Teachers who in everyday life are well behaved, discipline, friendly, courteous in appearance and the way of speaking and able to provide solutions to the problems faced by students are said to have a good personality or have a noble character. Conversely, teachers who behaving badly or unpleasantly for students and school environments such as coming late to classes frequently, having a short temper, speaking with a loud tone and cannot control the emotions and less concerned about the students' problems will get a label as a teacher who has a bad personality.

The teachers' personality is often used as a high parameter or low teachers' authority in the eyes of learners and society (Mouly, 1973: 2). The authoritative teachers have an inner radiance that can attract the attention of their students to receive, enjoy, honour, obey and emulate is their attitudes and good deeds both within and outside the learning activities. The authority possessed by a teacher is the result of a long process until a teacher has maturity both physically and spiritually, has fixed ideals and perspectives of life, and is formally demonstrated by the certificate as a proof that the teacher has fulfilled the competences to carry out the profession responsibilities as a teacher. Santrock (2011: 6) mentions that a teacher must have professional knowledge and skill as a unified whole which is a pre-requirement for professional teachers.

Teachers who have a good personality will indirectly make the students respect and appreciate them which later brings a certain motivation to follow the learning activities. The reverence of a disciple to their teacher is an absolute requirement of the success of the learning activity. As stated in the book of *Ta'limul Muta'alim*, one of the key successes of a knowledge seeker is the respect for teachers (*ta'dzimul ustadz*). Conversely, if the students already have an unfavourable attitude towards the teacher because of his having short temper behaviour and not appreciating the time will stimulates a dislike feeling to the teacher. It can certainly trigger the lack of maximum quality of learning in which there is a transfer of knowledge and value.

The most important requirement of educators according to Darajat (1982: 16) is the main personality that must be possessed by the teacher. From the personality that is possessed, an educator can be evaluated whether he is a good educator or not. A teacher who has a good personality is very likely to have good pedagogical, social, and professional competence as well. Personality is a competence that determines the accomplishment of the other competences. The whole personality includes behaviour and verbal expression (Roqib and Nurfuadi, 2009). The students and the surrounding community can see teachers who have a good personality from his behaviour that can be used as a model in which the actions that do not violate the norms of religious and society. Teachers who have a good personality can also be seen from his speech that is polite and meaningful and has the persuasive power to invite students to speak with polite language.

The great influence of teacher's personality competence on the process of education and the little attention from the government to do the assessment as it has done for pedagogical and professional competences in Teacher Competency Test (UKG) is a challenge and opportunity to develop teacher's competence assessment instrument. The question then arises as to how the constituents of the instrument, while the concept of personality set by the government in Law No. 14 of 2005 has not yet been summarized into clear dimensions and indicators. It is necessary to use a scientific approach to interpret the concepts better so that it becomes a measurable indicator. To address the problem, the prophetic paradigm can be used as an approach to examine personality competencies more concretely and profoundly, as a reflection of a teacher's personality.

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The discourse on prophetic paradigm became a very warm discussion among social scientists in the early 2000s. However, it had receded for several years after the death of the initiator, Prof. Dr. Kuntowijoyo, a history professor in UGM. As the development of science in Indonesia, the prophetic paradigm has warmly discussed after Prof. Dr. Heddy Shry Ahimsa Putra, M.A., M.Phil, the Professor of Cultural Anthropology of UGM as a colleague of Kuntowijoyo rebuilt the prophetic knowledge and translated Kuntowijoyo's ideas which were still vague. The urgency brings back the prophetic awareness in life today against the backdrop of the current phenomenon of life that is increasingly away from the prophetic spirit of Muhammad (Hilmy, 2008: 248). The cases of violence, terrorism, crime, ignorance, oppression, hedonism and the like have permeated in human life. Almost everyone claims to be religious, but many of them are not able to interpret their own religious prophetic. Education is the most strategic element and potential to be used as a means of transformation towards the realization of a prophetic society. Teachers as a key element of the educational process have the greatest responsibility in this very noble mission.

A prophet's main prophetic mission was liberation, that is to liberate mankind from all forms of slavery and oppression. The Prophet was a liberator for his people, from undesirable conditions to desirable conditions, from bad conditions in darkness and ignorance to good conditions through the light of knowledge. Prophet Muhammad with all the attributes attached to him was able to alleviate the people of Mecca from the ignorant period of evil to a time full of peace in a bandage of faith to Allah SWT. Prophetic knowledge has different characteristics with other disciplines. In contrast to empirical science that regards the source of knowledge only from empirical experiences, prophetic knowledge must recognize the existence of an empirical and non empirical source of knowledge. The Prophets have the ability to see and feel the unseen world that has no empirical character but must be acknowledged by prophetic knowledge (Putra, 2017: 77). This paper aims to describe the prophetic values of Islam in the form of indicators that can facilitate the internalization into the teacher's competency assessment instrument. It is expected that the assessment instrument of teacher's personality competency using the prophetic approach of Islam allow teachers to emulate the great personality of the prophets in carrying out their big responsibility as an educator.

This study aims to identify the prophetic values of Islam especially Prophet Muhammad SAW related to his figure as a teacher. The prophetic values are integrated in composing the assessment instrument of teacher's personality competence through instrument indicators. This study is the first step in developing the assessment instrument of teacher's personality competence.

2. Related Works/Literature Review (13 Points, bold)

The teacher's personality competence and prophetic approach are studies that have been done before. The following are some of studies that discussed the same topic.

- 2.1. A research related to the teacher's personality with the title "Impact of Teacher Personality Styles on Academic Excellence of Secondary Students" which was written by Patricia Garcia and Ed. D. Marshall. This study aimed to measure and compared the personality characteristics of prospective teachers in educational institutions of prospective teachers in Punjab, Pakistan. The measurements are based on the Big Five Inventory (BFI) developed by Oliver P. John (1999) with slight modifications, Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness. The study involved a sample of 100 prospective teachers consisting of 60 women and 40 men. The collected data were analyzed using descriptive and inferential statistical techniques such as mean and t-test. The result of the study was the openness personality (openness) of the teacher was more dominant than the four other personalities. Another finding was that female prospective teachers had superior scores on five personalities compared to the male teacher candidates. Garcia's study is similar with this one where both of them assess the teacher's personality. The difference between the two is the approach used in the study; Garcia's study used Big Five Inventory (BFI) as the approach while this study used prophetic of Islam.
- 2.2. A research related to the teacher's personality with the title "A Teacher Personality Competence Contribution To A Student Study Motivation And Discipline To Fiqh Lesson" which was conducted by Ade Een Khaeruniah. This study aimed to determine the extent to which the contribution of teacher personality to the motivation and discipline of students, especially on *Fiqh*

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- Subject. The researcher chose quantitative methods of experimental type using correlation coefficient. The respondents were students of MTs Negeri Cikanjung, Bandung Regency, West Java with a total students of 72 that were determined by stratified random sampling. The result of this research was that the competence of a teacher's personality had contributed to student's learning motivation. The influence of the teacher's personality competence to motivate students was 46,1%. The teacher's personality competence influence students discipline by 51,7% and there was a significant correlation between student motivation and discipline by 0,386. The study conducted by Een became a very strong basis for the importance of developing the teacher's personality competency instrument, emphasizing on how significant teacher's personality influence on the quality of students, especially the students' discipline and motivation.
- 2.3. A study, entitled "Effects of Perceived Teacher Personality on Student Class Evaluations" which was written by Yoshitaka Tanabe & Setsuko Mori, aimed to determine the effect of students' perceptions of teachers' personalities on their judgments. In this case, a comparison between two English teachers who one of them was native Japanese and the other was a native speaker from England. Tanabe and Mori conducted this study at a private university in Japan with respondents of 160 students in a row from Grade 1 to 2 which were taught by those two English teachers, the English teacher from the UK and the English teacher from Japan. The results of this study stated that students had the perception that the native speaker instructor had an aggressive personality, dominate, authoritarian and trigger students to worry. Meanwhile, the instructor from Japan had a friendly, ambitious, intellectual, intelligent and gentle personality. Cultural and linguistic similarities can affect perceptions. The result of Yoshitaka's research shows that the teacher's personality gives a huge influence on the acceptance of the students, so it is necessary to involve the students in the teacher's personality assessment activities. Students should be a party to assess the personality of teachers with their perceptions.
 - 2.4. A research entitled "Personality Measurement and Assessment in Large Panel Surveys" which was written by Brent Roberts, Joshua J. Jackson, Angela L. Duckworth Katherine Von Culin. This article discussed personality tests carried out in large panels such as Health and Retirement Study (HRS). The conclusion of this article is that there should be an early attempt at incorporating personality parameters into HRS. Ideally, new test construction should be tested first. Another recommendation is an alternative to use self-report to be more effective.
 - 2.5. A research relates to a prophetic approach entitled "Methodology of Prophetic Da'wah and Relevance To Contemporary Global Society" which was written by Fr. Shehu. This study aimed to examine methods propagation of prophets and extracted them to be applied as a contemporary *da'wah* method. The method used in this research was descriptive. The research of Fatmir Shehu has similarities with this where both of the studies use the life history of Prophet Muhammad to be used as an example of life in the present. The difference between the two lies in the specification of the study. In the Fatmir Shenu study, it examined the propagation method of prophets in general while this research particularly studies the task of today's teachers.
 - 2.6. A research entitled "Islam in the Era of Az-Zarnooji that was written by Khaled al-Khalediy". This essay examines Zarnuji's ideas written in the late 12th century related to the method of teaching in Islam which was summarized in the book of *Ta'limul Muta'allim*.
 - 2.7. A research entitled "The Profetism Dimension of Social Sciences Perspective Development by Kuntowijoyo which was written by Syamsul Arifin". There are three prophetic pillars according to Kuntowijoyo, namely liberation, humanization, and transcendence. These three pillars construct the basis for the indicators in composing indicators of the assessment instrument of teacher's personality competence.

3. Method

This study was written using the method of *inductive content analysis*. Researchers regard content analysis as a flexible method for analyzing text data (Cavanagh, 1997). Content analysis describes a family of analytic approaches ranging from impressionistic, intuitive, interpretive analyses to systematic, strict textual analyses (Rosengren, 1981). The specific type of content analysis approach chosen by a researcher varies with the theoretical and substantive interests of the researcher and the problem being studied (Weber, 1990). Although this flexibility has made content analysis useful for a

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variety of researchers, the lack of a firm definition and procedures has potentially limited the application of content analysis (Tesch, 1990). The reason for choosing the inductive content analysis method is that the purpose of this study is to develop a new model that is different from the previous one, namely the indicators of the prophetic teacher's personality.

There are three stages in the application of the *inductive content analysis* method, namely : open coding, creating categories and abstraction. Open coding means that notes and headings are written in the text while reading it. The written material is read through again, and as many headings as necessary are written down in the margins to describe all aspects of the content. The headings are collected from the margins on to coding sheets (Cole 1988, Downe-Wamboldt 1992, Dey 1993) and categories are freely generated at this stage (Burnard 1991). After this open coding, the lists of categories are grouped under higher order headings (McCain 1988, Burnard 1991). The aim of grouping data was to reduce the number of categories by collapsing those that are similar or dissimilar into broader higher order categories (Burnard 1991, DowneWamboldt 1992, Dey 1993). However, Dey (1993) points out that creating categories is not simply bringing together observations that are similar or related; instead, data are being classified as 'belonging' to a particular group and this implies a comparison between these data and other observations that do not belong to the same category. The purpose of creating categories is to provide a means of describing the phenomenon, to increase understanding and to generate knowledge (Cavanagh 1997). When formulating categories by inductive content analysis, the researcher comes to a decision, through interpretation, as to which things to put in the same category (Dey 1993). Abstraction means formulating a general description of the research topic through generating categories (Robson 1993, Burnard 1996, Polit & Beck 2004). Each category is named using content-characteristic words. Subcategories with similar events and incidents are grouped together as categories and categories are grouped as main categories (Dey 1993, Robson 1993, Kynga's & Vanhanen 1999). The abstraction process continues as far as is reasonable and possible.

4. Material

4.1. History of Prophetic Thought

The prophetic thought of Islam in Indonesia was initiated by Kuntowijoyo, which is in line with the prophetic ideas of Islam that have emerged from Roger Garaudy (France) and Mohamad Iqbal (Pakistan). The word "prophetic" comes from the English word "prophet". Therefore, prophetic means to have traits or characteristics like a prophet. In this paper, the prophetic meaning is limited to prophetic of Islam and aslo to emulate Prophet Muhammad SAW, as a prophet and The Messenger who received revelation for himself and had an obligation to communicate to others. There is no human position in this world that is higher than the degree of prophet hood which is the mediator of God and His servants, with the mission of bringing the benefit to the creatures and calling them to obey The Creator. Prophet Muhammad SAW is the most glorious beings on earth and is the best example for all mankind. The emergence of prophetic knowledge in Indonesia was initiated by Prof. Dr. Kuntowijoyo which was based on the views of Roger Garaudy and Muhammad Iqbal about their views on western philosophy of science. Garaudy argues that western philosophy has abandoned the values of God and man. Therefore, he suggested that people use Islamic prophetic philosophy (Garaudy, 1982: 137-168).

With regard to the philosophy of prophet hood, Iqbal revealed the words of a Sufi that Prophet Muhammad had once been in the highest place (*sidratul muntaha*) and became the dream of the mystical scholar, but he chose to return to earth to carry out his tasks on earth. His experience in a place of peace with God did not necessarily tempt him to stop and settle there. He used his spiritual experience as a psychological force for humanity. He preferred historical activism rather than relishing God's peace by himself (Iqbal, 2002: 35).

Prophetic philosophy offers a radical understanding of the new problem. The problem originated on three thing, first, the concept of unity (unity, monotheism) is not a fact but an action, right from the first time of shahadah (confirms that God is the One God). In Islamic philosophy, the affirmation that God is the One God becomes the central issue. Second, any action or law is an expressive manifestation of religion. With faith, men have a free motion to God. Third, people will not be able to

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prove the existence of God with sense because humans have not yet found a way of thinking to deliver faith in God (Geraudy 1984: 109-134).

4.2. The Characteristics of Prophetic Knowledge

Further, according to Geraudy, prophetic philosophy moves the human potential in a positive direction in the nuances of divinity and prophet hood. This philosophy also tipping the philosophy of love that ultimately produces a philosophy of motion. The philosophy of motion is the success key of the Prophet's mission in improving the quality of mankind. It means, prophetic philosophy teaches the need for a real action in carrying out tasks in life, not merely a concept or theory. According to Geraudy (1984), prophetic philosophy is not only limited to communication between man and nature, but a further communication which capable in creating a harmonious relationship with God. The prophetic philosophy leads men to the nuances of the divinity and prophet hood that will encourage people in a positive direction. The Islamic philosophy accepts the sensory things are real, but has the belief that the sensory/empirical things are not the only reality. This is definitely different from western philosophy.

Prophetic knowledge has different characteristics with other disciplines. In contrast to empirical knowledge which regards the source of knowledge only from empirical experiences, prophetic knowledge must recognize the existence of an empirical and non empirical source of knowledge (Ahimsa Putra, 2017: 77). The Prophets had the ability to see and feel the unseen world that has no empirical traits but must be acknowledged by prophetic knowledge. Ahimsa Putra describes some sources of prophetic knowledge that is Allah the Almighty Creator, the revelation of Allah, the supernatural, The Messenger and prophets, the man, the Hadith, the history of the prophets and The Messenger, the research of the scholars, the customs, and the physical realm. These knowledge sources are more likely to be non-empirical.

There is a very basic reason why the prophets served as the ultimate example of life on earth. Prophet is a figure who has a superior character and ideal both physical and psychic and capable of establishing effective communication with God and angels (Roqib, 2011: 240). Prophets are human figures who have extraordinary features that distinguish the human in general. A prophet has extraordinary self-preparation as a consequence of the magnitude task he has. Not only the ideal physical potential, a prophet also has a noble descendant as well as a formidable physical condition to establish the revelation of Allah (Al-Jazairi, 1995: 168-169). With such extraordinary piety, the prophet has the ability and power to convey the revelation of Allah to mankind with various trials and tough tests.

One other privilege thing possessed by a prophet is the ability to predict the future of both lives in the world and in hereafter (Dagum, 2006: 897). This predictive ability is followed by the high spirit of the prophets to bring people to a good quality of life in the world and in hereafter. The high spirit of the prophets can be seen from the persistence in passing the tests during propagation. It can be exemplified by the persistence of the Prophet Muhammad in propagating Islam amongst insults and ridicule of the polytheists. Allah says "And they say, O you upon whom the message has been sent down, indeed you are mad" (Q.S. al-Hijr: 6). The polytheists that time even called the prophet and his followers as crazy. This outrage was intended to destroy the ranks and spirit of the Muslims in upholding the teachings of Islam. At that time, Prophet Muhammad remained with a strong determination unaffected by the insults of those who block the propagation of Islam, and able to maintain the spirit stability of the Muslims to keep fighting in the way of Allah.

Allah Ta'ala says (which means), "And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar." (Q.S. Sad: 4). From this verse, it can be seen that Prophet Muhammad not only got insults and reproaches, but also got a very cruel slander from the polytheists. However, the prophet is a special person who gained the extraordinary grace of God in performing his propagation duties. This kind of determination should be exemplified by mankind today, especially the teachers in carrying out their duties to educate the students.

A prophet has the perfection of self in both body and spirit considering the heavy duty God has mandated to him. With such a special ability, it makes him as the most appropriate figure to be a life reference for humans. The prophetic privilege of the prophet was accomplished by the task of

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propagating the religion of Allah, through the holy books revealed especially to the four prophets who are also The Messenger, i.e. the Torah to Prophet Musa, Zabur to Prophet Dawud, the Injil to Prophet Isa, the last is the Holy Book of the Qur'an which is the perfection of the earlier books passed down to Prophet Muhammad SAW.

The educational studies conducted through a prophetic approach means that education is a major agenda of a nation that has a predictive power in the future. Education based on the concepts of prophet hood can be a very strategic asset to the society, nation, and state life that is full of values of goodness.

The prophetic potency of prophecy can be internalized within the individual after someone performs an adequate educational procedure with mental, spiritual, physical, and social work to find normative and factual truth (Roqib, 2011: 241). It takes a formidable human figure to create an education with prophetic values. All elements involved in the management of education should have a high commitment to realize the values of prophet hood in every level of education. Teachers as the expectancy in the educational process have a very vital role towards the achievement of educational goals. Teachers, who are in charge of their duties, enormously contribute to generate the quality of education as expected by the government and society in general.

The tremendous potential given by God in a prophet can be proven by the possession of the noble qualities of a prophet. This noble character is the one that distinguishes between prophets as human beings and other human beings in general. First, the prophet has the nature of the consistence centre (always based on conscience and truth). The great ability to communicate with The Creator built an exceptional spiritual level in which all behaviour and words of the prophet is a communication manifestation with The Creator and filled with the values of goodness and truth. Second, prophets have highly committed qualities (professionalism and commitment). Prophetic task is a heavy task and directly related to the owner of life that is Allah SWT or the angel as an intermediary. The Prophets are the chosen human being who have the professionalism and commitment tested in carrying out the task of the creator to govern human life on earth. Third, the prophets have the nature communication skills (skills in communicating). The Prophets as perfect human being possessed a high-level communication ability especially in communicating the messages of heaven in the form of revelations revealed by God which are then written in the books of God. The Prophets had a very heavy task of delivering messages from The Creator to people as a guide to live in the world and hereafter. Surely, a prophet had good language skills in front of people at that time so that his teachings could be followed. Fourth, the prophets had the ability to solve problems (problem solver). God sent a prophet to be a solution-giver in the midst of a society that was troubled by problems. In solving the problems in the midst of society, the prophet was not merely as a reliever or neutralizer, but he could provide the best solution to solve the problem wisely (Roqib, 2011: 241).

The practice of education had been practiced by the prophets where they were the teachers and their people were the students, as what Prophet Muhammad SAW did at that time. Educational practices that were implemented more than 16 centuries ago, are still relevant to be practiced by the teachers in the 21st century. Here are the educational practices conducted by Prophet Muhammad SAW:

- 4.2.1. The prophet must master the materials collected in the Qur'an and Hadith that were compatible to the needs of students/people throughout the ages.
- 4.2.2. The prophet mastered an effective method to convey the message in order to touch the souls of the people as students.
- 4.2.3. The prophet controled/evaluated the quality with *amar ma'ruf* (command to do positive things), *nahi mukar* (prohibition to do negative things), as well as recommendations related to the truths (*haq*) and patience.
- 4.2.4. The prophet posed himself as the ideal model for people in thinking and arranging the life of the world and hereafter.

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4.3. Pillars of Prophetic Knowledge

Kuntowijoyo formulates three dimensions of the prophetic paradigm: transcendence (bringing people to the faith in God), liberation (liberation from oppression), and humanization (humanizing human beings). The following is a more detailed explanation of the three dimensions of the prophetic paradigm.

