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Conference Program

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Management

ISEPSS

International Symposium on Education,
Psychology and Social Sciences

Education II

AV Room

13:10-14:40

Thursday, May 8

Session Chair: *Prof. Pudtan Phanthunane*

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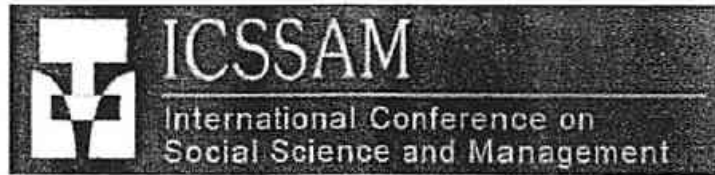
The Problems Manageresses Face With IN School Management

Seda YILMAZ *Anadolu University*

ICSSAM-887

Development of Social Capital in National Character Education

Siti Irene Astuti Dwiningrum *Yogyakarta State University*



**International Conference on Social Science and Management
(ICSSAM 2014)
2014/5/7-5/9
Acceptance & Invitation Letter**

Paper ID: ICSSAM2014 – Paper ID 887

Title: **Social Capital Development in Character Education of the Nation**

Author: **Siti Irene Astuti Dwiningrum**

Affiliation: **Yogyakarta State University**

Dear Author,

Thanks for your paper submission. On conclusion of the blindly review process, we are pleased to inform you that your paper is accepted for **Oral** presentation at ICSSAM 2014 in Kyoto, Japan during May 7 – May 9, 2014

Conference Registration:

For conference registration and accommodation arrangements, you may refer to our website <http://www.icssam.org/index.asp> for details. Please register for ICSSAM conference at our website <http://www.icssam.org/guide.asp> . Speaker's registration and the payment must be received on or before **March 20, 2014** to validate one's attendance as a speaker, otherwise the submitted paper will not be included in the conference program and proceedings.

Once again, thanks for your participation. We look forward to seeing you in ICSSAM 2014 Conference in Kyoto.

Best regards,

The Program Committee of ICSSAM 2014

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For and on behalf of
HIGHER EDUCATION FORUM

Jinman Lin





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Menindaklanjuti surat rekomendasi Fakultas Ilmu Pendidikan, Universitas Negeri Yogyakarta, nomor 458/UN34.11/PM/2014 tertanggal 24 Maret 2014 mengenai permohonan izin dan surat undangan dari 'ICCSAM (*International Conference on Social Science and Management*)', Rektor Universitas Negeri Yogyakarta mengizinkan/menugaskan:

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Jabatan : Lektor Kepala
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Keperluan : Mengikuti Seminar Internasional 'ICCSAM (*International Conference on Social Science and Management*)'
Tempat : Kyoto, Jepang
Waktu : 7 s.d. 10 Mei 2014
Keterangan : Keseluruhan pembiayaan ditanggung oleh DIPA UNY tahun 2014 melalui RKPT Pascasarjana

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27 Maret 2014

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- Tembusan:
1. Wakil Rektor I,II,IV
 2. Dekan FIP
 3. Kepala Kantor Urusan Internasional dan Kemitraan

ICSSAM-887
Development of Social Capital in National Character Education

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Abstract

National character crisis has led to the weakening of cultural identity of the nation that is crucially needed to keep the existence of the country itself. Social capital is essential to develop the power of a country to cope with global challenges. Furthermore, social capital as collective energy should be taken into account by the society as socio-cultural power that is able to strengthen the character of the country. The components of social capital has an essential role, especially in the process of character education within families, schools and members of a society in order to reestablish a nation with character through bridging social capital. Thus, the aims and functions of character education are optimally achieved.

This profound research aims at giving solutions dealing with two main issues: a) How is the social capital development within the national character education?; b) What is the appropriate character education guide book design? This research was conducted in Yogyakarta City. The samples were those coming from different social and economic backgrounds. This is a Research and Development research. This type of research is the basis of developing a guideline of social capital development in the module of character education. The products were validated to ensure the quality of the product. The data were analyzed by using mixed method. The quantitative data were analyzed through descriptive statistic, while the qualitative data were analyzed by using qualitative analysis.

The result of the first year's research showed that social capital development can be utilized in the process of character education in a society. It was proven by the social capital mapping process as the capital to develop the national character. It is supported by the value of social capital that the society has. The product (the guideline book) consists of six essential topics: The profile of People with character, Learning from the society figure with character, The house with character, Knowing self-existence as a people with character with "the river of Life", Problems in Strengthening the development of character education of the nation, Establishing life with character of a society by using the value of honesty as a guide to develop the national character.

Keywords: Social capital, characters

I. INTRODUCTION

Globalization makes changes in social and cultural aspects. Everyone will have changes in his life. Kingsley Davis defines social changes as geographic changes, materialistic culture, citizen composition, ideology or as the result of diffusion and invention in a certain society. In brief, Samuel Koening said that social changes refers to modifications/changes happening in human's life. Meanwhile, Selo Soemardjan defined social changes as changes in social institutions of a society which affect the social system including values, manners and behavioral patterns within the members of the society (cited from Soekanto, 1982: 307).