4.3.1. Transcendence.

The purpose of transcendence is to add a transcendental dimension in culture, ridding itself from the current flow of hedonism, materialism, and decadent culture. The transcendence dimension is meant for people to feel the world again as God's grace, to live in a free atmosphere from space and time, when we encounter God's greatness. Here are some indicators of transcendence in the prophetic context. (1). Recognizing the supernatural power, God. In complete belief that all the movements and actions come from Him. (2). Making efforts to get closer and environmentally friendly *istiqomah* / continuous which is interpreted as part of glory, praise the glory of God. (3). Trying to gain goodness from God as a place of dependence. (4). Approaching an incident with a mystical approach (mystic), returns something to His omnipotence. (5). Linking behaviours, actions, and events with the teachings of the holy books. (6). Doing something for the happiness of the last day (apocalypse).

4.3.2. Humanization

The Pillar of Humanization deals with how Muhammad became a very humanist person. Muhammad was a person who really appreciated others, even to people who were openly hostile to him. Some humanitarian indicators in the prophetic context are: (1). Taking side to the interests of many people, poor people, and *mustad'afin* groups such as smallholders, factory workers, poor city, and others. (2). Upholding the truth and justice such as eradication of KKN and enforcing law and human rights. (3). Eradicating ignorance and economic backwardness (poverty) such as literacy eradication, eradication of unemployment, respect for the occupational profession. (4). maintaining a common brotherhood despite different religions, (5) considering a person as a whole, encompassing the physical and psychological aspects which create appreciation towards other groups, (6) eliminating various forms of violence, and (7) removing away hatred from others.

4.3.3. Liberation

Liberation in the view of Kuntowijoyo is the knowledge language of *nahi munkar*. If in the language of religion *nahi munkar* means to prevent from all crimes that damage, eradicate gambling, loan sharks, corruption, and others, then in the language of science, *nahi munkar* means liberation from ignorance, poverty or oppression. etymologically, liberation is derived from the Latin word *liberare* which means liberate. In terms, it can be interpreted with liberation, all with connotations that have social significance. Here are some indicators of liberation: (1). Kuntowijoyo's liberation in the social science of prophets is in the context of science, which is based on transcendental noble values. The liberative values of the inner social sciences are understood and seated in the context of social science having prophetic responsibilities. The goal of liberation is the liberation of humanity from the cruelty of structural poverty, technological arrogance, abundance extortion, the dominance of oppressive structures, and the hegemony of false consciousness. This liberative spirit is sought on the transcendental prophetic values of a religion that has been transformed into a factual objective science. Some indicators of liberation in the prophetic context include: (1). Keeping relationship with others despite different religions, beliefs, socio-economic status, and traditions. (2). Considering a person in total physical and psychological aspects, so that it creates respect to each other individuals or groups. (3). Eliminating various forms of violence, because violence is the most used aspect of people to kill the humanity value of others. (4). Throwing away the nature of hatred towards others.

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4.4. Personality Assessment

Personality assessment, especially in the world of work has a very important role to improve the quality of human resources. Personality assessment is one way to find out how far the human resources are involved in the institution. Policies related to human resources, such as recruitment, promotion, and transfer of sangan require the results of a personality test as a consideration. Cohen and Swerdik (2005: 341) categorize personality assessments produced through informants into 2 (two), namely self-report and peer assessment. Self-assessment can be done directly or indirectly by: (1) asking respondents to answer questions through interviews, (2) assessment in the written test either by marking on paper or by using computer. Furthermore, Cohen and Swerdik (2005: 348) say that peer assessments can be done by requesting information about individuals to other relevant people. For example, to assess the personality of a teacher can be done through peer research such as the principal, **observers**, parents, students and even students.

4.5. Teacher Personality Competency Assessment

The professional teachers as required in Law no. 20 of 2003 on National Education System (Sisdiknas) and strengthened by Law no. 14 OF 2005 About Teachers and Lecturers, there are various parameters until the teacher is said to be professional. The fulfilment of teacher's personality competence is one of the regulation requirements among other requirements, such as pedagogical competence, social competence, professional competence, physical and spiritual health, fulfilling the academic qualifications, and having certificates as educators. As mandated by the Law, teachers should have a steady, stable, mature, wise, authoritative personality, become role models for the students, and have a noble character. The fulfilment of personality competence becomes very important especially for a teacher who.

Breadley (1997: 342), personality of a person will affect the performance. This is what triggers a lot of personality development efforts. A teacher who has a good personality is very possible to have a good performance and loyalty profession as well. A teacher who has a good personality will be aware of his duties and obligations and has a high spirit to continue to improve the quality of himself in his position as an educator.

Competence is a number of characteristics that underlies a person and shows (indicate) ways of acting, thinking, and/or generalizing things properly in the long run (Spencer 1993: 3). In relation to performance, Spencer says that competence is a basic characteristic that a person has in adjusting to the criteria which are required for effective and superior performance in accordance with the demands of task and environment (Spencer & Spencer 1993: 9). It means that competence in performance is related to one's efforts to meet the required performance standards. If the ability of a person in a particular field is in accordance with the required standards, then he is declared to have fulfilled the competency/competence. Conversely, if a person has not been able to meet the minimum standards of the required ability in a particular field of work, then he has yet to meet the competency/competence.

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Thus, competence is not a partial or specialized skill in relation to knowledge, but it is an intact ability of 5 (five) components. A person cannot be said to be competent if he only have sufficient knowledge in a particular field. However, the knowledge must be supported with positive thoughts and attitudes to apply it in accordance with the parameters that have been determined.

The word personality comes from the Latin "*persona*" which means a mask used by actors in a performance. In the concept of society in general, personality is a trait possessed by someone that are reflected in his words and behavior in everyday life.

Personality according to Atkinson (1998: 202) is all of different patterns of thoughts, emotions, and behavior and is a characteristic that determines the personal style of the individual and influences his interaction with the environment. Personality is the original patterns of behavior that settle within the individual. In everyday life, personal style is a manifestation by interacting with others, which is based on the pattern of thoughts and emotions. A person who possesses a positive mindset will have a good personal style in the presence of others, which is reflected in words and behavior. Similarly, people who can cultivate emotions, for example can manage their hearts, thoughts and speech will also be seen by the others as a person who has a good personality.

Having a mature personality is a requirement that must be fulfilled by someone in the association and in various professions, especially a teacher. Burger (1986: 5) Hurlock (1980: 209) state that a steady personality has characteristics such as being able to self-assess, assessing the situation, judging achievement, accepting responsibility, being self-reliant, emotionally-oriented, goal-oriented, social acceptance, having philosophy of life, and happy. Personality in Islam has the same meaning with the word *akhlak* (Wahab: 2010: 1) *Sulukkiyah* (behavior), *khuluqiyah* (akhlak) *infi'aliyah* (emotion), *jasadiyyah* (physical), *qadarah* (competence), *muyul* (interest). While *khuliquyyah* is habit or will.

According to a research conducted by Hebert and Breadley (1997: 342), personality of a person will affect the performance. This is what triggers the number of efforts in developing the personality. Human personality can change along with the development, knowledge, and skills of a person (Spencer & Spencer). Factors affecting the human personality are heredity, the interaction between heredity with the community, and the interaction between descendant and environment.

Personality formation is done through education, training, coaching, role modeling, and habituation. As explained in the Qur'an, Allah takes man out of his mother's womb and in the state of knowing nothing, and God gives the human hearing, sight, heart/mind to be used to fulfill everything that exists in this world (Surat An-Nahl (16) : 78).

Educators must have a good personality considering his position as a role model for students. Here are the personality requirements that a teacher must possess. 1) *zuhud* and sincere, 2) clean physically and spiritually, 3) forgiving, patient, and self-controlling, 4) acting himself as a parent (fatherhood/motherhood); 5) getting to know his students well (both individually and collective). From the above description, it can be concluded that the personality competence is a characteristic of standards that must be owned by a person related to the mindset and emotions that are reflected in everyday behavior. Since personality competence has a great influence on the performance, so this competency development is indispensable. Education is the most appropriate means to be used in developing personality competence.

4.6. Integration of Values in the Instrument of Teacher Personality Competency

The absence of standard guidance from the government, both for the guidance and assessment of teacher personality competence becomes a separate issue considering the fulfilment of personality competence of a teacher is something that is required in the Act. The figure of Prophet Muhammad in his position as a teacher, as a parent, or as a member of society at that time was a most ideal example for man on earth to this day. In the context of the teacher's personality, Prophet Muhammad is the best teacher most aptly exemplified. The three dimensions of prophetic and their inherent indicators can be integrated with indicators of teacher's personality competence as described in Law No.14 of 2015. Thus, constructive knowledge of teacher's personality competencies based on the prophetic values owned by the prophet will be obtained.

The teacher whose his soul has been inspired by the values of transcendence should perform his professional duties on the basis of divinity values. A teacher who has a prophetic personality understands that his professional duties are part of the humanitarian work of God. Such awareness will increase the spirit and sincerity in running a series of professional tasks that are not easy. When a

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teacher realizes that his supervisor is not only the principal, school observer, school committee or students but The Creator, Allah SWT, then the teacher will be more earnest in carrying out his obligations. Maximum efforts that the teacher does in educating his students will be followed by a total submission to The Creator. The awareness that who put the science in the minds of students is not him, but Allah SWT makes a teacher who has a prophetic personality will never negligent to always pray so his students will get the blessing of knowledge.

The spirit to eradicate ignorance is the core of liberation dimension that must be possessed by a teacher in imitating the personality of the prophets. Every student who comes to the science assembly (school) is not an empty glass without anything, but has brought the potential of each that has been built by the family or the previous level of education. Teachers should be able to recognize that potentials to help students continue to expand them to free of ignorance. Science and education are elements that are very influential on all the levels of human life. One of which is the fulfilment of needs / materials. A knowledgeable person is expected to be able to bring himself and those around him to a better quality of life, in terms of education and economic prosperity. Poverty strains that occur in some layers of society closely related to community education in those places. Teachers should have a strong spirit as a driver of social transformation as exemplified by the Prophet Muhammad SAW who in one of the writings of Muhammad Iqbal is said to have been in the most comfortable place by Allah SWT but chose to return to earth to improve the quality of mankind. Teachers should have a passion to improve the quality of the community life, especially the students.

The humanist teacher is one of the indicators of prophetic personality of a teacher. In carrying out his professional duties, the teacher must maintain the values of humanity, especially to his students. Teachers should respect students in total both physically and psychically, as well as differences in students' social background in terms of both religion and social status. Teachers who adhere to humanization values are able to make students feel appreciated and respected, and able to create a comfortable learning atmosphere, away from seniority or violent but still in a corridor of mutual respect. With such conditions, the learning objectives are easier to achieve, and the quality of education will be maintained.

Integrating prophetic values in making reference to the assessment of teacher's personality competences is not an easy task. First, it must be understood the essence of prophetic paradigm along with the indicators embedded in three prophetic dimensions namely transcendence, liberation, and humanization. The next stage is to integrate these values with indicators of personal competence that have been described by the government as stated in the Act. Of course, the formation of the teacher's personality should be the agenda that is really prepared by the government as conducting a personality coaching.

5. Results and Discussion

5.1. Result

The Prophet is the ideal human figure both physically and psychologically who is the most worthy of being an example to mankind on earth in all life. The Prophet is the figure of God's chosen man who had been tested and proved to have extraordinary courage in carrying out his propagation among humanity filled with challenges. Based on the above description, there are prophetic indicators of Islam that can be used as a basis in the development of the assessment instrument of teacher's personality competence. Here are 9 (nine) indicators.

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Table 1. The indicators of prophetic-based personality of teacher

	Indicators	Explanation
1.	Having transcendent personality	Teachers in carrying out their duties always base on the values of God, both in faith and deeds.
2.	Having a liberating spirit	Teachers possess the passion for freeing students from ignorance by guiding them sincerely.
3.	Humanist	Teachers have the nature of humanizing/respecting their students, away from the nature of seniority that keeps students away from teachers.
4.	Mastering the materials	Teachers should master the subject matter to be taught.
5.	Having good teaching methods	Teachers should have good teaching methods, so that all messages/subject matter can be accepted by students as expected.
6.	Able to be an ideal model for students	Teachers should be able to be good examples for their students in thought patterns, words, and deeds.
7.	Able to conduct evaluation with <i>amar ma'ruf nahi munkar</i>	Teachers are able to give evaluation; in this case, the assessment is either formally according to the rules of the institution or through <i>nahi munkar</i> .
8	Having a high commitment in carrying out the task	Teachers should have a commitment as weapon in carrying out the task, which is evidenced by the toughness in facing every problem.
9.	Having good communication skills	Teachers should have a good way to communicate which is evidenced by the ability using appropriate languages and communication media.

5.2. Discussion

The 9 (nine) indicators of prophetic-based personality of a teacher as a result of this study can be a support to the previous studies, especially about the teacher's personality that has been assessed with different viewpoints. The discovery of these nine indicators encourages the immediate construction of a standardized, valid, and reliable assessment instrument of personality competence so that it can be used as a means in improving teachers' competence.

6. Conclusion

A conclusion should give a summary of: The conclusion of this study is the selection of Islamic prophetic approach in the development of the assessment instrument of teacher's personality competence. This is because the prophet is a human figure chosen by God, who has the goodness of both physical and psychic able to carry out the task from God on earth. The identification of 9 (nine) indicators of prophetic-based personality of a teacher is only limited to the initial step in the

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preparation of the teacher's competency assessment instrument. These nine indicators will greatly assist the next researcher in preparing the items of the research instrument which is outlined in questionnaires, observation sheets, questionnaires for interviews, or other research instruments. Further studies are required to produce a perfect assessment instrument, as well as to test the validity and reliability of the instrument.

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Philosophy and Cultural Life of Toraja People in History Perspective

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Abstract: Torajanese have unique life that upholds philosophy, religion and culture, such as in color, carving and traditional custom homes as a philosophy of Torajanese' life. The expression about "*Tondoklepongbulantanamatariallo*" means an area that is round as moon, land and sun, explaining three foundations of belief embraced by Torajanese. In addition, in *Aluk Todolo*, all elements were brought from the sky, not only humans but also horse, goat, coal and corn. Many poems that describe the process that is outward from the sky down to the culture and beliefs. The methods used was library referring to books, documents such as *lontarak*, oral traditions and previous studies. The study shows and discusses *Tongkonan* consisting of the use of color, carving and traditional custom home as philosophy of Torajanese' life, *Aluk Todolo* as belief and philosophy of Torajanese's life is *Tallu Lolona*, and *Rambu Solo*.

Keywords: Toraja, philosophy, belief, culture and History

Introduction

Every ethnic group of the world has special characteristics which become their identity. In maintaining the identity, they always try to follow it to maintain the group existence or their ethnic. They try to create a principle that can be used as a guide in all deeds both personal and in group. The aim is to gain expected success and appreciation either in their ethnic group or outside their ethnic group. They believe that by having the principle as a guide, all we do is good and it is also used as a means of motivation in all walk of life. For the societal life of Toraja people, color is significant because it is a philosophy in Toraja culture. Toraja means people who come from the west that is from Luwu²⁰. Toraja means people who come from the North that is from Bugis²¹; whereas, Toraja which means people who inhabit upland come from the Dutch colonial government. In the past, in 1909 the Dutch colonial government often called them an ethnic group inhabited high land with the name Toraja²². The word Toraja in another version comes from the word Toraya. *To* means people, *Raya* means greater. From these words Toraya or Toraja, people call this ethnic group Toraja. As for the word *tana* in Tana Toraja Regency means land.

Philosophy of Color and Carving

a. Color

Color has inspired humans since long time ago. Not only about beauty and strength in a color but also it shows character, identity and philosophy. Some examples of the strength of color use are: Ethnic Toraja is no exception. There are four specific colors in Toraja carving: black²³ (*malotong*), red (*mararang*), yellow²⁴ (*mariri*), and white (*mabusa*). Black color is used as a basis for carving symbolizing death and darkness, black clothing used by the bereaved family also by people who come for respect as a symbol of mourning due to the death. Yellow color is a symbol of blessing or divine power. This color is only used in *rambutuka* (literary *rambu* = smoke; *tuka* = ascending) means

²⁰ They call ethnic Toraja with toriajang means West.

²¹ With two -word components: To and Riaja. To means people, riaja means from the North

²² Ethnic Bugis of Sidenreng also calls it people who inhabit up land or mountain

²³ Black color is used as a basic color of carving, before a shape is formed with carving knife, the wood surface must be coated with black color.

²⁴ Yellow, red, and white colors are taken from rock color or scraped soil then it is dissolve in water. The color obtained is spread to the concave part which has been shaped by carving knife.

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thanksgiving ceremony. Therefore in a wedding ceremony there will be many yellow colors. Red color is a symbol of blood and white color is a symbol of bone. Both symbolize life, and are used in *rambutuka'* (thanksgiving ceremony) and *rambu solo'* (death ceremony). It is not a taboo if both colors are found in the two ceremonies.

b. Carving

Tana Toraja does not only have charm of tourism and cultural ritual, but also it has a number of fine arts. One of them is carving. We can find various carvings/sculptures in Toraja traditional house (*Tongkonan*) or some wall decorations. Pa'tedong Carving. This is the most used carving. This can be seen at the wall of government office used as an ornament in directory book of MP3EI, powder coffee wrap and in the wall of cinema electronic wall as ornament.(probably the crew are Toraja people). Pa'kapu' Baka Carving. This carving is like knots of basket lid in which the basket is often used as a place to keep things by the Toraja people. This carving has philosophical meaning.²⁵ Pa'salaqbi' Dibungai Carving. *Salaqbi'* means fence or barrier. This carving means object to protect the family from negative things such as someone's bad intention or disease.²⁶ Pa'dadu Carving. In the past, dice game was a type of gambling loved by most of the people in the community.²⁷ Pa'lambanLalan Carving. This carving consists of two syllables: *Lamban* means crossing and *Lalan* means road²⁸. Pa'ara' Dena'I Carving. This carving is like chest feathers of a sparrow. In the myth of Toraja people, sparrow is assumed as a dishonest animal and as an animal that destroys rice.²⁹ Pa'kangkung Carving. This carving is like a tip of a water convolvulus leaf. The philosophical meaning is humans must dedicate not only to themselves but also to the people around them.³⁰ Pa'barana' I Carving. This carving comes from the word *Baranaq* means banyan tree.³¹ Ne' Limbongan Carving. *Limbongan* means spring that never dries and give life to nature and humans.³² Pa'tandukRe'pe Carving. This carving is like a buffalo horn. It is placed in all sides of the house of Toraja traditional house as a remembrance to buffalo which is regarded as a symbol of social status in the community³³.

Religion and Culture

a. The Relationship between Aluk (Religion) and Adat (Custom) in Toraja Community

In Toraja the expression "*Tondoklepongbulantanamatariallo*" means round area such as the moon, the land and the sun which explain three basic beliefs of its community. The belief is a guide for every community especially in its relation to sacrifice in each *RambuTuka'* (Thanksgiving) ceremony and *Rambu Solo'* (Death Ritual) ceremony. The three strengths which are believed to be a goal of every sacrifice ceremony is (a) belief in God the Creator called *PuangMatua*, (b) belief in gods called *deata* and (c) belief in ancestor known as *Tomembalipuang* belief in *PuangMatua*, *deata*, and *tomembalipuang* known in the form of *aluk* (religion)³⁴ According to Mgr. John Liku Ada'

²⁵ The philosophical meaning of this carving is as a sign of hope for the family to live in peace, welfare, united as a thing kept safely in a basket.

²⁶ The philosophical meaning is humans can keep themselves or pursue knowledge to defend oneself in life full of ordeal.

²⁷ The philosophical meaning of this carving is as a warning to children and grandchildren to not play dice game or gambling because this game is dangerous.

²⁸ The meaning implied in this carving is as advice not to interfere in other people's affairs.

²⁹ The meaning of this carving is human is hoped to lead a better and honest life.

³⁰ The philosophical meaning is it is hoped that family is healthy and have good fortune like fertile convolvulus vegetable.

³¹ The meaning of this carving is the family is hoped to have fortune and grow like a banyan tree and it is hoped that the generation can be a leader and protect general public.

³² The philosophical meaning of this carving is symbolizing the Toraja people to have fortune from the four compasses like a spring united in lake and will bring happiness for children and grandchildren.

³³ The philosophical meaning of this carving is a sign of life struggle to have peace and struggle for life to find valuable thing such as the value of buffalo for the Toraja community

³⁴ Naomi Patiung. Indexicality in Ritual Speech of Death Ritual(Rambu Solo') in Toraja Culture. Functional Semiotic Analysis. Unpublished Dissertation. Hasanuddin University. 2017.

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(2009)³⁵ the belief of ethnic Toraja is found in *Aluk Sanda Pitunna*: (a) Belief in *Puang Matua*, God the Creator, (b) Belief in gods called *deata*, (c) belief in soul of ancestor called *membalipuang*, (d) obedience to *ada'nama'lolo tau* (rules related to human life), and (e) obedience to *ada'natananan* (rules related to cultivation and utilization of plant). According to Sianipar (1978)³⁶, *aluk* (religion) and *ada'* (custom) are one because *ada'* is covered in *aluk*. The intact *ada'* has two dimensions: inner aspect and social aspect. Inner aspect is a guide to communicate with divine (vertical function). Social aspect is a guide and direction in social life (horizontal function). *Ada'* and *aluk* in Toraja community are one. *Toparengé'* function is as *adat* leader and also as a responsible person (*penoaluk*, to *urrenge' aluk*); therefore, *kaparengesan* involves *aluk* and *ada'*. In case there is a dispute in the community or in the family, *Toparengé'* reconciles them according to *adat* tradition and also determines a punishment.

b. Aluk Todolo (Ancient Religion) in History

Do you know that *PuangMatua* is a name for the creator. *Datu' Laukku* is the first creature created by *PuangMatua*. *AlukTodolo* or is also called *alukta* is a kind of rule of life. In *AlukTodolo* all elements of nature are descended from the sky; not only humans, but also horses, goats, coals, and corns. Many lyrics explain about physical process which descended from the sky to the earth. During the creation of the first man, *Puang Matua* created *datu' Laukku* (from pure gold). *PuangMatua* did not send him directly to the earth. He lived in the sky until several generations, and after that *Pong BuraLangi'* was the first man sent to the earth by *PuangMatua*. As time passed many descendants of *datu' Laukku* also followed *Pong BuraLangi*. Besides the story above, many things were also bequeathed from this belief. One of them was the assumption that *Puang Matua* was *Dewa Tunggal* (the only one god); whereas, the others have functions as (1) *Pong Banggae at Rante Indo'* (god of the earth), (2) *Ongon-ongon* (goddess of the earthquake), (3) *Pong Lalondong* (god of the death), and (4) *Indo' Belo Tumbang* (god of medicine). Ethnic Toraja in their belief to *AlukTodolo* highly hold the value of honesty. Whoever breaks the rule, irrespective of person, must be punished according to the existing law without discrimination: regardless of who or what it is. Only those who believe in *AlukTodolo* will be buried through *pa'tomate* (death) procession. The resolute rule of *AlukTodolo* was written in Web Site of Indonesian culture.net of the Directorate General of Culture of the Republic of Indonesia: "The community agrees that those who believe in *AlukTodolo* must leave *Kanan* village, but surely they can pay a visit to the village but cannot live there. At the time of *AlukTodolo*, there was *Tominaa* whose role was as a leader who led prayer in *adat* ceremonies. This teaching taught two ritual ceremonies: mourning ceremony and thanksgiving ceremony. The former is called *Rambu Solo'*³⁷

Philosophy of Life

a. Philosophy of Tallu Lolona Toraja community lives by practicing the philosophy of life of their ancestor and their belief called *tallulolona*. *Tallulolona* means three kinds of life: human life, animal life, and environmental life. System of knowledge and their way of thinking is always based on this *tallulolona* philosophy. Ethnic Toraja develops harmonious relationship between the creatures (*lolo tau, lolopatuan, and lolotananan*) and relationship with god based on the value of mutual life.

³⁵ John LikuAda' Man and Its Environment in Ritual Utterance in the Religious Philosophy of Toraja. In Andin, Michael and Naomi (ed.) its time to act and change. pp 53-72. Jakarta: Pukat Media.2009

³⁶ Sianipar (1978) in Naomi Patiung, Indexicality in Ritual Utterance at Death Ceremony (RambuSolok) of Toraja Culture.: A Functional Semiotic Analysis. Unpublished Dissertation. Hasanuddin University.2017. p.36.

³⁷Seven Processions in Rambu Solo' comprising rapasan, BarataKendek, TodiBalang, TodiRondon, TodiSangolai, and TodiTanna. And seven ceremonies in RambuTuka': TanananBua, TokonanTedongan Bate Manurun, SurasangTallang, Remesan Para, TangkeanSuru, and KapuranPangungan.

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The architect of *aluktodolo* assumes that *Pong Matua* (God) creates different creatures in the world individually and therefore they must respect and love each other. Certain people and some kinds of animals and plants were created separately. The traditional Toraja community fully accepts and admits this as a guide in life. This is reflected in their daily pattern of life. Besides that, Toraja community also has philosophy which is called *tau*. This philosophy of *tau* has four main pillars which must be taken as the way of life of the Toraja people. The four pillars are (1) *Sugi'* (rich), (2) *Barani* (brave), (3) *Manarang* (smart), and *Kinawa* (generous, pious, and wise). A Toraja person can be called as *tau* (human) when he/she has been able to practice the four pillars. The adulthood of man in the culture of ethnic Toraja occurs when the person is really able to reflect the basic philosophy of *tau*.

b.Philosophy of Rambu Solo. TanaToraja is one of the regions in Indonesia which becomes the center of the world's attention and is one of the most popular tourists' destinations in Sulawesi. This is not only for its beautiful nature, but also its cultural wealth. Tator (acronym for Tana Toraja) is located in South Sulawesi. Ethnic Toraja lives in mountainous area with its various cultures, and one of the most popular is Death Ritual (Rambu Solo) ceremony.

The Rambu Solo ritual ceremony aims to honor and accompany the soul of the dead person to the world of spirit to return to eternity with their ancestor in a rest area called *Puya* which is located in the south of human settlement. The Toraja people believe that if the death ritual is not done, the soul of the dead person will cause disaster/misfortune to the people left behind. The dead person is only assumed to be sick, and his/her remains must be taken care of and treated like a living person by preparing food, drink, cigarette or betel. In Toraja community the burial ceremony is a very important ritual and costly. Ethnic Toraja believes that the soul of the dead needs buffalo to make his journey and will be arrived quickly in *Puya* if many buffaloes are sacrificed.

Therefore, local community assumes this ceremony is a very important one because the perfection of this ceremony will determine the soul of the dead person position as a wondering soul (*bombo* in Toraja language), a soul that has reached the level of *dewa(to membalipuang)* (god) or become god of protection (*deata*). In this context, Rambu Solo' ritual ceremony becomes an obligation, so that the Toraja people will perform it in any way as a dedication to their parent who has passed away. The grandeur of the Rambu Solo' ceremony is determined by social status of the family of the dead person and it was measured from the number of animals sacrificed. The more buffaloes are sacrificed, the higher the social status of the family. In the belief of Toraja people, the higher the place of the dead person, the faster the soul to reach heaven.

The peak of the Rambu Solo' ceremony is called *Rante* ceremony conducted in a special field. In Rante ceremony, there are series of ritual which is always attracted the visitors such as the process of wrapping the dead person (*ma'tudan, mebalun*), put ornaments from golden and silver threads to the coffin (*ma'roro*), the lowering of the dead body to barn to lie down (*ma'popengkaloalang*), and a process of carrying the corpse to his last resting place (*ma'palao*).

Besides that, there are several cultural attractions performed³⁸, In that ceremony there are also music³⁹ and dance.⁴⁰ What more interesting is the slaughtering of buffaloes which is very unique and it has become special characteristic of Toraja people that is by cutting off the neck of the buffalo with only one cut.⁴¹ There is also a very amazing scene when the procession of people accompanying the corpse to Puya. A long red cloth is seen from far away stretching like a gigantic shawl among the people. The coffin of BeluSalurante is always kept in Tongkonan before it is entered to *Lung Bang*

³⁸ among others: mappasilagatedong (buffalo fighting). The buffaloes to be sacrificed must be fought first and also people kick one another in a competition

³⁹ just like pa'pmpa, pa'dali-dali and unnosong

⁴⁰ just like pa'badong, pa'dondi, pa'randing, pa'katia, pa'papanggan, passailo, and pa'psilagatedong.

⁴¹ Types of buffaloes slaughtered must be spotted buffalo (tedongbonga) of which the price is around 10 to 50 million rupiah per head.

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(burial ground) of family at the east cliff of the village⁴². That is the various functions of Tongkonan as a place to get together and also as a place to keep the corpse temporarily before being buried in the far away cliff⁴³.

Closing and Conclusion. Color as one of the philosophies of Toraja people can show and has inspired man since a long time ago. Carving and fine arts also become one of the parts of the philosophy of Toraja people and so is their traditional house. Toraja people believe in what is called *aluk*. They believe that the region is one that is inseparable as in the expression “*Tondoklepongbulantanamatariallo*” which means a region of which the shape is round like the moon and the sun explaining the three basic beliefs of its community.

Tana Toraja community knows *puang*, that is *PuangMatua* as creator. Datu' Laukku is the first creature created by PuangMatua. *AlukTodolo* or is usually called *alukta* becomes a way of life, and it has an important role in the community as the rule that must be obeyed in the system of government, social, and belief. TanaToraja community knows the philosophy of life such as *Tallu Lolona* which has three kinds of life: human life, animal life, and environmental life. Rambu Solo is a death ritual ceremony of TanaToraja community which aims to respect and accompany the soul of the dead person to the world of spirit that is to return to eternity with their ancestors in a resting place called *Puya*

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⁴² In the process of moving the coffin to the cliff grave, there will be another slaughtering of buffaloes

⁴³ Tabloid Rumah/Danu Primanto. Kompas.com-25/06/2009, 16:08 WIB

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The essence and understanding of Gayo students as the next generation of local culture Didong

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Abstract: Gayo as one of the tribes in Indonesia precisely located at the tip of the Sumatra island, Aceh Province. Gayo has one of the arts as a unique local culture that is Didong. Didong as Gayo society art in the form of folklore or folklore containing various values of Gayo society life starting from religious values, education, beauty, and the value of togetherness of the players Didong and who witnessed it. As the development of the era of Didong continues to be preserved from generation to generation to the younger generation. The local culture is not only passed on to the young generation, but it needs an understanding of the local culture itself, in the current era of cultural acculturation and outside cultural influences become a challenge for local culture defense especially for the young generation. This research aims to describe the essence and understanding of Gayo students as the next generation of local Didong culture that is done in Yogyakarta education city. This research use case study method with research object that is Gayo student who is in Yogyakarta city. The results of this study indicate that Didong as one of the local culture of the Gayo community was displayed by students in an activity held by the Indonesian Art Institute (ISI) in Surakarta. Although displayed as entertainment, students do not know the meaning and meaning contained in the Didong lyrics

Keywords: Toraja, philosophy, belief, culture and History

1. Introduction

Community life is determined by the culture that is owned by the community itself. Culture is the whole way of life of a society, even there are values and rules in a group of people who embrace the culture. Each community group has a different culture and culture can be obtained from generation to generation from generation to generation. Almost every aspect of human behavior has several cultural dimensions. this ethnic diversity creates different cultures in the world, especially in Indonesia which in every region and region has ethnics with varied cultures, at first the culture in Indonesia was influenced by other great cultures such as in the greater Aceh region of cultural influence India and Arabia, so that in the region of Aceh which is part of the country of Indonesia in have typical and nuances of India and Arab. Unlike the Java region in Indonesia which is closely related to Hindu and Buddhist cultures so it has a distinctive variety of temple buildings⁴. Therefore, Indonesia is rich in ethnic, religious, racial, ethnic diversity, making the country of Indonesia as a multicultural country.

Supported by various islands whose inhabitants have many tribes with their own uniqueness. One of the tribe is Gayo which is precisely located at the tip of Sumatera island that is in Aceh Province. Gayo tribe belong to the ethnic minorities in Indonesia, even in the region of Aceh Gayo tribe is not more than the tribe of Aceh. Although living in a region with different cultures but the tribe of Aceh and Gayo have strong ties in enforcing Islamic law. Formerly Gayo tribe is not so well known by the public, the name Gayo began to be known by people outside the Gayo area since the Gayo tribe introduced the Saman dance to the world and recognized as a non-object cultural heritage by UNESCO. Since then Gayo name began to be known by the public, although not so well known as other major tribes namely Java, Sunda, Aceh, Minangkabau and so forth. Gayo who lives in the mountains has their own persistence in introducing art that is one of Gayo local culture.

In addition, to dance Saman, Didong is also one of the Gayo cultures that is in great demand by the people. Didong is one of Gayo community oral tradition. Oral tradition is all discourse delivered

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orally, following the way or customs that have been patterned in a society. Oral tradition is not only played as a people's song but inside it also includes various legends and history of society. In practice, a tradition never stable, always overlap between each other and constantly being formed and undergoing reforms¹⁴. Therefore, the development over of the era of Didong not only played in the delivery of Islamic nuances, in the era of Soeharto Didong art serve as a means of delivering various information related to the system of government in Indonesia such as Pancasila, the constitution, nationalism, and spirit mutual cooperation. Didong art has also stopped during the turbulence DI / TII because Didong art is prohibited at that time so that arose *saer* art similar to Didong. In addition to conveying information, Didong also became an art that has benefits in contributing to various developers in the region.

The diversity of art as one of the local cultural identity of the Gayo community such as Didong and Saman are much-loved. Many young people as the next generation lost the meaning and understanding of the local culture that became a tradition in daily life in the region. So that eliminates the true meaning and essence of the art. To deepen the character in playing the art must understand thoroughly what the meaning of art activities performed, one of which is in playing art Didong. A world that is transparent with the swift flow of globalization makes every human being in full area of freedom, the influence of foreign culture and acculturation makes one of the causes to maintain the local culture, this is done so that local culture such as Didong art is not easily taken by outside society and other countries. global forces have an impact on local traditions and cultures¹⁰.

Culture as one of the elements of national identity forming that shows how culture is a very important aspect for a nation, because clearly culture is one of the identity of the Indonesian nation¹³. In the present era, acculturation becomes the most visible among the younger generation, for example, many people are looking for jobs outside the city and outside the region with the aim of earning a living in big cities, then the youth as the next generation who go looking for knowledge and education to the more level high. Living outside the different areas of culture and ethnicity is not an easy task, it is necessary to adjust to address the different behaviors of different cultures and to maintain local cultures in other areas need more understanding of their own local culture.

Research focus

The focus of research in this paper is the understanding of students as agents of change and the next generation of the nation against one of Gayo's local culture is Didong. In addition, the study also focuses on the essence of Didong's local cultural values.

Formulation of the problem

Based on the background of the problems described above, the focus of the problem in this research is;

- 1) How the understanding of Gayo students in Yogyakarta about the local culture of Didong and
- 2) How the students understand about the essence of the values contained in Didong's local culture.

1. Materials And Methods

This study uses a qualitative approach with case study method that is to gain understanding and take meaning and data from cases that occur in depth. According to³, the type of qualitative case study is differentiated by the boundary size of the case, eg whether the case involves an individual, multiple individuals, a group, a large program, or an activity. This research was conducted in Yogyakarta which is one of the cities with the title of education city in Indonesia, using the technique of sampling that is purposive sampling because the students as the next generation of the nation then the sampling in this research is Gayo students in Yogyakarta. Purposive sampling is a typical sample selection based on specific knowledge or criteria. As the primary data collecting technique data obtained through observation and interview in depth. While the secondary data is done through literature study activities by collecting materials sourced from books, scientific journals, magazines, tabloids and newspapers relevant. The Technique of data analysis is done by collecting data from the field then analyzed according to data that have been found thoroughly at the end of the study. The research is done by observations on art activities Didong undertaken by students Gayo in Yogyakarta, but to know the level of understanding students to the art of Didong researchers took the understanding of students through interviews with meaning Didong itself.

Interviews are conversations or communications that occur from two or more people, namely the interviewer (interviewer) as the questioner and the interviewee (interviewee) as a giver of answers to

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the question. In order for the interview to take place properly and in accordance with the required, researchers first make a list of questions that will be asked to those concerned. interviews were conducted with triangulation which researchers used interviews with indicators of the Didong to different sources, so that the answers or responses given will be analyzed and bring up different levels of students understanding of the meaning of Didong, at the level of understanding of students will be divided into into three categories namely understand, understand in part and do not understand. After the student answers the interview questions about Didong, the researcher will analyze and understand the meaning of the opinion or response given by the students by referring to the meaning of didong written by Melalatoa and Akbar. These indicators include students' understanding of:

- a. Meaning of Didong,
- b. History of Didong,
- c. Didong Function,
- d. The types of Didong,
- e. Meaning of lyrics in Didong art,
- f. Differences Didong on Gayo Lut and Lues.

While the meaning of understanding according to a large Indonesian dictionary (KBBI) derived from the word "understand" which means understanding, opinions, thoughts, views and understand correctly. While understanding is interpreted as a process, manner and deed understand or understand. So from this research researchers will analyze the understanding of students about Didong through opinions and views of students and how students understand the art of Didong in accordance with indicators that have been provided.

The level of student understanding is divided into 3 categories namely;

- a. Expressed "Understood" if the student is able to explain coherently, precisely and systematically about Didong
- b. Simply understand if students are able to explain in a coherent, less precise and systematic about Didong
- c. Do not understand if students are able to explain in a coherent, precise and not systematic about Didong.

To get the data, the researchers took the subjects in this study as many as 8 of 21 overseas Gayo students in Yogyakarta. Because the number of Gayo students in Yogyakarta is not much so that researchers do not use Focus Group Discussion (FGD) techniques in conducting interviews.

In 2017 the number of Gayo Lut students is only about 21 people, consisting of 16 male students and 5 female students scattered in various universities in Yogyakarta Special Region and Muhammadiyah University of Yogyakarta (UMY) become the most dominant University for Gayo Lut students as seen in table 1 below;

Table 1. The Number of Gayo Lut Students in Yogyakarta the Year 2017.

No	University	Year 2017	
		Male	Female
1.	UTY	4	-
2.	Mercu B	1	-
3.	UIN	2	-
4.	UMY	3	3
5.	UNY	1	1
6.	UST	2	-
9.	UPN	1	-
10.	UGM	1	1
14.	BSI	1	-
Total		16	5

Source: Chairman of the Youth Association of Gayo Lut Yogyakarta Students

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Of the 16 Gayo students, this study only took 8 students. The subject of research is determined through purposive technique that is the determination of informant with consideration on ability of informant to give information as complete as possible to the researcher. The intended considerations are:

- a. Students are in the second semester and beyond, in the sense of not being a first semester student
- b. Students are active in Didong activities and,
- c. Students are male.

Research data is analyzed by technique technique analysis of Creswell model (Creswell, 2016: 260) that is; First, process and prepare data for analysis. Second, read the entire data ie get the information obtained and reflect the overall meaning. Third, Start coding all data. Coding is the process of organizing data by collecting pieces and writing categories within boundaries. Fourth, apply the coding process to describe the settings, people, categories and themes to be analyzed. Fifth, show how these descriptions and themes will be restated in a qualitative narrative / report. Sixth, making interpretation in qualitative research or interpret the data.

2. Results and Discussion

History and function of Didong art

Didong is one type of local cultural arts Gayo tribe that there are some differences between Didong played in Gayo Lues and Gayo Lut, namely Didong Gayo Lues generally in the form of prose (free) and the contents of the story related to each other so that Didong Gayo Lues more like poem, while the Gayo Lut community is poetic (bound) and the story is not directly related to one part to another, so that the Gayo Lut is more like a sung poem.

Didong has several meanings, Didong comes from *Dik* and *Dong*. *Dik*, stomping foot to the board and *Dong* which means stop in place. So, that Didong can be interpreted as stomping and producing a " *dik-dik-dik* " sound. In addition, Didong is also said to be derived from the story of Sengeda, the son of King Linge XIII when awakening the White Elephant which is the incarnation of his sister from the bedding when going to the center of the Kingdom of Aceh in Bandar Aceh. Sengeda followers who follow the journey of the White Elephant from Linge Country to the tip of Aceh to play the song with the words " *enti dong, enti dong, enti dong*" which means do not stop the road continues¹. Didong comes from the word *donang/ denang* which is defined in the Indonesian language as a *dendang*. Didong is one of Gayo art that is played with a combination of vocals and music that comes from the sound of the clapping of the players, the players Didong sitting with a circle of about 10 to 30 men, the art Didong only devoted to men who play is also led by a *Ceh* and *Apit* (maid *ceh*). There are two types of ways of conducting Didong, the first so-called Didong *jalu* is a game performed between one club Didong with another Didong club as a race. *Jalu* in Indonesian is interpreted as a match. The second is Didong *mungerje* or traditional events such as weddings or circumcision, Didong *mungerje* is done just to enliven the event that is going on unpaired, usually Didong *mungerje* is also done after the show at night. In addition to Didong *jalu* and *mungerje*, there are also other Didong types Didong *alo* and Didong *niet*. Didong *alo* done at welcoming guests, Didong is done by the guest and the host itself as a welcome greeting, while didong *niet* aims to grant a wish¹². Some types of Didong found in the Gayo ethnic group can be described as follows;

- a. Didong Alo players numbered approximately 10 people from each group. Didong Alo is offered while running towards the left or right. Didong Alo contains a welcome greeting and thank you for the presence of guests. Likewise from the guest side, thank you for the invitation given by the host.
- b. Didong Jalu (Didong Laga), namely Didong which was offered at night by two teachers Didong from two different villages. Every Didong Teacher is accompanied by an escort of 10 to 20 people. Accompaniment serves to support the offering. In certain parts of the story Didong is greeted by the accompanist while clapping his hands and moving his body to the front and back or left and right.
- c. Didong Niet (Didong Intention) is always offered based on one's intentions. For example, the intention to have children or to have a son or daughter.

Didong's lyrics will change according to the event, for example at the wedding ceremony, the puzzles are conveyed which revolve around the rules of marriage. Thus it means that a Ceh must

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master in depth about the ins and outs of marriage customs, besides a Ceh must always try to find new and more beautiful forms of work. In this way community knowledge about adat can be maintained.

Didong is an art that is competed (games) between two sets or groups, each called *Ulu (kelop)*. Didong holds a double-charged reference, that is ratio and taste. Conscious or not, ratios and flavors are two sides of the currency that are inseparable from human life. Didong is also an art that has a wide network and far touches the substance of various aspects of real life community¹². In Didong art there are various values of Gayo society life starting from religious values, education, beauty, and the value of togetherness of the players Didong and who witnessed it. Didong is not only played on major Islamic events, but Didong is also played in weddings and circumcision ceremonies. Didong is an art that combines elements of literature, the art of dance by using a clapping accompanied by a system playing between two groups of players Didong.

Didong belongs to an oral tradition or folklore, In Shils theory, the notion of tradition generally refers to the sediment derived from past transmitted practices and beliefs by parents, teachers, or authorities, and which are studied and re-modeled by agents in the coming period at least three generations in a row⁸. A tradition is a preserved past in memories, words and actions that work in today's world. The tradition is a genuine form of ethnic culture, part of the tradition can be preserved as part of modern life which also becomes a set of beliefs, customs, teachings, values, practices transmitted from generation to generation^{23, 2}. Generally Didong reveal classic stories of the region Gayo itself as green princess story, *atu belah*, as well as stories of struggle the people of ancient times. (Sheridan, et al, 2011: 17 6) oral tradition are usually delivered by word of mouth and require a variety of variations, appearances in oral tradition involve different combinations of context to context and text from player to player.

States that oral means the first tongue, the second the spoken words, the third with the spoken words, the fourth with the mouth not by the letter, for example, the invitation of the meeting is delivered orally. Furthermore, it means to express or utter words or utter words, utter, speak and recite¹⁹. Nature there are some traditions of the manuscript that has been provided, while the oral tradition of the individual responsible for the melodies and texts handed down orally. I sting every individual to what be delivered by previous generations played a very important role in the trradition¹⁷. To know the origin of the oral tradition required a collection of literature explaining how oral traditions are played by the people, this literature plays an important role in collecting, publishing, and transmitting memory from history¹⁵.

In general the oral tradition has four important functions namely¹⁸; First, Oral tradition functions as a projection system (reflection) of a collective imagination. Both, oral traditions serve as a means of legitimizing cultural institutions. The three oral traditions serve as an educational tool and fourth, oral tradition serves as a tool of coercion or controller so that the norms of society have always adhered to its collective members. In Didong art has several functions¹² namely;

- a. Entertainment and beauty, the beauty of Didong's lyrics and melodies are complemented by the art of motion or matching dance.
- b. Cultural preservation, ie inculcate a value system that is supported by a strict norm system. The role of ceh in bringing the lyrics to the terms of Gayo values and customs. Culture consists of several patterns such as the beliefs, attitudes, norms, understandings, and values⁵.
- c. The search for social funds, namely to build public facilities and infrastructure for the common good.
- d. The means of illumination, as an appropriate means of conveying the moral message that occurs in this country especially to the inland people, the layman, and the illiterate. Didong convey information through beautiful lyrics, the language of Didong folk language. ²¹Each culture includes values and moral assumptions about good life, culture is closely related to morals
- e. Criticism and social control, regulate and convey the norms held firm by the Gayo community.
- f. Containers maintain a social structure.

Didong's art is done as an effort to find something and cause a critical attitude and spur creativity. In general, criticism is conveyed to convey weaknesses, weaknesses, and so forth that occur to competing opponents. In addition, Didong is also very effective to be used as a means of information, for example through Didong's poetry can be explained Pancasila to rural communities, which

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generally their education level is still minimal. Until now Didong's function as an entertainment for Gayo people has never been displaced. Didong for artists is a means to distribute beautiful artwork. While for community members, Didong can be used as an artwork that can fill the need for entertainment.

Before the Didong was used by the New Order (Suharto Regime) to socialize the government program, didong's appearance underwent a change when Japanese invaders entered Indonesian territory during the independence struggle. The strong attitude of the Japanese government has "ravaged" this form of art. At that time, didong was used as a means of entertainment for Japanese soldiers occupying the land of Gayo. This gives inspiration to the community. In addition, didong performing arts are also used as a means for the government to bridge information to villages, especially in explaining Pancasila, the 1945 Constitution and the spirit of defending the country.

Didong is also used to develop a spirit of mutual cooperation, especially to raise funds to build school buildings, madrasas, mosques, and even bridge construction. However, in the period of the 1950s when there was a DI / TII upheaval, didong art was stopped because it was banned by DI / TII. As a result of the prohibition on the Didong, a new art form is called Saer, which is almost the same as didong. Perbedaan didong with Saer is only in the form of elements of motion and dance. The clapping that is an important element in the Didong is not justified in Saer.

Poems in Didong Arts

Communication theories are based on the idea that communication has a purpose. There are senders, recipients, content communicated, media to transmit information and social and cultural context. The message conveyed or objective information requires an explanation of the message and the information submitted eg, information on values, norms, and a unique character. The quality and effectiveness of the communication are by the recipient, not the sender¹¹. This is also found in the art Didong delivered through oral and disseminate various information. The various messages provided by Didong players will have different meanings and understandings from each audience who listen to the information provided.

Didong's art is one of the most developed literature in Gayo society in addition to several other forms of literary art such as *saer* (poetry /Islamic poetry), *kekitiken* (puzzle), *kekeberen* (oral prose), *melengkan* (adat speech), *sebuku* (poetry-themed sad) and Didong's teacher. The history of Didong has a glorious period and a period of stagnation from period to period, along with the changing times of Didong. Changes that occur one of them is on the use of a pillow when doing Didong. Initially, Didong just played with a clap, then Didong began to use the pillow media as a tool to pat clapping hands since To'et artist 1964 in a Didong hammer and finally Didong until now still use the pillow as a medium or tool in playing this art. So until now, Didong is played by Gayo Lut community using pillow media while Gayo Lues community who come from Southeast Aceh still use the applause as a sound source for art music Didong.



Figure 1. Gayo students with clothing customs

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The players Didong using head ties with the words Didong in variation with motif *kerawang* Gayo as ethnic motif Gayo ethnic, if there are no head ties then the player can also use a hat made of Gayo filigree motif or sarong cloth that will be in the form of a hat, the players also wear custom clothes as shown in figure.1 which has a blend of black, white, yellow, red and green.



Figure 2. Gayo Lut Student While Playing Art Didong.

The Didong game played by Gayo Lut students during their spare time awaits Guel Dance performance schedule which is also presented by Gayo Lut students year 2018 in Surakarta, Solo. The yellow colored yellow pillow held by two students is a tool used as a medium in Didong art because the number of Didong cushions available in Jogja is small so that some students wear hand clap without pillow media. Playing Didong students form a circle consisting of 8 students and one student functioning as a Ceh will deliver lyrics and poems without a script, Ceh convey a poem with the ability of speech and create lyrics spontaneously.

In playing Didong poem there are two types of the poetry of the verse is smooth and rough. Subtle poetry is delivered by Ceh by using polite language and good speech so as not to hurt or offend other Ceh. The rough verse is the opposite of the subtle verse. Creation lyrics in art Didong did has done spontaneously and immediately during the event. Therefore, Ceh in Didong art must have the ability to create poems. In the present era many Didong who have lost a good say in the game, as mentioned in the research conducted that is ⁹ “*Didong seni olok pedeh kasar nge, ibarat e nge munyaci sesabe diri, ati dele jema tue si murip ari tun 1990-an ku utuyuh gere suka ne, gere senang nengon didong seni.*”

But at the end of the game, each group brings one or two songs of apology, this is done because from the beginning of the game there may be harsh words that may possibly hurt the player of Didong as his opponent. The lyrics are delivered as a pitiable apology and lyrical subtlety as quoted namely¹²;

*“abang, kadang te ara lingku terlanjur
bo ko tanoh gemur kin penyebue
abang, ike ara cerakku si lepas
so wih deras kin penanute”*

*“Brother, maybe there is a word already
take the loose soil to stockpile it
brother, if there is a word I loose
it is the swift current where the drift”*

Didong is not only played by Ceh and Apit only but also there are players who set the rhythm is called the *tingkah pumu*. *Tingkah pumu* plays a rhythmic clapping of hands. Then in addition to the *tingkah pumu* there is also a player called the cushion that serves the function of varying the beats *tingkah pumu* by using a *tingkah bantal* as well as a pen or the *penunung* is a player who partially use / taps a small pillow or just with a hand clap only. *Penunung* serves as a keeper of tempo to remain

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constant, the flute player also took part in some of this Didong art group⁶. While in use poem as the delivery of past history to telling about creation or history from Aceh people especially Gayo society during the colonial period or calamities and natural disasters such as p there is a period of Soeharto in 1976 uprisings in Aceh, and last a very long time until finally only be resolved the conflict between the government of Aceh and the central government when the tsunami that struck Aceh in 2004 which led to a peace agreement called by the name of the Helsinki agreement and the end of the rebellion. This is the meaning of Didong related to the history of the past that occurred in the people of Aceh full of wisdom from the tsunami disaster.

Difference between Didong Gayo Lut and Didong Gayo Lues

There are some differences between Didong played in Gayo Lues and Gayo Lut, namely Didong Gayo Lues generally in the form of prose (free) and the contents of the story related to each other so that Didong Gayo Lues is more like pantun, the contents of the story in Didong are interconnected with one part other parts. Whereas in the Gayo Lut community, the people in the Central Aceh region have Didong in the form of poetry (bound) and the story is not directly related between one part and the other, so Didong Gayo Lut is more like a poem sung with meaning in each lyrics. One of the didong lyrics, namely¹²;

Koro

*Beta le beta manat ku koro
sawakku jago
aku berunger
ganas kule i uwer
inget peger
inget peger
enti belide rimis
kat lelah si kucak mude
sebeb koro tue
lemem kati emis*

In addition, differences in Gayo Lut and Lues didong are also found in the use of instruments or tools used in the game. Didong, played by the Gayo Lut community, uses pillow media while the Gayo Lues people from Southeast Aceh still use hand clapping as a source of sound for Didong's music. The equipment used for the first time was the pat of the pillow and the applause of the players. Along with the development of using flutes, harmonica and simple movements such as sideways and forward body movements.

As a strong reflection on the culture of the Gayo community, Didong is often regarded as "folk art" or "folk song" (folksong). In other words, Didong is an indigenous art. In fact, if examined further, Didong can also be said to be one of the Islamic arts, not only belongs to Gayo in Aceh, but also Indonesian society. In terms of structure (the way of dress, the style of speech, and the means used by the didong artists) and the infrastructure (the meaning behind the Didong poems), this oral tradition implies some symbols of Islam. One of the symbols of Islam in the Didong is that the artists wear kopyah or headgear like Songkek. In the Indonesian Islamic tradition in particular, kopyah is often used as a symbol of Islam. Therefore, when there is a person wearing this type of head cover is called a Muslim.

Other Islamic symbols in the Didong are the artists wearing very closed and polite clothes. In addition, the poems contained in Didong hint at the spiritual and humanity sides that are so strong for the listeners. Didong poetry is known not to be naughty or pornographic, as well as poems contained in the music of kasidah or tambourine.

Essence and understanding Gayo students about local culture Didong

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Understanding is defined as a person's ability to provide understanding, opinions, intentions of the results of the mind that have been known beforehand. understand something the same as how to recall the past understanding. Bloom divides understanding into three levels:

a. Translation

Translating is one of the abilities to interpret symbols, languages and concepts. for example translating different languages such as translating German into Indonesian, or the ability to interpret sign language then interpreting the Garuda bird symbol as a symbol of the Indonesian republic.

b. Interpretation

interpreting is the ability that is above the ability to translate. Interpreting requires someone not only to interpret something but also to interpret it, this can be done by linking past knowledge with other acquired knowledge

c. Exploration

Exploration requires one's intellectual ability to be higher because they must be able to see other meanings of what is written. like an estimate of the consequences or expand perceptions in terms of time, event or a problem.

In this study students' understanding of Didong covers these three aspects, namely how students translate the meaning of the lyrics in each of the words written in the Didong poem played, then how students interpret the meaning of Didong lyrics and the last is how students explore Didong as wrong an oral tradition from their culture.

Didong is one of the local culture Gayo community, then Didong has passed on from generation to generation from generation to generation. The notion of culture itself is defined not only as a form of community art but states that culture is⁷: (a) collective attributes, not individuals (b) are not seen directly but through behavior (c) territory is not for everyone. Although Didong only owned by Gayo society does not mean people outside Gayo tribe can not learn how art Didong it in play and dynamic cultural traits will evolve according to the times. As a Gayo area art, Didong has values such as values of self-esteem, discipline, and creativity. These meaningful values make Didong art very popular with the Gayo community. Not only the parents, but also the young people involved in this Didong art, because the culture took place for generations then Didong also get the younger generation of the previous people, such as the Gayo youth in the area of Yogyakarta who carry the education with the status as a student still doing art Didong despite being outside the Gayo area. According to ²⁰art can not be made by one person (artist) but thrives through collective interactions (artists, collectors, galleries, museums, critics, visitors, etc.) Are both based on a shared understanding of the meaning of a artworks. In this perspective, art is not only a social construct but also a social product.

As a student of Gayo youth in the Jogja, Didong's art remains done as an entertainment if residing in Gayo dormitory or outside the dormitory, besides Didong also in the show during important events and events held in Yogyakarta. Although performing various local arts brought from the Gayo area not all students understand the meaning of local activities that do like the meaning of Didong itself. Some students understand the meaning and function of Didong as a medium of entertainment and information delivery, but some others only convey as intercultural matches, then a few students just declare follow-up or just participate without knowing the origin and even meaning Didong at all. Students who do not understand at all said to just participate from Didong activities held by students without knowing the meaning. For more details the exposure of student understanding on Didong can be described as follows:

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Table 2. The understanding of students about Didong

Indicator	College Student							
	A	B	C	D	E	F	G	H
Meaning of Didong,	Understand	Just understand	Just understand	Understand	Do not understand	Just understand	Do not understand	Do not understand
History of Didong,	Do not understand	Just understand	Do not understand	Do not understand	Do not understand	Just understand	Do not understand	Do not understand
Didong Function,	Just understand	Just understand	Understand	Just understand	Understand	Just understand	Just understand	Understand
The types of Didong,	Understand	Just understand	Just understand	Just understand	Just understand	Understand	Just understand	Just understand
Meaning of lyrics in Didong art,	Just understand	Just understand	Just understand	Just understand	Just understand	Just understand	Just understand	Just understand
Differences Didong on Gayo Lut and Lues.	Just understand	Just understand	Just understand	Just understand	Do not understand	Just understand	Just understand	Just understand

Information :



: Understand



: Just understand



: Do not understand

The response given by the students related to Didong not all indicators can be explained in detail, there are even some indicators that can not be given explanations by students or in other words they do not know about it. In table 2, the result of the students' answers with the understanding of the meaning of Didong is understood by two students, enough to be understood by 3 students and not understood by 3 students. While the history of Didong is dominated by "not understand" that as many as 6 students and 2 students are quite understand about the history of didong. Then as many as 5 students enough to understand the function of didong while 3 students understand it. Unlike the case with the types of didong that is dominated by "quite understand" that is as much as 6 students and 2 students understand about the types of didong. In addition, the meaning of lyrics in the art didong understood all the students that as many as 8 students and the last is the difference Didong Gayo Lut and Gayo Lues only 1 out of 8 mahasiwa who do not understand it.

From table 2, it is clear that the students' understanding belongs to the category of "well understood" about Didong that is meaning of didong, didong function, the types of didong, the meaning of the lyrics in each verse didong and the difference between Gayo Lut and Lues. Student explanation about Didong can be described as follows;

- Students interpret Didong as one type of local cultural art Gayo. comes from the words Dik and Dong. Stomping and Dong means stopping in place.
- Didong did not get any understanding from students
- more dominant Didong function is expressed as entertainment media as long as the student is outside his / her home area. While Didong function as criticism and social control does not apply to students during study in Jogja. Because Didong generally only played by the students as a local culture that has long ingrained at home and became entertainment for students while getting free time
- Didong Jalu as one of the types of Didong that more students understand in detail that is as Didong played by two groups in the game.

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- e. The lyrics in Didong will change in every appearance, the lyrics also relate to the theme that will be performed like when the Marriage and Circumcision events will have different lyrics. The meaning of Didong lyrics displayed by students when the study did not get an understanding because the lyrics use ancient language and students only memorize the lyrics as songs.
- f. Gayo Lut and Lues difference lies in the instrument or tool that is a pillow as a medium when playing art Didong, on Gayo Lues without using a pillow.

Students who understand the meaning of Didong are only attached to Didong's detailed understanding of history, not understanding why using pillow media then means clapping and why to sit in a circle while playing the Didong art and why it is only reserved for men. While students who understand partially are only able to explain their understanding of the Didong is not as detailed or can be said only briefly and students who do not understand that can not explain what Didong really is.

Lack of understanding by Didong by the youth as the next generation can reduce the essence and important values that exist in Didong itself. From the results of interviews and observations conducted on average Gayo students do not know much about the essence of Didong other than as a cultural preservation, even though there are still many other functions and essences of Didong, such as the search for social funds and a place to maintain the social structure contained in Melalatoa's writings. As a cultural preservation, the results of the interviews can be analyzed that Didong is an inheritance originating from the ancestors or ancestors of the Gayo tribe, so that until now Didong must remain preserved so that one of these oral traditions does not experience extinction in the future. The essence and understanding of Didong need to be known by students as the next generation in order to reduce misunderstandings for future generations.

If you just follow Didong's art activities without knowing the meaning, then Didong will be difficult to pass on to future generations, because meaning and understanding are very important for an art, so young people must know the meaning before doing various local cultural arts activities. The continuity and development of local culture needs to be maintained and avoided from various obstacles. Elements of local culture that are useful for themselves, even need to be developed further so that they become part of the nation's culture, enrich the elements of national culture (Nuraeni and alfan, 2012: 45).

Lack of understanding of Gayo students regarding the meaning of Didong is due to lack of education and knowledge gained while living in the Gayo area itself and the lack of willingness of the younger generation to find out about their own local culture. On average, almost all students at the time of the interview stated that the understanding of Didong was only obtained from the stories of previous parents, without looking for more information such as reading articles, journals or books related to Didong. Youth activeness in maintaining local culture is needed to maintain national culture. Just as cultural learning is needed to be able to continue knowledge and education about local culture is needed early in every region, because local culture is not only related to arts such as dance or folklore such as Didong, but also with regard to traditional houses, clothes, languages, and customs custom of every culture in Indonesia. So it takes serious things to instill education and knowledge from an early age so that later future generations can understand and preserve local culture without losing the essence of the local culture itself.

An understanding of Didong is a cultural communication skill. Culture, art and society are three elements that have a close relationship in the dynamics of social life. So it is not surprising if it is said that culture and art of an area or a group of people is used as a benchmark or an indicator to determine the level of civilization of a social community. Artistry is the easiest and most effective medium of communication in changing and conveying certain messages to the public

The pattern of change that is expected to occur in students is not only in terms of affective but also individual cognitive, which in turn affects social life collectively. Cultural wealth in the archipelago is characterized by a variety of traditional customs and arts of each region. Preserving regional cultural values as well as part of fighting for the values of Shari'a through local wisdom and culture that does not deviate from the Shari'a norm itself.

3. Conclusion

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Didong is an oral tradition of Gayo community that continues to develop from generation to generation from generation to generation. Didong has some kind of Didong *jalu*, Didong *mungerje*, Didong *alo* and Didong *niet*. Not only serves as entertainment, but also as a preserver of local culture, the search for social funds, the means of enlightenment that convey moral messages, social control criticism and the container of maintaining social structure.

In the current era of globalization, maintaining the Didong oral tradition can be done by the younger generation as the nation's successor. The young generation specifically students who go looking for education to a higher level play Didong in activities held by the Indonesian Art Institute (ISI) in Surakarta as student entertainment to showcase the performance of the Guel Dance on the ISI stage. Although displayed as entertainment, students do not know the meaning and meaning contained in the Didong lyrics because the lyrics used are songs with ancient language, so that the students do not know the meaning of each word contained in the lyrics they say. The students' lack of understanding of the meaning and meaning contained in the lirik Didong results in a lack of the essence of the didong art itself, because an art must be played and performed meaningfully so that students' understanding of Didong must be deepened through various means such as providing education about local culture from an early age.

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THE INFLUENCE OF INTERNET USEGE, ACHIEVEMENT MOTIVATION AND PEER TO THE LEARNING RESULT OF STUDENT ECONOMICS OF SMAN YOGYAKARTA CITY

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Abstract: *This study aims to determine: (1) Effect of internet use on student economic learning outcomes SMAN city of Yogyakarta. (2) The influence of achievement motivais on the economic learning outcomes of SMAN Yogyakarta (3) The influence of peers on the economic learning outcomes of students of SMAN Yogyakarta (4) The influence of internet usage, achievement motivation and peers together to the students' economic learning outcomes SMAN Yogyakarta city of academic year 2017/2018.*

This research is an ex-post facto research. Variables of this study haisl study, internet usage, achievement motivais and peers SMAN Yogyakarta city. The population used in this study are students of SMAN class X of Yogyakarta city. With Proportionate Stratified Random Sampling technique, the number of samples in this study was taken as many as 120 students to respondents consisting of four SMAN Yogyakarta city. Data collection techniques used questionnaires and documentation. Data analysis method used is descriptive statistic, t-test and multiple regression.

The results of this study are partial: (1) There is a positive and significant influence of internet use on the economic learning outcomes of students of SMAN Yogyakarta city. (2) There is a positive and significant influence of achievement motivation on the economic learning outcomes of students of SMAN Yogyakarta city. (3) There is a positive and significant influence of peers on the economic learning outcomes of students of SMAN Yogyakarta (4) Simultaneously there is a positive and significant influence of internet usage, on the economic learning outcomes of students of SMAN Yogyakarta city. Based on the coefficient of determination (R²) of 0.517 or 51.7% can be interpreted that 51.7% of economic learning outcomes are influenced by peers, internet usage, and achievement motivation for the rest of 48.3% influenced by other variables not examined in this research.

Keywords: *Results of Economic Learning, Internet Usage, Achievement Motivation, peers.*

INTRODUCTION

Education has an important role in the development of a country, the development of a country can be seen from the quality of its education. The better the quality of education can reflect the progress of the country. Countries that have quality education quality have the potential to produce competent human resources. Therefore, education is a very basic need for the sustainability of people's lives in a country, especially developing countries.

In the global era, the quality of education cannot be denied. Almost all developing countries including Indonesia strive to always improve the quality of education. However, in reality the quality of education in Indonesia is still lagging behind with neighboring countries. This is evident from the report United Nation Development Program (UNDP, 2016), which states that Indonesia's quality education ranks at 113 out of 188 countries in the world. When compared to the country ASEAN (Association of South East Asian Nations) here is a significant difference. Singapore is ranked 5th out of 118 countries, while Brunei Darussalam is in 30th position and Malaysia is at 59th position (UNDP, 2016). Based on the above reality, the quality of education in Indonesia is still far from expectations, so that serious efforts from the government in improving the quality of education for human development are urgently needed. According to Musaheri (2007: 42), "education is the main pillar to form a whole person".

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According to the National Education System Law (Sisdiknas) Number 20 of 2003 described the basis, functions and objectives of education which read:

National education functions to develop the ability and shape of dignified national character and civilization in order to educate the life of the nation, aims to develop the potential of students to become faithful and fearful people of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Based on the Act, it has been stated that the function and purpose of education is to help develop the potential possessed by a student. Because basically, education is not just the responsibility of the government. However, in advancing the educational process the role of students is also very much needed. According to Hamalik (2013: 115), students are a component of input in the educational process. Success or not the education process depends a lot on the circumstances, abilities, and level of development of the student itself. Thus, in the education process students should be able to carry out their obligations properly in accordance with the functions and objectives of national education. Through formal education at school students begin to be guided how to think and behave to be intelligent and responsible individuals in advancing the life of the nation.

Formal education is a structured and tiered education pathway consisting of primary education, secondary education and higher education (Departemen of National Education, 2003). One measure of student learning success is learning outcomes. Learning outcomes are the result of an interaction between learning and teaching. From the teacher's perspective, teaching action ends with a process of evaluating learning outcomes. In terms of students, learning outcomes are the end of teaching from the top of the learning process (Dimiyati, 2006: 3-4). Furthermore, the benchmark of student success is usually in the form of the value obtained. The value is obtained after students do the learning process within a certain period of time and then take the final test, then from that test the teacher determines the learning outcomes of his students (Rusman, 2012: 123).

In formal education at senior high school level, economic subjects are subjects given to students starting from class X, especially students majoring in Social Sciences (IPS). Economic subjects are used as one of the core subjects included in the National Examination (UN), so students are required to have high learning outcomes. Cognitive aspects are one aspect of knowing student learning outcomes, one of them with the value of the UN results. Every student certainly hopes to get good learning results. However, students' expectations are sometimes not in accordance with reality as in the 2016/2017 school year UN results students at Senior High School in Yogyakarta. In economic subjects, students get lower results compared to other subjects. For more details, see table 1 below.

Table 1
Results of the National Examination for Students of Yogyakarta Senior High School

School Name	B.Indo	B.ingg	MTK	Eko	Sosio	Geog
SMAN 1 YOGYAKARTA	83.20	81.00	83.75	84.38	86.00	84.00
SMAN 2 YOGYAKARTA	88.13	80.60	86.08	78.64	83.20	80.00
SMAN 3 YOGYAKARTA	82.43	82.57	83.39	77.81	84.00	74.00
SMAN 4 YOGYAKARTA	79.97	65.11	63.24	72.50	70.40	70.91
SMAN 5 YOGYAKARTA	85.35	77.65	84.63	82.42	86.29	79.93
SMAN 6 YOGYAKARTA	86.00	76.47	83.82	79.75	80.00	78.20
SMAN 7 YOGYAKARTA	82.11	75.40	83.25	77.50	79.08	76.29
SMAN 8 YOGYAKARTA	83.11	81.44	90.97	87.14	-	74.55
SMAN 9 YOGYAKARTA	80.62	75.07	79.28	77.37	77.11	68.82
SMAN 10 YOGYAKARTA	81.14	70.54	70.27	71.88	76.57	72.00
SMAN 11 YOGYAKARTA	81.83	72.69	74.19	72.32	79.73	79.00

Source: <https://puspendik.kemdikbud.go.id>

Based on table 1, shows the results of National exam students majoring in Social Sciences (IPS) Yogyakarta City State High School. The average economic value obtained by students from the entire high school in the city of Yogyakarta gets the lowest value compared to other subjects. Economic learning outcomes that tend to be low are certainly not due to reasons,

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but can be influenced by various factors, both factors of themselves (individuals) and external factors (social). According to Purwanto (2014: 107), factors that can influence the process and learning outcomes of each student can be divided into internal and external factors. Internal and external factors. Factors within the physiology are how the physical condition, the five senses, and so on. Whereas what concerns psychology is his interest, his level of intelligence, his talent, his motivation, his cognitive abilities, and so on. All that can affect the learning outcomes. While external factors that also influence are environmental conditions differentiated into natural and social. As well as external factors that are intentionally designed and manipulated are curriculum or lesson material, teachers who provide teaching, facilities and facilities, and management that apply in the school concerned.

Referring to the opinion of Purwanto (2014: 107), many factors can influence learning outcomes, one of which is advice and infrastructure. Senior High Schools Yogyakarta city located in the city of Yogyakarta are determined to have facilities and infrastructure that support the process of student learning activities, one of which is an internet connection. According to Warsita (2008: 148), the Internet is a multi-media medium, on the one hand the internet can be used to communicate interpersonally, for example by using e-mail and chat as a means of interpersonal communication (one to one communication). The internet is no longer a strange thing for students, especially students of the city of Yogyakarta.

Daryanto (2016: 199-200), argued that currently the internet is not a strange thing for the school environment, it is getting easier and cheaper to get internet access. Freedom to access the internet sometimes results in students being complacent and forgetting themselves with their original goal of seeking knowledge that supports learning, as well as the teacher who may be complacent. Therefore, apart from the importance of internet use for the benefit of education or learning, internet facilities must be fully utilized optimally and the need for intelligent attitudes from students and teachers in addressing the swift flow of information, so that learning activities can take place interactively and communicatively between teachers with students and the widespread ownership of gadgets by students who can connect to the internet can make it easier to find sources of learning economics. This is in line with the opinion of Alzahrani & O 'toole, 2017: 66) arguing that "internet eventually have a positive impact on students learning as the majority of students used the Internet for entertainment and educational purposes".

In addition to internet use, factors within students that can influence learning outcomes are motivation. Referring to the opinion of Purwanto (2014: 107) other factors that influence student learning outcomes, one of which is motivation. According to Aunurrahman (2012: 180) states motivation is a force that can be a driving force for students to utilize the potential that exists in themselves and the potential outside themselves to realize learning goals.

Motivation in education affects the level of the learning of individuals and as well as reflects on their behaviours what they have learned or not. The motivation of students represents the active participation of the students in learning process. The curiosity and interest of the students manifest itself with the connection to the subject learned, focus on the process of learning lesson and the joy of learning (Cladella, & Herlin, 2002).

Based on the above opinion, shows that motivation is an important element that must be possessed by a student in the learning process. Furthermore Han & Lu (2018: 5) "achievement motivation as one of the most important parts in learning motivation indicates a concern with success in competition with some standard of excellence". Achievement motivation is one of the most important parts in learning motivation that shows the desire to compete in achieving goals. In addition, D (2013: 386) stated that Achievement motivation can be perceived as a force that induces action for success. When students are properly directed and energized, they can be motivated to achieve academically which in turn enhances academic engagement for academic success". Thus, achievement motivation is an important part of learning motivation that can influence students to improve economic learning outcomes. However, the achievement motivation possessed by each student is different. Students who have enthusiasm in attending school and studying at home certainly have high achievement motivation. Conversely, students who have low achievement motivation will be less eager and have difficulty in taking lessons in the classroom.

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The influence of peers also contributes to success in achieving student learning outcomes. Harlock (2011: 213) states that peer influence can be reflected in attitudes, speech, interests, appearance, decision making, and behavior that is greater than family influence. Furthermore according to (Desmita, 2017: 224), at school age children are no longer satisfied playing alone at home, or doing activities with family members. This is because children have a strong desire to be accepted as group members, and feel dissatisfied if they are not with their friends. Thus, the intensity of meetings between students and peers in the school environment has an influence on the activities of students in carrying out learning activities. Often what happens is that some students feel more comfortable when learning or asking about subject matter with peers. Therefore, peers can support student learning excitement. However, according to Jones et al (2016: 169) mengemukakan “adolescent’ quality of peer relationship is complex with some having a combination of peers with both negative and positive achievement values”. Thus, relationships with peers are not only positive but can have an adverse effect on student development.

The problem that is often associated with peers is when the friends they choose are students who are considered to have a low learning spirit, it will certainly have an unfavorable impact. Like inviting to ditch when lessons are taking place, or some are deliberately making certain groups to make a scene. In addition they sometimes use peers to copy assignments given by the teacher.

LITERATURE REVIEW

Aziz et al (2012: 24). “Learning outcomes are references for standard and quality as well as for the development of curriculum in terms of teaching and learning. While, learning objectives describe the intended purposes and expected results of teaching activities and establish the foundation for assessment”. This means that learning outcomes can be used as a benchmark in developing curriculum for better teaching and learning to achieve the stated goals. Scoot (2011: 1) “A learning outcome is a description of what a learner will have learnt at the end of a period of study. Learning outcome in theory can encapsulate a wide range of knowledge types skills and behaviours”. Referring to this opinion, learning outcomes are an assessment of the end of learning by covering a variety of skills.

Jihad (2008: 14), "Learning outcomes are the achievement of behavioral changes that tend to persist from the cognitive, affective, and psychomotor aspects of the learning process carried out over time". Rusman (2012: 123) "learning outcomes are a number of experiences gained by students covering cognitive, affective, and psychomotor domains. Learning is not only mastery of the theoretical concepts of subjects, but also mastery of habits, perceptions, pleasures, interests, adjustment of students ". Suprijono (2013: 5-6) further stated "learning outcomes are patterns of deeds, values, understanding, attitudes, appreciation and skills". In line with Watson's opinion, (2002: 208) “Learning outcomes can be regarded as changes within a person as a result of a learning experience”. The point is learning outcomes are changes in a person as a result that has been obtained from the learning experience. The same opinion was expressed by Purwanto (2016: 54) "learning outcomes are changes in behavior that occur after following the teaching and learning process in accordance with educational goals. Learning outcomes are behavioral changes in the cognitive, affective and psychomotor domains. Kennedy et al (2007: 21) “Learning outcomes focus on what the student can demonstrate at the end of a learning activity”. This means that learning outcomes focus on what students can show at the end of learning activities, of course with certain skills possessed by students.

Learning outcomes are obtained through evaluation or assessment conducted by the teacher to determine the extent to which students are able to understand the material that has been given. Utaberta & Hassanpour (2012: 228) suggested “Assessment for learning is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learners are in their learning, where they need to go and how best to get there”. Thus, assessment and evaluation of learning are carried out with the aim to measure students' abilities in following the learning process.

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In the global era, the internet is no longer foreign to the public. The internet has a variety of features that can help community activities become faster and more practical. "The internet is a popular technology that uses a network system formed from millions of computer systems and several terminals that vary in type" (Pujirianto: 169). Rusman (2012: 129) "the internet is a collection of computer networks that connect academic sites, commercial network government, organizations, and individuals. The Internet provides access to telecommunications services from information resources to millions of users spread throughout the world ". In line with this opinion, Sutedja (2007: 52) defines the internet (International Network) as a very large computer network consisting of small, interconnected networks that reach the whole world. Therefore, utilizing the internet will make it easier to access the desired information both in the form of images, sounds and even audiovisual text.

Mallya & Lakshminarayanan (2017: 119) "The Internet has shaped and changed the way people live, both at the personal and expert levels, in the last few decades. As a result, the use of internet has expanded itself into education. The Internet has influenced the way people learn". That is, consciously or not the internet has affected all human activities in daily activities. The same thing was revealed by Kim (2017: 2) "Internet provides easily accessible diverse contents, it was predicted that appropriate use of internet, in aspects of its purpose as well as using time could assist education in adolescents". The internet provides a variety of content that is easily accessible including information-information that can help teenagers in the world of education. Thus, the internet can help and facilitate various activities of a person including in the world of education. Munir (2008: 195-196) "in the world of internet education becomes a method or means of communication that is very reliable and very useful for the interests of researchers, teachers and students". So that in the world of education, especially in teacher learning activities and students can use the internet as optimally as possible to facilitate understanding of the material.

Motivation is an important part of students that can influence or encourage students in the process and learning outcomes. Sardiman (2011: 73) starts from the word "motive", so motivation can be interpreted as the driving force that has been active. Motives become active at certain times, especially if the need to achieve goals is felt / urged. According to Saefullah (2012: 255) "the motive is meant by the term encouragement. Encouragement is the movement of the soul and body to do. Motives are driving forces that move people to act with certain goals ". This is in accordance with Spear's opinion; Penrod & Baker (1988: 458) "Motivation is the label for what changes, it is an internal process or state that presumably accounts for why people do or do not pursue particular goals on particular occasions". That is, motivation is an impulse which is the reason for someone to do something to achieve the stated goal.

Sardiman (2011: 75), reveals "motivation in learning activities is the overall driving force in the student which leads to learning activities, which ensures the continuity of learning activities and provides direction to learning activities, so that the goals desired by the learning subject can be achieved". The same thing was expressed by Latipah (2012: 158) "motivation is an impulse in a person to do something, someone acts or does something driven by a power from within him".

Slavin (2011: 100) suggests "motivation not only plays an important role in striving for students to be involved in academic activities, but also in determining how much students will learn from the activities they do or the information they are exposed to. So motivation also has a role to guide students to be more involved in learning activities.

Tasia (2016:42) "Achievement motivation is an impulse or motive power contained in students to direct their behavior and act or behave by using all the skills that lead to physical and psychic activities to learn, so as to achieve the desired goal by the subject can be achieved". Therefore, with the achievement motivation will encourage students to mobilize all their abilities that lead to the achievement of the objectives to be achieved in learning namely learning outcomes. Furthermore Awan et al (2011: 75) revealed "The achievement motivation contributes to enhance achievement level. Therefore, it could be suggested that motivation have an important effects on academic achievement, and also is important components of educational and instructional processes". So it can be understood, that achievement motivation contributes to students in improving achievement in learning, so that achievement motivation is an important

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element in student learning outcomes as well as an important component in the process of education and learning.

Han & Lu (2018: 5) revealed that:

Motivation refers to the progress whereby goal-directs behavior is instigated and sustained. Motivation drives and directs behavior. Achievement motivation governs the behavior relevant to achievement and learning. Achievement motivation, also referred to as the need for achievement, is defined now as a concern with success in competition with some standard of excellence.

Referring to the opinion of Han & Lu (2018: 5) makes it clear that with achievement motivation makes a person more motivated to compete with others in achieving the ultimate goal. In line with this opinion. In line with the pendapat Yemmen (2015: 127) "Achievement motivation is that an individual targets to reach the level of excellence and always strives to improve". It can be interpreted that achievement motivation is the target of students to achieve a level of excellence and continue to strive to improve achievement of learning outcomes. Berns (2010: 71) adds "Achievement motivation the motivation to achieve mastery of challenging tasks".

Peers in daily life are needed for a person's socio-emotional development. Santosa (2009: 77) "peers are individuals who feel they have in common with each other, such as in the age, needs and goals". The nature of relationships with peers according to Slavin (2011: 114) is characterized by social status and peer friendship. Thus, it means that in everyday relationships children are more likely to choose peers who have similarities with themselves. Desmita (2017: 224) argues, that at school age children are no longer satisfied playing alone at home, or doing activities with family members. This is because children feel dissatisfied if they are not with their peers.

The same thing was expressed by Tirtarahardja (2005: 181) that "peers are people who have the same age". According Santosa (2009: 77) in a group of individual peers, will feel find themselves (personal) and can develop a sense of social in line with the development of his personality. In determining a peer is to live in the same environment, attend the same school, and participate in the same community organization. Page et al (2010) further revealed several facts about friendship with peers:

- 1) Teens often have multiple layers and groups of friend ships. Unlike in childhood, when friendships usually meant two or more close friends, teens often have multiple friends and belong to multiple groups. groups of friends that have similar demographics (sex, race, socioeconomic status), orientation towards school, and other interests.
- 2) Peer friendships are dynamic. This simply means that peer friendships may change. For instance, while teens can have friendships that are long term, they often move from one clique to another, and they might develop new friendships and lose others.
- 3) Peers tend to choose those who are similar to them selves. Whether it is gender, age, socioeconomic status, ethnicity, or interests, teens tend to gravitate towards those who are more similar to them.
- 4) Peer friendships can be a healthy venue for positive youth development. Peer friendships can be a safe place for youth to explore their identity, learn about social norms, and practice their autonomy.

Santrock (2007: 203) reveals one of the most important functions of peers is to provide a source of information and comparison about the world outside the family. Therefore, children enjoy playing with peers. This is in line with Liu's (2010) opinion "Peer qualities and peer behaviors have long been recognized as among the most". This shows that peers have an influence on the development of a person. The influence certainly has various impacts. This is in line with the opinions expressed by Jones et all (2016: 169) "adolescent' quality of peer relationship is complex with some having a combination of peers with both negative and positive achievement values". Thus, the relationship with peers is not only a positive effect but can have an adverse effect on the development of a person in daily life.

METHODOLOGY

This study uses ex-post facto research design. Ex-post facto research is a research model whose occurrence occurred before the research was carried out by Arikunto (2010: 17).

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This study is causal associative which aims to determine the effect of independent variables with the dependent variable. Independent Variables (X) are internet use (X1), achievement motivation (X2) and peers (X3), while the dependent variable (Y) is the economic learning outcomes of X IPS students of Yogyakarta High School.

The approach used in the research is a quantitative approach, the data obtained will be presented in numerical form and processed using descriptive and inferential analysis. Furthermore, to find out more about the tendency or influence of each variable, the data will be interpreted using tables. The analytical tool used in this study uses multiple regression analysis and Anova.

This research was carried out in public high school in the city of Yogyakarta. The study was conducted in March-May 2018. The population in this study were students of class X IPS Yogyakarta City State High School. Sampling in the study is using Stratified Random Sampling, because the schools of Yogyakarta High School have different levels of quality, this difference is seen based on the results of the National Examination held in the 2016/2017 school year. Thus, the sample in the study were 120 students consisting of four Yogyakarta City Senior High Schools.

Instruments in the study used questionnaires to obtain data on internet use, achievement motivation and peer students on learning outcomes. The form of the questionnaire used in this study is closed, with several alternative answers using a Likert scale.

RESULTS

The data collected for the study was analyzed using descriptive statistics and multiple regression and Anova to test the four hypotheses stated for the study. The results are presented as follows:

1. Internet Usage Variable

The results of data acquisition regarding internet usage are the result of a questionnaire score filled by students of grade X of Yogyakarta City Senior High School. The results of descriptive analysis for internet usage variables obtained a maximum value of 73.00; minimum value of 53.00; mean (M) 64,450; median (Me) 64.00; mode (Mo) 62.00; and standard deviation (SD) 5,315. Furthermore, the classification of internet usage is divided into five categories, namely:

Table 2.
Distribution of Variable Trend of Internet Usage

No	Score	F	Percentage	Category
1	> 71,50	9	8%	Highest
2	60,50-71,50	81	67%	High
3	49,50-60,50	30	25%	Medium
4	38,50-49,50	0	0%	Low
5	≤ 38,50	0	0%	Lowets
Sum		120	100%	

Source: Primary data is processed

Based on table 2, shows that internet use is in three Highest categories as many as 9 students (8%), high category category is 81 people (67%), and the medium category is 30 people (25%). Thus, the tendency of the most internet use variables to be included in the high category is 81 (67%).

2. Achievement Motivation Variable

The results of data acquisition regarding this achievement motivation is the result of a questionnaire score filled by students of grade X of Yogyakarta City Senior High School. Descriptive analysis results for achievement motivation variables obtained a maximum value

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of 74.00; minimum value of 45.00; mean (M) 57.80; median (Me) 57.00; mode (Mo) 57.00; and standard deviation (SD) 5.92. Furthermore, the classification of achievement motivation is divided into five categories, namely:

Table 3.
Trend Distribution of Achievement Motivation Variables

No	Score	F	Percentage	Category
1	> 68,25	4	3%	Highest
2	57,75-68,25	57	48%	High
3	47,25-57,75	52	43%	Medium
4	36,75-47,25	7	6%	Low
5	≤ 36,75	0	0%	Lowest
Sum		120	100%	

Source: Primary data is processed

Based on table 3 shows that achievement motivation included in four Highest categories as many as 4 students (3%), high category categories were 57 students (48%), medium category was 52 students (43%), and low category was 7 students (6%). Thus, based on Table 2 the tendency of the most achievement motivation variables by the students is in the high category 57 (48%).

3. Peer Friends Variable

The results of data acquisition about peers are the result of questionnaire scores filled by students of grade X of the high school in Yogyakarta. The results of descriptive analysis for peer variables obtained a maximum value of 78.00; minimum value of 49.00; mean (M) 62.20; median (Me) 62.00; mode (Mo) 61.00; and standard deviation (SD) 5.25. Furthermore, the classification of peer variables is divided into five categories:

Table 4.
Distribution of of Peer Friends Variable

No	Score	F	Percentage	Category
1	> 68,25	17	14%	Very good
2	57,75-68,25	81	68%	Good
3	47,25-57,75	22	18%	Medium
4	36,75-47,25	0	0%	Low
5	≤ 36,75	0	0%	Lowest
Sum		120	100%	

Source: Primary data is processed

Based on table 4, shows that peer relationships fall into three very good categories as many as 17 students (14%), good categories as many as 81 students (68%), and moderate categories as many as 22 students (18%). Thus, based on table 12 the tendency of most peer variables by the most students is in the good category of 81 (68%).

4. Economic Learning Outcomes Variables

The results of the acquisition of data on economic learning outcomes is the result of a questionnaire score that is filled by the tenth grade students of Yogyakarta City High School. The results of descriptive analysis for variables of economic learning outcomes obtained a maximum value of 84.00; minimum value of 54.00; mean (M) 69.55; median (Me) 69.55; mode (Mo) 68.00; and standard deviation (SD) 6.56. Furthermore, the classification of student learning outcomes variables is divided into four categories, namely:

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Table 5.
Distribution of Trends in Learning Outcomes Variables

No	Score	F	Percentage	Category
1	> 91	0	0%	Very Good
2	75-90	34	28,3%	Good
3	60 - 74	81	67,5%	Medium
4	≤ 59	5	4,2%	Low
Jumlah		120	100%	

Source: Primary data is processed

Based on table 5, shows that student learning outcomes fall into three good categories as many as 34 students (28.3%), sufficient categories of 81 students (67.5%), and less categories of 5 students (4.2%). Thus, based on table 13 the tendency of the most variable learning outcomes by students is in the quite category of 81 (67.5%).

Next to answer the five hypotheses in the study will be presented the results of multiple regression tests are as follows:

1. Influence of Internet Usage on Economic Learning Outcomes of Yogyakarta City Senior High School Students

Based on the results of calculations that have been done partially the effect of internet use on student economic learning outcomes, obtained regression coefficient value of 0.248. At a significance level of 5%, it is known that tcount is 3.367 with a significance value of 0.001. Therefore the regression coefficient has a positive value and significance value (p) <0.05, it can be concluded, the greater the internet usage of students in learning, the better the results of student economic learning.

The use of the internet can affect a student's learning outcomes, because through the internet one can obtain various kinds of information for learning that can be accessed for learning purposes. This is also in accordance with the opinion of Alzahrani & O 'toole, 2017: 66) suggesting that "internet eventually have a positive impact on students learning as the majority of students used the Internet for entertainment and educational purposes". The use of the internet by a student can have a positive influence in the learning process.

These results are in line with the theory of Daryanto (2016: 187) that the internet as a learning resource has several benefits, one of which is to search and search library materials. The results of the study are also in accordance with the research conducted by Yunarti (2017), revealing that there is a strong relationship between the use of the internet in learning of learning outcomes in students of OKU 1 Senior High School.

2. Influence of Achievement Motivation on Economic Learning Outcomes of Yogyakarta City Senior High School Students

Based on the results of calculations that have been done partially the effect of achievement motivation on students' economic learning outcomes, obtained regression coefficient value of 0.375. At 5% significance level, it is known that t count is 4,965 with a significance value of 0,000. Because the regression coefficient has a positive value and significance value (p) <0.05, it can be concluded, the higher the student achievement motivation in learning, the higher the economic learning outcomes of students. These results are consistent with the research conducted by Ignatius Jeffrey and Zein (2017), the results of the study showed that the variables of achievement motivation had a significant effect of 11.6% on the learning outcomes of Yadika High School students.

Based on Sardiman's theory (2011: 75) suggests that motivation in learning activities is the driving force in students that leads to learning activities, which ensures the continuity of learning activities and provide direction to learning activities, so that the goals desired by the learning subject can be achieved. Therefore, with high achievement motivation a student can improve performance in learning so that the goals in learning in the form of better learning

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outcomes can be achieved. Conversely, if a student has low achievement motivation, it can affect the learning outcomes that decrease.

3. Influence of Peer on Economic Learning Outcomes of Yogyakarta City Senior High School Students

Based on the results of calculations that have been done partially the influence of peers on student economic learning outcomes, obtained regression coefficient value of 0.286 at a significance level of 5%, it is known that t_{count} is 3.763 with a significance value of 0.000. Because the regression coefficient has a positive value and significance value (p) < 0.05 , the conclusion is that the better the relationship with peers it will have a good effect on student economic learning outcomes.

This result is consistent with Liu's (2010: 1) opinion "Peer qualities and peer behaviors have long been recognized as among the most". This shows that peers are one of the elements that influence student learning outcomes. If a student associates with good peers and is diligent in learning, it can certainly have a positive influence. However, if a friend chosen by a student is a peer who has poor behavior in learning, such as playing truant and cheating, of course, it will also have an unfavorable effect on their learning outcomes. Research conducted by Korir and Kipkemboi (2014) shows that peers contribute significantly to students' academic performance. Students who associate with students who engage in negative activities such as drug use, sneak out of school and are absent from school chronically tend to have lower academic performance.

4. Influence of Internet Usage, Achievement Motivation and Peer on Students' Economic Learning Outcomes of Yogyakarta City High School

The results showed that there was a significant effect of internet usage, achievement motivation and peers together on the results of learning the economics of students of city high schools in Yogyakarta. This is indicated by the results of the test with the F test obtained by the F_{count} value of 41,359 with a significance of 0,000 $< 0,05$, because the significance value is less than 0,05, together together the independent variables have proven to have a dependent effect on students' economic learning outcomes.

The results of multiple regression testing show that the coefficient of determination (R^2) is 0.517 or 51.7%. The coefficient of determination shows the effective contribution of the three independent variables to the dependent variable. In this study, internet usage variables made an effective contribution of 12.83%, achievement motivation gave an effective contribution of 22.81% and peer variables gave an effective contribution of 16.06%. Coefficient value of 51.7% shows that the three independent variables are internet use, achievement motivation and peers. Influencing student economic learning outcomes by 51.7%. While the remaining 48.3% is influenced by other variables not examined in this study.

In the achievement motivation variable gives the most effective contribution. This is due to high achievement motivation in students of Yogyakarta City Senior High School. This result is in line with the research conducted by Dwija (2008), the results show that the independent variables influence the dependent variable with a contribution of 46.3%. The results of the study indicate that achievement motivation has a strong correlation with learning outcomes.

5. Differences in Internet Usage, Achievement Motivation, Peers and Students' Economic Learning Outcomes of Yogyakarta City High School Gender

Based on data testing, there are differences in internet usage, achievement motivation, peers and learning outcomes with the characteristics of respondents based on gender. The results of testing internet usage based on gender showed a calculated F of 7,036 with $sig = 0,009$ and the mean value of male students was 62,322 while female students had a mean value of 65,191. The calculated F value on the variable achievement motivation was 3,994 with $sig = 0,480$, the mean value of male students was 56,000 while female students had a mean value of 58,438. The F value calculated on the peer variable is 7,042 with $sig = 0,090$, the mean value of male students is 60,096 while female students have a mean value of 62,932. The calculated F value on the learning outcome variable is 9.839 with $sig = 0.002$, the mean value of the male students is

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66.483 while the female students have the mean value of 69.558. Therefore sig value > 0.05, it can be concluded that there are differences in internet usage, achievement motivation, peers and student learning outcomes based on gender. In addition, because in each variable the mean value of female students is higher than male students, this shows that on internet use, achievement motivation, peers and female student learning outcomes are higher compared to male students.

CONCLUSION

1. There is an influence of internet usage on the results of studying economics of students of high school in Yogyakarta. This can be shown by the regression coefficient of 0.248 at a significance level of 5%, with the t count of 3.367 with a significance value of 0.000, because the regression coefficient has a positive value and significance value (p) < 0.05, it can be concluded that there is a positive influence and significant use of the internet on the economic learning outcomes of the X IPS Yogyakarta city senior high school.
2. There is an effect on achievement motivation on the learning outcomes of students of the city high school in Yogyakarta. This can be seen from the regression coefficient of 0.375 at a significance level of 5%, with known t count of 4.965 and a significance value of 0.000, because the regression coefficient has a negative value and significance value (p) > 0.05, it can be concluded that achievement motivation against economic learning outcomes of the X IPS Yogyakarta city senior high school.
3. There are peer influences on the learning outcomes of students of urban high schools in Yogyakarta. This can be seen from the value of the regression coefficient of 0.286 at a significance level of 5%, with known tcount of 3.763 and a significance value of 0.000, because the regression coefficient has a negative value and a significance value of (p) > 0.05, it can be concluded that peers economic learning outcomes of the X IPS Yogyakarta city senior high school.
4. There is an effect of internet usage, achievement motivation and peers on the results of learning economics of students of the city high school in Yogyakarta. This is indicated by the Fcount value of 41,359 with a significance value of F of 0,000. Because the significance value of F < 0.05, there is internet usage, achievement motivation and peers together on the results of learning economics of students of the city high school in Yogyakarta. The coefficient of determination (R²) is 0.517 or 51.7%, which means that students' economic learning outcomes can be explained by variables of internet use, achievement motivation and peers. While the remaining 48.3% is explained by other variables not examined in this study. Effective contribution to each variable is 12.83% for internet use, 22.81% for achievement motivation variables and 16.06% for peer variables.
5. There are differences in internet usage, achievement motivation, peers and learning outcomes with the characteristics of respondents based on gender. The results of testing internet usage based on gender showed a calculated F of 7,036 with sig = 0,009 and the mean value of male students was 62,322 while female students had a mean value of 65,191. The calculated F value on the variable achievement motivation was 3,994 with sig = 0,480, the mean value of male students was 56,000 while female students had a mean value of 58,438. The F value calculated on the peer variable is 7,042 with sig = 0,090, the mean value of male students is 60,096 while female students have a mean value of 62,932. The calculated F value on the learning outcome variable is 9.839 with sig = 0.002, the mean value of the male students is 66.483 while the female students have the mean value of 69.558. Therefore sig value > 0.05, it can be concluded that there are differences in internet usage, achievement motivation, peers and student learning outcomes based on gender. In addition, because in each variable the mean value of female students is higher than male students, this shows that on internet use, achievement motivation, peers and female student learning outcomes are higher compared to male students.

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Quality Learning Tahfiz Design in Integrated Islamic Elementary School Sleman Special Region of Yogyakarta

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Abstract: This type of research can be classified as field research, descriptive qualitative in order to know the quality of tahfiz learning design in Khoiru Ummah Integrated Islamic Elementary School, Sleman, Special Region of Yogyakarta. The method used is qualitative method with interview and documentation technique. The result of the research shows that Khoiru Ummah Integrated Islamic Elementary School, Sleman, Special Region of Yogyakarta has concern for the quality of tahfiz learning design and this has been proven by several awards produced by the school. Khoiru Ummah Integrated Islamic Elementary School even got a good predicate from the community in akhlaq, the quality competence of tahfiz learning design in the implementation of elementary school management since the establishment of Khoiru Ummah Integrated Islamic Elementary School 6 years ago.

Keywords: Quality of Design, Learning Tahfiz, Learning Islamic Education.

1. Introduction

Tahfiz Al-Qur'an consists of two syllables, namely *Tahfiz* and the Qur'an, both of which have different meanings. First *Tahfiz* which means to memorize, memorize from the basic memorized words from the Arabic *hafidza - yahfadzu - hifdzan*, ie the opponent of forgot, that is always remember and forget a bit[1]. In the history of the development of tahfiz teaching (recitation of the Qur'an) and the institution of Qur'anic tahfizul in Indonesia existed before the independence of the State of Indonesia in 1945[2]. *Pesantren* (cottage) located in Krapyak Yogyakarta owned by KH Muhammad Munawwir is believed. The development of the teaching of Quranic scholarship in Indonesia post-MHQ 1981 may be likened to a flood that can not be dammed again. If previously only existed and developed in Java and Sulawesi, since 1981 until now almost all regions in the archipelago, except Papua, live fertile like mushrooms in the rainy season from the level of primary education to universities, both in formal and non formal education format [3].

Currently the government maintains the continuity of tahfidz traditions that exist in Indonesia, especially in the province of Yogyakarta Special Region. Because every work of tahfidz tradition must be planned, measured and well directed as a manifestation of Islamic values. It shows that everything must be well programmed. Therefore, the government through the Ministry of Religious Affairs of DIY in January year 2015 provides circulation to madrasah / elementary school by letter number: Kw.L2.2 / Pp.Oo.11 / 1371.1 / 2015, in the letter there is improvement of education at madrasah level or elementary school, point 8 states that "All madrasah are obliged to organize tahfidz program, with the achievement of tahfidz at all levels of at least 1 juz (able to memorize 10 pages in the Qur'an scripture)"[4].

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Qualified education, much needed learning design to be optimal. Briefly the definition of instructional design is *“instructional design is a strategic planning of a course. It is a blueprint that you design and follow. It helps us connect all the dots to form a clear picture of teaching and learning events”*[5].

The quality of tahfidz learning in school is an important factor in shaping the students into full human beings with an attitude of optimism, religion, confidence, noble character, good akhlaq to everyone. The formation of character through the Qur'an educational approach in addition to being part of the process of formation of noble character, is also able to become the main foundation in improving the degree and dignity of learners as children of the nation[6].

Integrated Islamic Elementary School provides an alternative to handle the quality of tahfidz program by forming a learning device in accordance with tahfidz achievement. For the tahfidz the Elementary School of Khoiru Ummah Integrated Islamic Elementary School determines 2 juz[7],

Learning tool became the guide and standard in the implementation of tahfidz program in Elementary School of Khoiru Ummah Integrated Islamic Elementary School. And the design of learning tools became the initial foundation before the learning began.

Based on the research background, the author was interested to conduct research related to the quality of Tahfiz learning in shaping akhlaq (character) in Khoiru Ummah Integrated Islamic Elementary School, Sleman Yogyakarta Indonesia.

2. Research Method

The method of this research is field research method by using observation, interview, documentation and data analysis. The approach applied is phenomenological approach of naturalistic research, because this research aims to know the quality of learning design in teaching tahfiz in Khoiru Ummah Integrated Islamic Elementary School.

3. Theoretical Framework

3.1 Design of Learning

Learning Theory in Behavioristic View, Learning is a change in behavior as a result of the interaction between stimulus and response. In other words, learning is a change experienced by students in terms of its ability to behave in a new way as a result of the interaction between stimulus and response[8]. Achievement of a learning wherever the students learn, the learning design is needed. Learning design is the process of determining learning conditions. The purpose of instructional design is to create strategies and products at the macro level such as programs and curricula, and at the micro level, such as lessons and modules. This definition is in accordance with the current design definition which refers to the determination of the specification.

Interpreting the design is a troubleshooting process. The purpose of a design is to achieve the best solution in solving the problem by utilizing a number of available information. Thus, a design emerges as a human need to solve a problem. Through a design, people get used to take systematic steps to solve a problem faced. Thus a design is basically a linear process that begins with the determination of needs, then develops a plan to respond to those needs, then the design is piloted and ultimately conducted an evaluation process to determine the results about the effectiveness of the design is prepared[9].¹

3.2 Strategy of Learning

Learning strategies are the chosen ways to deliver the subject matter in a particular teaching environment, including the nature, scope, and sequence of activities that can provide a learning experience to the students. Learning strategy consists of techniques (procedures) and methods that will bring students to the achievement of goals. So, strategy is broader than method and technique. There are two opposite poles of approach, namely expository and discovery. Both approaches lead to Ausubel theory that uses deductive reasoning (expository) and Bruner's theory that uses inductive reasoning (discovery). Both approaches are a continuum. From the points along the continuum line, there

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are learning methods from teacher-centered (expository) methods, such as lectures, frequently asked questions, demonstrations, to discovery / inquiry methods, such as experiments[10].

There are several methods in memorizing the Quran; (1) Method of reading carefully verses of Qur'anic verses that will be memorized by seeing the manuscripts repeatedly (*an nadzar*), (2) memorize per verse repeatedly so that finally memorized (*al wahdah*), (3) deposit or listen to a teacher (*talaqqi*), (4) memorize gradually the Qur'an that has been read repeatedly (*tikrar*) and listen to memorization to others, either to friends or to other jama'ah (*tasmi'*)[11]. Turkey's method of memorizing was also applied in 2015 in Malaysia, there are 7 ways to memorize in which the main point is memorizing, the system of memorization makes the students can read the Qur'an without seeing the book[12].

3.3 Learning Quality Process in Tahfiz Program

Characteristic of learning is in achieving the goals, students work with friends to determine problem-solving strategies assigned by the teacher. Each member of the group can only succeed in achieving the goal if all members work together, in which individual dependence is very high[13]

Outline of the quality of Tahfidz's learning in Islamic Education is a common practice in assessing the development of individuals or groups spiritually and socially.

The Process of Cultural Learning Quality in Islamic Education Indonesia is the largest Muslim country in the world. In the 1990s, Indonesia was once mentioned as a country that will restore the glory of Islam. This is not unreasonable, because according to some studies stated that the phenomenon of Islamization in this country is much accelerated despite the impact on the macro scale of Southeast Asia. Based on the 1999 Human Development Index report, it is reported that the development of Islamic education in Indonesia is still lagging behind other countries. Even compared to Southeast Asian countries, Indonesia is in rank 105th, far below Singapore (22), Brunei (25), Malaysia (56), Thailand (67) and Sri Lanka (90).¹³ While in a research conducted in 2000, the level of quality of education in Indonesia decreased to rank 109.14 UN (UNDP), research results in 2000 show that Indonesia's human resource quality is ranked 109 out of 174 countries studied.¹⁵ Even in 2009, Indonesia was ranked 111th out of 182 countries, below compared to neighboring countries, from this description it can be concluded that education including Islamic education in Indonesia with the largest Muslim population is left behind other countries[14].

4. Progress towards strong Learning Quality

Besides being read and pondered, Tahfidz privileges, the Qur'an also needs to be memorized, transferred from writing into the heart. It is characteristic of those who are given knowledge [15]. Implementation of tahfiz program can improve students' learning motivation [16].

Tahfidz learning can also create a generation of religious and mutual affection among others. In which this generation is needed for sustainability, human civilization in the days to be.

Minister of Religion, Lukman Hakim Saifuddin on the occasion of graduation of tahfidz Madrasah on Thursday 17 December 2015, in GOR Amongrogo, Yogyakarta, Indonesia conveyed "*Concerns of some sides about clerical crisis in the future in line with the swift flow of modernization and globalization has been answered already. Initiatives undertaken by the ranks of the Regional Office of the Ministry of Religious Affairs Yogyakarta organizes tahfidz program in Madrasahs to create the cadre of scholars who have the capacity to comprehend Al-Quran in kaffah deserves the highest appreciation*"[17]. This program is the answer to generations of religionists in the future.

The investment of tahfidz in Khoiru Ummah Integrated Islamic Elementary School is expected to fortify children from unfavorable influences, to continue their higher education and its benefits when they are in the surrounding environment to protect themselves from negative things, to be able to familiarize themselves with the existing rules in the Qur'an[18].

Programs related to tahfidz in Khoiru Ummah Integrated Islamic Elementary School are integrated in Islamic religious education, there are Qur'anic verses in their material, and related verses about commendable behavior or hadith are memorized, in order to they understand it as a provision to facilitate rote. To strengthen it also, the management of tahfidz for now especially in Khoiru Ummah Integrated Islamic Elementary School assisted by sides from outside who are competent in the implementation of tahfidz with institutions that have high credibility[19]. All

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the theories will succeed if they can combine students' spirit and teachers' commitment [20].

The aim of tahfiz is widely to create hafidz, because the Islamic ummah who organize syariah guidance, then we want students of Khoiru Ummah Integrated Islamic Elementary School be a generation of qurani, generation robbani, such as the teachings in the Qur'an *rohmatan lil alamin* (a blessing for the whole nature). Not only have a piety in worship but also have social piety. Children not only think about themselves but also people / society[21].

Basic tahfiz education for students as delivered by teachers of Khoiru Ummah Integrated Islamic Elementary School for children's education is their provision for them when they are being adults. Success such as those in the educational sector are evolving, children are more enthusiastic in memorizing, so they already have ghiroh (strong desire) to memorize independently, so that their memorization has gone beyond what is learned[22]. The guidance system in memorizing Al Quran is using private system and self-supporting system, the supporting factor is the students' own will, due to the encouragement and motivation of the parents, and not far from the guidance of tahfiz teachers[23].

The process of child education system selection for the children, for instance they have the potential to memorize later they can be prioritized. Khoiru Ummah Integrated Islamic Elementary School requires teachers who can bring students closer to emotional ties, not fierce but firm and able to please students. With teachers who are fun in how to teach, it makes the children not bored.

The children are able to follow tahfiz well and correctly, when observed they will be very capable once. Coupled with the process of guidance on Islamic norms so that they have a deep understanding, if being a hafidz al Qur'an their behaviour will be like this. With such a coaching process[24].

The quality of education is an important factor in school, an important factor of children, parents, teachers, and the environment. The environment is very operational for learning. To support the success of memorization, every morning they are given audio in school. Factors of friend is very influencing, if his friend is lazy, another child will also be lazy[25].

Schools that have different educational qualities can be seen in several variables such as value acquisition, student behavior, intra and extra-curricular learning process, physical condition, and library network. Student behavior, learning process, the acquisition of student value in reading quantity can memorize how many juz, how many letters or how many verses become variables of quality difference elsewhere[26]. Things that affect the school education environment and school management are the influence of the educational environment is very important, the location of the place away from noise or crowd, so it is conducive [27].

The appreciation of education in Khoiru Ummah the Integrated Islamic Elementary School of the community is very good due to the Khoiru Ummah Integrated Islamic Elementary School students are prioritizing morality, so it is very acceptable. The award of parents whose children attend Khoiru Ummah Integrated Islamic Elementary School is also very grateful for the hard work of educators who educate good morals in school[28]. Interest in the development of education in Khoiru Ummah Integrated Islamic Elementary School is eager to develop this tahfiz program, Khoiru Ummah Integrated Islamic Elementary School itself wants to become an international Elementary School, trying to be better in the learning process [29].

4.1 Learning Quality by Learning Organisation Strategy

Learning will achieve high quality if it has several learning factors. There are four variable of factors affecting student learning: (1) teacher, (2) context: students, school and class, (3) process: teacher performance, spirit in teaching, and student behavior (motivation), and (4) short term (proficiency) and long term (proficiency proficiency or proficiency in a particular field[30].

The quality of learning for the future is to become a qualified school for referrals learners, parents referral attend school at Khoiru Ummah Integrated Islamic Elementary School. Khoiru Ummah The Integrated Islamic Elementary School itself wants to be an example of another elementary school, newly developed in terms of the quality of the process of its learning[31].

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5. Research Result

To realize the vision-mission in terms of tahfidz progress, the teachers build learning organization. The learning organization is able to support the learning progress of tahfidz. Graduates of SD IT Khoiru Ummah currently are in an effort to meet the target and remain focused on the capability of tahfidz memorization of santri 2 (two) juz.

Through the socialization of all components have a view of the same vision and mission and purpose in carrying out all activities. Implementation in realizing the quality of learning tahfidz as follows:

- a. Enliven the learning organization by the teachers. They have the initiative to form a social media group. In social media group is used for sharing knowledge about improving the quality of learning tahfidz.
- b. The school committee provides socialization on the learning of tahfidz which is the flagship and characteristic of Khoiru Ummah Integrated Islamic Elementary School.
- c. Students get good service from the teachers from grade 1 (one) to class (six). Teachers have been trained in teaching children tahfidz Qur'an well and optimally.
- d. Developing learning tools by forming a team of Tahfidz learning tool developers in Khoiru Ummah Integrated Islamic Elementary School.
- e. Optimizing school facilities such as audio Mp3 every morning, use of active Mic Speaker for the process of learning tahfidz Qur'an memorizing.
- f. Conducting Formative and Sumative Tests to students during a half year for Tahfidz Qur'an Learning.

To obtain maximum learning as a target of 2 (two) juz during class 1 (one) to grade 6 (six), it needs creativity from teachers, managers, and leaders to maximize learning tahfidz, there are several programs that are given to children in order to maximize learning tahfidz include:

- a. The tahfidz extracurricular program, this program is very important to prepare students in order to improve the quality of students' tahfidz learning outcomes.
- b. Religious practice (reading the Qur'an, praying, and worshiping), this program is done before the study of subjects in the field of science.
- c. The practice of writing, coloring, painting the letter of the Qur'an commonly called calligraphy in students.
- d. Familiarize children to learn using audio - visual about the deepening of the Qur'an.
- e. Conducting study visits to the lodge, a learning resource, a religious museum in order to enrich the insight of Diversity as a form of implementation of Tahfidz Qur'an learning.
- f. Establish tahfidz learning consultation service for parents and teachers as a connector of ideals formed in vision - mission.

The guides used in tahfidz learning have been formed by the learning device development team at Khoiru Ummah Integrated Islamic Elementary School. The following are the learning tools created:

- a. Tahfidz curriculum
The foundation of the curriculum is formed due to the physiological basis of the people of Yogyakarta, Indonesia is deeply religious. The tradition of tahfidz or memorization of the Qur'an already existed before the independence of Indonesia.
- b. Annual Program
This cultivation program breaks down the activities for one year. Activity of one year greeting from class 1 (one) to grade 6 (six).
- c. Semester Program
The semester program derives from the annual program; the program is formed to take steps for one semester.
- d. Syllabus
Syllabus is a schedule contract that needs to be known by the parents, the school leader and implemented by the teacher in each class.
- e. Lesson plan
The plan for the implementation of tahfidz learning begins 60 minutes before the subject of science. By dividing the time of implementation tahfidz as follows:

1) 10 minutes

With a description of activities, opening greetings, prayers to learn, preparing a book / Qur'an that will be memorized.

2) 45 minutes

With the description of the students; preparing the book / Qur'an teacher checks each student, students prepare themselves to follow the cue from the teacher, students tidied themselves in the place respectively, and students follow the memorization delivered from the teacher for 40 times repetition. Students during memorization still read or pay attention to writing book / Qur'an. This method is called the tkrar method [32]. When memorizing without stopping, whenever a child is busy the teacher approaches without being reprimanded. (So that noisy students do not interfere the students' memorizing activity)

3) 10 minutes

With a description of closing activities, the teacher gives the signal after the recitation; the students are invited to discuss the material to be memorized in the next day. Once the discussion is enough then the students put the book and the Qur'an in the bag, continued with closing prayer.

f. Assessment Instruments.

This instrument is used as a guide to perform formative tests and summative tests. Formative tests and summative tests are still using the same instrument only the nature of the different exams if the instruments used in the formative exam only exercise. The instrument used in summative is final test.

The assessed indicators in the achievement of the competence of memorizing tahfidz Qur'an for students are as follow:

- 1) Students are able to explain the condition of each memorized letter that is mastered.
- 2) Students are able to call each line (paragraph) in the letter and read out.
- 3) Students are able to read fluently every letter in the Qur'an
- 4) Students are able to sort each verse from a letter in the Qur'an.

Developing learning tools eases the tahfidz teacher to educate his students. Annual program, semester program and syllabus can measure learning achievement. Learning is neatly designed by implementing the Lesson Plans. The developed valuation instrument is useful for analyzing the extent to which learners' ability to follow learning is seen from the value of the results obtained.

6. Special Finding

6.1 Planning Tahfidz Learning in Khoiru Ummah Integrated Islamic Elementary School

Based on interviews with principal and teachers, the authors presented general program planning of quality of learning in SD IT Khoiru Ummah Sleman. General planning includes improvement planning Quality of learning is a general program with targets covering tahfidz program from planning, implementation, to evaluation. Programs to improve the quality of learning tahfidz in general are:

- 1) Teachers of tahfidz plan the program to improve the quality of Islamic education that will be implemented in schools, including lesson plans, syllabus, enrichment materials and others.
- 2) Teachers of tahfidz discuss plans for the quality of the tahfidz learning enhancement program with the subject, soliciting support and input. This is important, because each program must be supported by the Principal.
- 3) Teachers of tahfidz discuss the teaching plan to use the learning model.
- 4) Socializing the vision and mission of the tahfidz curriculum targets to all pupils, students, teachers, employees.
- 5) Conduct analysis of program success through formative test and summative test.

When the author asks questions about the quality of learning tahfidz in Khoiru Ummah Integrated Islamic Elementary School, the headmaster replied: "Planning all students studying at Khoiru Ummah Integrated Islamic Elementary School able to memorize two juz juz 29 and 30 (calculated in the sheet there are 16 pieces in book of the Qur'an)"[33].

Another question was then given to the Principal Khoiru Ummah Integrated Islamic Elementary School how to

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integrate tahfidz in school: "We (Principals and Teachers) incorporate learning in those classes morning from 7 a.m to 8 p.m, initially the children do dhuha prayer first, and then they sit in circle and guided by homeroom teacher to memorize. 15 minutes before activity, they follow literacy activity (reading library books)".

When the author asked the teacher of Islamic religious education of Khoiru Ummah Islamic Elementary School Sleman about the quality of learning tahfidz in Khoiru Ummah Integrated Islamic Elementary School Sleman, Islamic religious education teacher replied: "... School make programs and preparation of teaching seriously, assisted by team of curriculum experts' tahfidz, experts in making learning devices to ensure the learning device products before use have been validated by experts. "[34].

Then the author asked the teacher at Khoiru Ummah Integrated Islamic Elementary School about the quality of learning design tahfidz for learners: "After graduated , the students are developed in community, developed thing from graduate of Khoiru Ummah Integrated Islamic Elementary School are Akhlaq, able to innovate, able to work the new who want to be the unifying agents of change of society "[35]. Obviously, education provides community harmony and creates peace. *Rohmatan Lil Alamin* (being the love of the whole world), the graduating learners will later become part of a peaceful coexisting society[36].

Based on the data and facts as presented in the above interview section, respondents' answers indicates that the quality planning of teaching learning tahfidz in Khoiru Ummah Primary School of Islamic Elementary School Sleman is good in planning, for example: The teacher must prepare a program and preparation of the of a serious teaching plan . This proves that the effort is aimed to improve the quality of learning tahfidz in Khoiru Ummah Primary School Integrated Islamic Elementary School Sleman.

6.2 Implementation of the Quality of Tahfidz Learning at Khoiru Ummah Primary School Integrated Islamic Elementary School

Based on interviews with Principal Khoiru Ummah Integrated Islamic Elementary School Sleman, the writer exposes things about the implementation of the quality of Tahfidz Learning: "... As stated in the planning, the expectation of two juz in the al Qur'an are juz 29 and 30 (calculated in the sheet there 16 pages in the Qur'an) every week there are three days of accompaniment with the teacher on Tuesday, Wednesday and Thursday. 7 am to 8 am in tahfidz program ... "[37] .

In the morning, the children memorize the verses, after a break or after lunch time there is a target of rote practice. Children are also eager to pursue the target of rote training. For a pretty good climate in a cool area of many green plants, make the sauna conducive [38].

Another question is then given to Islamic religious education teachers how to apply learning tools that have been developed for implementation: "...The learning process elsewhere differs in the way of teaching, in Khoiru Ummah Integrated Islamic Elementary School every teacher has the ability in teaching tahfidz himself .."[39].

The analysis of the teachers was used as an ingredient in the design of tahfidz learning in Khoiru Ummah Integrated Islamic Elementary School. Empirically the making of tahfidz learning design must involve experts who have much experience in terms of memorizing the Qur'an. Together with the experts the level of validity used is very high, few mistakes make effective and efficient. Effective and efficient are one of the characteristics in terms of management.

Progress forward with the development of education technology / information technology, there is a lot of information that is not clear and less valid then the students are able to fortify from the things that are less good [40].

Then a question was given to the students of Class VI SDN AnNizam Medan in the learning process of Islamic Education. And the answers given; "tahfidz lesson is given every 3 days for a week in Tuesday, Wednesday, and Thursday. Teaching in Primary School is very fun for the friendly teachers with their students. A clement school condition which is friendly to the children provides pleasant atmosphere to create a home school here. This school has a pre-eminent tahfidz program, a program we love. I want to be Hafidz (a person who memorizes the Qur'an) want to please many people, serve both parents and be useful to the nation and the State... "[41].

From the data above, it seems that the Primary School of Sleman Khoiru Ummah Integrated Islamic Elementary

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School has a great concern in improving self-learning quality Tahfidz. All activities of learning process have been done arranged in planning, so all of this becomes obligatory to be done well by the students, teachers, and guardians. Everything has been well established by the principal, and the team from developing the school's learning design through the planning process.

6.3 Quality Evaluation of Tahfidz Learning Design

If the student does not meet the targets set, then the student has to do something as specified. According to interviews conducted by the author with the deputy head of the Khoiru Ummah School of Integrated Islamic Elementary School Sleman: "...School step that we take if the child does not meet the target then the school provides tahfidz extracurricular service every Saturday but not all students participate. Only certain students follow tahfidz extracurricular. And the rest of the children still study at home with family ..."[42].

Another question was also given to the head master of the Khoiru Ummah Integrated Islamic Elementary School on the evaluation of the quality of Tahfidz's learning and the implementation of tahfidz's test at Khoiru Ummah Integrated Islamic Elementary School: "At the end of each semester the children are tested in that class, then for murojaah (repetition of rote) in the class is mostly also repeated again that has been memorized and the target class. The test tested includes fluency, correctness of reading, it is conducted in the end of semester..."[43].

Conventional general criteria that something qualified must have a good value or meaning, the criteria that can be valued in Khoiru Ummah Integrated Islamic Elementary School obtained good value in the community are the achievement, good manners, and mingle. Judged by society also from self-reliant, have honest self-qualities uphold tolerance like that in al Qur'an reads (*lakudinkum waliyadin*) For you your religion, for me my religion[44].

Tahfidz quality in Islamic education if associated with the learning process can be called learning which is still conventional with behavioristic techniques. We can understand all the needs needed in the present day. Readiness is done with self-change. Khoiru Ummah Integrated Islamic Elementary School before starting the learning of audio listener students in the morning, the teachers also use audio and audio visual. Audio is better and easier to memorize[45].

The advantages of the audio visual itself simplify in delivering and accepting learning or information and can avoid misunderstandings, encourage the desire to know more, this is due to the interesting audio visual properties with images made as attractive as possible to make children interested and have the desire to know more, perpetuate the understanding gained, besides to displaying images, graphs, diagrams or stories. So that it is to perpetuate understanding. Learning that is absorbed through the visual (visual) as well as with the hearing (audio) can accelerate the absorption of learners in understanding the lessons delivered[46].

Based on the above presentation, it can be seen that the Evaluation of the Quality of Tahfidz Learning is done seriously. This is done to improve the quality of the learning process tailored to the planning and implementation.

7. Discussion of Finding

Based on the special findings, the quality of Tahfidz Learning at Khoiru Ummah Primary School of Islamic Integrated Islamic Elementary School Sleman can be presented as follows:

- 1) Planning the quality of learning Tahfidz in Elementary School Khoiru Ummah Integrated Islamic Elementary School Sleman:
 - a) Teachers of tahfidz prepare a program plan to improve the quality of Islamic education that will be implemented in schools, including lesson plans, syllabus, enrichment materials and others.
 - b) Teachers of tahfidz discuss plans for the quality of the tahfidz learning enhancement program with the subject, soliciting support and input. This is important, because each program must be supported by the Principal.
 - c) Teachers of tahfidz discuss teaching plan to use learning model.
 - d) Socializing the vision and mission of the tahfidz curriculum targets to all pupils, students, teachers, employees.
 - e) Conduct analysis of program success through formative test and summative test.

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Planning all students studying at Khoiru Ummah Integrated Islamic Elementary School is planned to memorize two juz juz 29 and 30 (counted in the sheet there are 16 pieces in the book of Qur'an). Principals through teachers include learning in the morning classes from 7 a.m to 8 p.m.

The school prepares the program and prepares for teaching seriously, with a team of tahfidz curriculum experts, assisted by the experts in the making of learning tools such as Tahfidz syllabus, Tahfidz learning plan, Tahfidz curriculum, Tahfidz semester program, Tahfidz annual program to ensure learning device products have been ready before it is used then validated first by experts.

2) Quality of learning Tahfidz in Khoiru Ummah Integrated Islamic Elementary School Sleman:

Quality of learning tahfidz that makes learners qualified, actually through the strategy of discipline in memorizing is important, the quality of teachers also affects the quality of learners who are taught moreover they have had qualification to teach tahfidz, license of a recommendation from elsewhere[47].

The results obtained is about the quality of existing learning today, students are able to memorize independently, faster memorization, on the break time there are some children who use the time to memorize, when the break time is long, it is also used to memorize. Those activities are to meet the target of verses memorization. On the other hand also the children aspire to be a memorizer of Qur'an or hafiz[48].

Components mastered by a teacher almost equal to pedagogical competence of the Ministry of Education and Culture Directorate General of Teachers and Education Personnel in 2016. The purpose of this pedagogic competence is to help teachers of PLPG participants obtaining learning resources to increase teachers' insight about: (1) teacher competence in implementing learning, (2) student characteristics and learning theories (3) management of learning activities to be more professional in their field according to the applied curriculum, and (4) how to reflect on the learning done in order to improve the learning process that has been done.

All tahfidz activities equipped with learning device components are:

- a) Tahfiz syllabus
- b) Tahfiz learning implementation plan
- c) Tahfidz curriculum
- d) Tahfiz program semester (half year)
- e) Tahfidz annual program[49]

Some indicators of success of achievement tahfidz learning are when students are able to memorize well, continue the verse, and know the meaning of a letter that has been memorized in the Qur'an [49].

The achievements in the Khoiru Ummah Integrated Islamic Elementary School got a good appreciation from the society because the students of Khoiru Ummah Integrated Islamic Elementary School prioritize morality, therefore it is very acceptable. The parents whose children attend Khoiru Ummah Integrated Islamic Elementary School is also very grateful for the hard work of educators who educate good morals in school [50]. To support all programs, Khoiru Ummah Integrated Islamic Elementary School imparts the quality of tahfidz through Enrichment, Extras, Motivation, Feedback, principles of learning [51]. Provide a framework that brings much-needed integration to the character of development and education. This integration is necessary to reconcile multiple viewpoints and character definitions (akhlaq), and can enable practitioners, researchers, educators, parents, and mentors to progress confidently in educating and developing character. Coherence is very important to learn the character of the system and fundamental to improve character education[52].

School Culture for teachers on tahfidz learning, teachers provide school culture with recitation of the Qur'an frequently, along with the Qur'an, filling in time with the Qur'an so as to model as examples of students. The sharing of knowledge about tahfidz learning for teachers in Khoiru Ummah Integrated Islamic Elementary School in the group[53]. Cultural values such as religious values, honesty, togetherness, simplicity, and discipline that have established a systematic and persistent integration with curriculum management, students, teachers and practitioners can achieve the goal of character education that creates generation emotionally, socially, and intelligence[54].

For visitors and guardians, information such as the one delivered about tahfidz learning, Through socialization to

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parents, assisted with tahfidz learning information at Khoiru Ummah Integrated Islamic Elementary School[55] Strategies in tahfidz learning styles should be considered in certain way by all sides when preparing curriculum for teaching and learning tahfidz, therefore excellence in the quality of students can be achieved [56]. To gain maximum learning as a target Curriculum Achievement of Khoiru Ummah Integrated Islamic Elementary School, tahfidz program is integrated with school curriculum materials and other programs by integrating in extracurricular activities, various events, and always reminding to share tahfidz science [57]. Programs of extracurricular program are very important to prepare students in order to increase certain values such as tahfidz, which supports for synergy of tahfidz learning. Tahfidz learning system and schedule in Khoiru Ummah Integrated Islamic Elementary School with procurement syllabus learning, schedule, tahfidz curriculum document [58]. Tahfidz learning ekstrikuler consists of 4 stages continuous: (1) tahfidz learning activities according to reading, (2) murojaah activity that is repeating rote, (3) activity of reading deposited to coach, (4) evaluation activity of rote recitation al Qur'an 1 juz minimum rote) during the evaluation [59].

Khoiru Ummah Integrated Islamic Elementary School quality plan in building the teaching of students, teachers, employees and leaders is by sending teachers to various training, as the training that can support quality in Khoiru Ummah Integration of Islam Basic School, synergized with leadership who shares knowledge to employees[60].

Implementation that has been done in Khoiru Ummah Integrated Islamic Elementary School in building learning from students, teachers, employees and leaders that is by applying the process with the syllabus, employees work as it should, the leader always reminds the teachers to keep growing for the purpose fulfilled[61].

3) Quality Evaluation of Tahfidz's Learning at Khoiru Ummah Integrated Islamic Elementary School:

Evaluation that has been done in Khoiru Ummah Integrated Islamic Elementary School in building learning from students, teachers, employees and leaders is done by system Evaluasi through summative formative tests, minimum standard memorized letters, mentoring for children. Quality of teacher competency evaluation from tahfidz itself. Evaluation of teachers is successful then the leadership succeeds. Reports submitted to teachers[62].

8. Conclusion

The conclusion of this study is perfect learning design that is used in learning Khoiru Ummah Integrated Islamic Elementary School the components of all tahfidz activities are:

- a) Tahfidz Syllabus
- b) Implementation plan of Tahfidz learning
- c) Tahfidz curriculum
- d) Tahfidz semester program (half year)
- e) Tahfidz annual program

Some indicators of success achievement of tahfidz learning are students are able to memorize well, continue the verse, and know the meaning of a letter that has been memorized in the Qur'an.

The quality of tahfidz learning in school is an important factor in shaping students into full human beings with optimism, religion, self-confidence, noble character, and good akhlaq to everyone. The appreciation of education in Khoiru Ummah the Integrated Islamic Elementary School of the community is very good because the Khoiru Ummah Integrated Islamic Elementary School students are prioritizing morality, therefore it is very acceptable. The parents whose children attend Khoiru Ummah Integrated Islamic Elementary School are also very grateful for the hard work of educators who educate good morals in school.

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Author Profile



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INTEGRATION OF CHARACTER EDUCATION VALUES IN GERMAN LANGUAGE LEARNING AT SMA NEGERI 1 SEDAYU

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Abstract: The study aims to, 1) describe how to integrate character education in German language learning at SMA Negeri 1 Sedayu, 2) describe character education values that are integrated in German language learning, and 3) Describe the teacher's ease and barriers to integrating character education in German language learning. This method of research is qualitative. Data collection instruments are conducted with interviews, polls, and bservations, conducted on the principals, teachers, and students. The research subject is German teacher at SMA Negeri 1 Sedayu. The results showed that teachers in SMA Negeri 1 Sedayu integrate character education in German language learning through advice, storytelling, strikes, warnings, discussions, exemplary examples, motivating, appreciation. German teachers provide examples of good examples by combining them with learning. Character education values that are integrated in the learning of German language in SMA Negeri 1 Sedayu namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the national spirit, the love of Homeland, Appreciate achievements, love of peace, fond of reading, caring environment, social care, and responsibilities. The school also provides a facility for teachers to integrate character education in learning by providing facilities that support the learning of German language and the integration of character education. Teachers ' barriers to integrating character education are those of learners who have different characters, and there are various cultures and norms in Germany that are not in accordance with the culture of Indonesia

Keywords: *Character education, learning, German*

1. Introduction

Education is a container that facilitates learners to consume information. In relation to education in Indonesia, it has been governed by law No. 20 of year 2003 on national education system. Education aims to form the character of the nation's children who believe, fear, be noble, healthy in science, capable, creative, independent, democratic, and responsible. In education there are young students doing negative trends, such as cheating, lying, *Memplonco*, stealing, etc. Lickona (2013:15-16) displays negative trends that often occur in the range of adolescents such as the occurrence of violence and vandalism, theft by circles, cheating, the development of disrespect, cruelty by Peers, the emergence of bigoted attitudes, the use of abusive language, the occurrence of sexual harassment and development that is too fast, increased individualism and declining responsibilities of citizens, and the rise of self-destructive behavior. These negative trends also begin to be felt in the Indonesian students. The 2014 BNN report shows many students in Indonesia who do drug abusers, not only men but also women. Suminar (2003:1) states that Indonesia is currently facing a

cultural dilemma. Foreign cultures are referred to above such as individualism, materialism, the world of night, and free sex. This is contrary to the first precepts of religious Pancasila and the fifth is cooperative.

Darmiyati, et al. (2012:14) stated that education is the *agent of Change* in improving the character of the nation. The problem of demoralization occurring in the world of education that has been described above can be solved through education itself. The importance of character education urges the integration of character education in every scientific field. One of the areas of knowledge that requires the role of character education is language. Djavvani (2002:13) states that language is the mechanism of conduct and social practice of human behavior. Furthermore, Setiawan (2011:115) explained that in German language learning, German and Indonesian cultural meetings could not be avoided because the language was a unity with culture. In the process there was a transformation of German culture which one side gave added value because it can reinforce the personality or character of the German language learners, but one side raises ambiguity between maintaining personality identity or soluble in the process of acculturation or even assimilation.

The teacher at SMA N 1 Sedayu understands the code of ethics and the prevailing norms of the community in directing learners to behave well. Good habits are presented and given examples to learners in order to form positive characters in learners. While the bad habits are only conveyed, so that the learners are able to distinguish the good and bad characters that correspond to the norm in society and religious norms.

In the study of foreign languages at SMA Negeri 1 Sedayu is German, not only the language studied but also related with German culture. So, teachers must selectively select the things that need to be conveyed to learners in relation to foreign cultures. Based on an interview with the German language teacher SMA Negeri 1 Sedayu Prapenelitian, it is revealed that the teacher has integrated character education values in German language learning. It is also evidenced by learners during pre-observation. Active learners, able to cooperate, respect teachers, and have a polite satun. This situation is of course an accumulation of various learning processes in schools and out of school. However, it is undeniable that the teacher has a character to learn the characters through the teaching and learning process.

2. RESEARCH METHODS

2.1. Types of research

The type of research used in this study is qualitative dextritif. The research aims to describe real conditions in the field, which in this case relates to the integration of character education in German language learning. The descriptive research in this study focused on the concrete situation that occurred during learning.

2.2. Research settings

This research was conducted at SMA Negeri 1 Sedayu Bantul. SMA Negeri 1 Sedayu located at Jl. Kemusuk Km. 1, Panggang, Argomulyo, Sedayu, Argomulyo, Bantul, Special region of Yogyakarta 55753. This study was conducted in the year 2017/2018 of the handicap semester from August 2017. The subject of this study is German language teacher and high school student N 1 Sedayu. The object examined in this study was the integration of character education on German language study at SMA N 1 Sedayu.

2.3. Data Collection Techniques

The instruments used in this study are nontest instruments consisting of observation sheets, interview guidelines, polls, and documentation.

2.4. Validity and reliability of instruments

The data guarantee in this study is valid and reliable then used consultation with the expert lecturer (*expert judgment*). In this study also applied triangulation as an effort to test data credibility. Triangulation in this case is the technique triangulation and triangulation of the source, ie checking the data on the same source but using different techniques. Triangulation technique in this research is an analytical technique based on three data retrieval techniques, namely observation, interviews, and poll. Triangulation source in this research is an analysis based on three data sources, namely school principal, teachers of German language, and students in SMA Negeri 1 Sedayu.

2.5. Data Analysis Techniques

Analysis is done in a qualitative descriptive. The steps taken by researchers in analyzing research data are (1) data collection, in this research conducted by observation, interviews, and polls; (2) data reduction; (3) Display data; and (4) verification.

3. RESULTS OF RESEARCH AND DISCUSSION

Analysis of character education integration in this study, reviewing three aspects, namely integrating the values of character education in German language study at SMA Negeri 1 Sedayu, character education values that are integrated in the Study in German language at SMA Negeri 1 Sedayu.

3.1. Integrating character education values in German language studies at SMA Negeri 1 Sedayu

The planting of character education in children is based on his or her behavior in accordance with faith and takwa to God so that his hopes can cultivate good morality. Character education has been implemented in Sedayu State High school starting at the time students enter with socialization and recording of the background of participants ' behaviour in the previous school environment, in the family environment, or in Community, so that it can be directed for the better. The way to realize the integration of character education values according to the principal of SMA Negeri 1 Sedayu is generally started from planning such as the provision of worship facilities, religious activities, Scout activities, Tonti activities, Environmental love activities, routine shaking activities in front of the gates or at the entrance, monitoring discipline, dressing, attendance, and deviant behavior, in order to be promptly addressed, and facilitate other activities that Can build the students ' character as expected.

An Evaluasi routine was conducted against the integration of character education in German language studies which can be observed from the final semester results and students ' practice results, and the monitoring of students on the KBM process. The study of German language at SMA Negeri Sedayu is conducted in accordance with curriculum 2013. The German language teacher at SMA Negeri 1 Sedayu has created a complete learning device with a developed syllabus and a built-in RPP. Character values are listed in the Learning device attachment. Currently the teacher only reports to the

class, so the assessment is done by the class. The principals play a role in validating learning devices created by teachers.

Learning German in SMA Negeri 1 Sedayu is a fun, interesting, and not boring learning. This can be seen from the results of student questionnaires that are more than 50% provide positive value to the learning of German language. Based on the questionnaire, it also gained information that the German teacher provided a good example of example by combining it in learning. A form of moral teaching is often done through the story. A discussion makes it easy for teachers to take stories or experiences related to life, so learners can take the value or wisdom of the story. According to the student statement that German teachers always teach positive things and remind negative things to not be done. This means that teachers can be examples for and students to do good things.

Research researchers have shown that the way teachers integrate character education in German language learning through advice, storytelling, strikes, warnings, discussions, exemplary examples, motivating, appreciation. Teachers advise students to utilize intelligence that is balanced with attitude and religion with good, honest, polite talk with other people or foreigners, dare, diligent worship, help each other in learning, doing the job well, can present the results of foreign language learning without reading the results of translation. Teachers provide advice by providing exemplary examples of German culture. Teachers are integrating character education in a variety of ways to make it easy for learners to understand the environment and respect/respect for others, especially parents, to answer when people give greetings, and politeness. When working on the replay, Guru gives advice so as not to cheat and learn not only when it will be repeated so that the learners are better prepared.

Teachers give advice on using other methods so that learners become creative. The teacher told learners to learn diligent. Teachers give strikes to late learners, have not gathered assignments, do not listen to explanations, open books in dialogue because they should be memorized, perform actions that are not well done in the classroom while learning such as getting on hair, insulting friends, chatting with friends at an improper time. The teacher also firmly rebuked the learners who look like no good as the clothes were removed. Teachers warn students not to share friends, do not spread negatives, do not cheat, and do not speak themselves during the lesson, reminding negative habits related to the use of technology and reminding not to do other subjects' duties during the German language lessons. Guru invites students to discuss and give opinions to be more friendly/communicative and responsibility. Teachers interactively do questions and answers before beginning a lesson to form good morality to learners.

German teachers can be exemplary examples for learners, such as showing their responsibilities as a class, often thanking them during their study as a form of appreciation for learners, controlling emotions when Face errant learners, apologise when committing mistakes, teach to be grateful, familiarize themselves with language or friendly and communicative speech, teach to work with learning groups. Teachers also invite to worship and read the Qur'an so that the learners become believers and righteous. Teachers provide motivation for learning, such as not underestimating learners who have not yet won a champion, but ask to work harder, ask learners to be active in learning, courageous, actively learning, not lazing, reading the Qur'an aloud,

not discouraged after losing the race, not ashamed to ask and can work alone without the help of friends.

Teachers provide appreciation such as rewarding students' achievements by congratulating the winners, who answer questions correctly, who dare to perform, appreciate learners' answers despite the wrong answers, gather assignments, be creative, diligent, participate actively in the lesson, and appreciate the success of learners in the work of the replay. Teachers value learners, although there are still many mistakes and appreciating them by praising "*gut*" or "*wunderbar*" and noting the number of students absent to give them bonus scores.

3.2. Character education values integrated in German language learning at SMA Negeri 1 Sedayu

In all subjects there is a character education element in it, especially the German language lesson according to the principal of SMA Negeri 1 Sedayu has to do with human problems in the process and interaction between learners, among teachers, and Between teachers and students with language and culture as the material. The teaching of the German language teachers does not only explain the learning material but also the character education in accordance with the context or theme of the ongoing learning materials.

In the process of KBM when there is discussion of behavior and habits in the life of people in Germany, the teacher will automatically explain that students can distinguish the appropriate behavior and that does not comply with the norms and rules in the community where high school learners Sedayu lives. The values of characters that are periodically implanted in students through stories, advice, and examples directly can be easier to understand and remember and can become good habits.

There are eighteen character education values that can be implanted to learners. Based on the eighteenth value all can be included in the learning of German language but not all described in one learning material, but adapted to the context or theme of each learning material or activity Ongoing process. For example, when working on a test the value instilled is honesty, and in the results of a student questionnaire which agrees that German teachers encourage learners not to cheat, which is at 100%. When the material about culture can be explained about the difference and both the bad and the impact and can grow the love of homeland.

It is in accordance with the observation result that in the learning of German language, the values of characters instilled by teachers to students include: Friendly/communicative, love peace, love of homeland, democratic, discipline, love reading, honesty, hard work, creative, independence, appreciative achievement, caring environment, social care, religious, spirit, nationality, responsibility, and tolerance. Teachers give advice both directly explained or through storytelling according to the theme/learning materials, and give strikes to learners who behave unwell.

Learners also state that German language teachers are more often than others in inserting religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of Homeland, Appreciate achievements, love of peace, fond of reading, caring environment, social care, and responsibility to learning. Learners also feel and understand the doctrine of character values given by German teachers when learning to teach the German language as evidenced by the results of a questionnaire indicating that more than 90% of learners Who agree that German

language teachers include religious values, honesty, interstudents tolerance, discipline, hard work, creativity, independence, democratic, high curiosity, respect and encourage learners For achievers, peaceful love, loving attitudes, environmental cares, social care, and responsibilities.

In German language learning there is no coercion to learners to keep the whole question true but equally learning to get the correct answers based on the explanation of the teacher. According to students that German teachers can appreciate the answers of the learners even if the answers are wrong. It is justified by the German language teacher with the intention that the students understand the value of respecting others, so that the learners are not afraid to answer questions or to express their opinions.

The German language study that took place at SMA Negeri 1 Sedayu also explained examples of good attitudes for example honesty and responsibility for the task given. Religious values are also applied such as timeliness or discipline in worship. There is an appeal in order not to cheat is part of the value of honesty that is implanted especially during the tests of both the task, the replay, or the exam and when performing games or games. Moral teaching is implanted through stories that can be used as a guideline to become a better person that can be applied both in the school environment and in community life. German teachers can pedal learners well evidenced by student statements explaining that learners are considered as children themselves. The German language teachers are communicative and friendly to learners.

Currently teachers do not evaluate the affective aspects of learners and there is no individual attachment to the assessment, so the task is only to develop the students ' character for the better. German teachers only as facilitators and student companions during KBM, except for X-grade because they are still in the introduction or learning of the German language is a new lesson for X-class that requires more guidance Compared to classes XI and XII.

Relationship or interaction between German teachers and learners is good. German teachers are willing to receive opinions, questions, suggestions and criticisms that build on him or study the German language, so that learners are not afraid to tell the truth. The relationship between German teachers and students is better because students can feel the attention and patience of teachers in guiding learners to better human beings.

3.3. The ease and barriers found by German teachers to integrate character education in German language studies at SMA Negeri 1 Sedayu

The ease of integrating character education in German language learning is on how to delivery to learners that can be performed with a simple, especially related to daily behaviour. In the integration of character education in German language learning is done by the teacher automatically. There are various events in human life so that it can be used as a reference teacher to convey the values of character education to students according to the context or theme of ongoing learning. The school also provides convenience by providing facilities that support the learning of German language and the integration of character education. Teachers and students are also included in activities that can improve knowledge such as seminars and exhibitions. Based on the ease of observation in integrating character values in German language learning is also evident when learners are active. The reason is because the activity of learners can make the spirit learners to follow the lesson.

Teachers' barriers to integrating the main character education are from the learners' side. There are students with good character and some are not. The primary purpose in integrating character education in German language learning is to change the student's character for the better. There are various cultures and norms in Germany that are not in accordance with the culture in Indonesia, so the teacher should explain that the students understand the things that can be done and what should not be done. German teachers provide direction or guidance for learners only when they are in a school environment, while students do not also have life outside of school or social environment. Other obstacles in the learning activities encountered at the time of observation are many learners or when overactive that can interfere with German language lessons and other learning, some passive learners. The way to overcome the obstacles is by reprimand, warnings and counsel in order not to do good deeds, such as not paying attention to the lesson. Passive learners are motivated to learn the spirit of learning German. Learners are not rebuked in front of other learners so as not to demean and not embarrassment. German teachers strive to understand the situation of learners when learning German, as each student has different backgrounds and conditions. German teachers as educators must patiently face diverse student behaviour.

4. CONCLUSION AND SUGGESTION

The study of German language at SMA Negeri Sedayu is conducted in accordance with curriculum 2013. Character education is in the teaching and learning activities included in the syllabus and RPP with the process as a judgment. Learning German in SMA Negeri 1 Sedayu is a fun, interesting, and not boring learning. Teachers integrate character education in German language learning through advice, storytelling, strikes, warnings, discussions, exemplary examples, motivating, appreciation. German teachers provide examples of good examples by combining them with learning. A discussion makes it easy for teachers to take stories or experiences related to life, so students can take the value or wisdom of the story delivered by the teacher.

The teaching of German teachers does not only explain the learning material but also to insert character education. There are eighteen-character education values that can be implanted to learners. Based on the eighteenth value it can almost all be included in the learning of German language but not all described in one learning material but adapted to the context or theme of each learning material or Ongoing activities. German language teachers teach about character values of religious, honest, tolerance, discipline, hard work, creative, self-reliant, democratic, curiosity, national spirit, love of homeland, appreciating achievement, love of peace, fond of reading, Caring for the environment, social care, and responsibility for the learning of the German language.

The ease of integrating character education in German language learning is on how to delivery to learners that can be performed with a simple, especially related to everyday behaviour, facilities that Students who are active in following the learning process. The teacher's barriers to integrating character education are the students with good character and some bad, there are cultures and norms in Germany that are not in accordance with the culture in Indonesia, the learners are crowded or overactive so that they can Disturbing the lesson. The German teacher's way of overcoming obstacles is to take action to overcome them in the form of strikes, counsel, and motivation.

Based on research findings, recommendations that can be recommended are in the study of the German language necessary understanding of the environmental characteristics of learners, so that obtaining an overview of ways or materials to integrate materials Learning with character values. Improved understanding of character values in learners can be done using media such as video as a comparison of the norms and cultures that exist in Germany within Indonesia so that the learners not only imagine but There are examples of character values.

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