Social and cultural changes may lead to the character crisis if it is not deeply considered. Nowadays, there is a high tendency that the society tends to encounter crisis which lead them to mess due to their inability to face global challenges. As stated by Thoma slickona that life which leads to mess is indicated by some aspects: (1) an increase in violence among adolescents, (2) the use of language and words are deteriorating, (3) the influence of a strong peer-group in violence, (4) an increase in self-destructive behavior (drug use, alcohol, and free sex), (5) the blurring of moral guidelines (6) the decline in the work ethic, (7) the lower the respect for parents and teachers, (8) lack of a sense of individual responsibility and community residents, (9) dishonesty, and (10) the existence of mutual suspicion and hatred among the members of the society (cited by Masnur Muslich, 2011: 35). Such a mess has been a phenomenon in Indonesia and some other countries as well. As the effect of the mess the multidimensional character crisis is emerged.

Character crisis is a social phenomenon happening in most of the world community. There are several factors leading such a crisis as the result of societal changes. There are several cases regarding the character crisis happening in Indonesia as stated by Gede Raka (2007: 4-6 as cited by Dwiningrum: 2010 :51). Some of them are: a) being complacent with the first problem in which they think that sufficient natural resources indicates the prosperity. It, on the contrary, needs human ability to proceed those sources to be ready-to use. It, further, means that the resources will not be valuable without human intervention or even worse, may become a problem source; b) Economic development which depends on physical capital too much. The indicators of the successfulness of our national development are, merely, the physical ones. Most of us neglect other non-physical indicators such as national level of intelligence, national character development, on which the successfulness relies; c) Lack of idealism and pragmatism. There is also tendency to keep the economic successfulness as the main indicator which makes the society in a pragmatic situation. At the moment, idealism seems trivial and even being a mockery. Even worse, the society sees people with idealism as a group that cannot accomplish anything as long as they stick to the idealism; d) Being unable to learn something from experience.

The character crisis in every nation is a responsibility of the citizen to deal with particularly in the globalization era. Thus, character education is expected to solve character crisis in global society. Character education is also aimed at maximizing the potentials of the society optimally. Furthermore, character education is also expected to help the society to develop responsible framework and manner to act optimally in their social life including their families, social environment and among other members of the nation. Thus, the character education principles that have been tried out in both formal and informal education, it is expected that the principles can be applicable to implement in the country. Even, character education as a government's policy is implemented widely with the nation.

A national policy regarding character education proves that the problems dealing with character education should be overcome as well as possible by all elements of the society in Indonesia. Besides, character education should be managed by using holistic and contextual approaches in order to achieve maximum result. As stated by Siti Irene Astuti Dwiningrum (2011:52) the problems of character crisis is structural. Therefore, character education should be carried out by using holistic and contextual approaches. Structurally developing the character of a nation starts from family, school, society and finally the nation/country itself. However, contextually character education is related to values that is needed to establish the character of a nation which is internalized in all elements of the society. By using holistic and contextual approaches it is hoped that the society with character will be successfully realized. As explained by Thomas Lickona, he defines that people with character are those who have internalized the values of character in their daily life. They implement good manners such as being honest, responsible, and respectful and other noble character values. As stated by Aristoteles, characteristic is closely related to habit. Thus, the key concept emerged from the principle is: habit of mind, habit of heart and habit of hands (Megawangi, 2005: 1 in Dwiningrum, 2011).

In Indonesia, coping with character crisis is not only depending on the government's policy about character education but it is also merely considering the socio-cultural approaches in order to create a society that is able to cope with the crisis happening in any level of the society based on social capital approach. Social capital is an undoubtedly-essential element expected to help the society to cope with problems dealing with character, especially with from the perspective of social and culture. Social capital is already existing in the society, yet its power among the social groups is not merely the same. Social capital can be redefined as socially-collective energy to encourage the society's participation in developing the countries in this global era. The social capital can be strengthened by strengthening the key components and building its social synergy. There will be two essential things to discuss in this paper: how is the role of social capital in the national character education?

Problem Formulation

1. How is the social capital development in the national character education?
2. How is the design of the guideline for character education?

Objectives of the Research

1. Describing social capital development in the national character education
2. Describing the guideline for the national character education

Significances of the Research

- a. Practicality. It can be utilized by the society to strengthen the existence of social capital in the process of character education
- b. Theoretic. The guideline can be used as a reference in the study of social capital development and as a source for character education.

II. LITERATURE REVIEW

The role of Social Capital

There is a tendency in the society that the role of social capital is weakening, while social capital is an essential aspect to develop the life sustainability of the citizen of a country. Moreover, social capital has a fundamental role in developing the nation's character since the character is determined by the effort of a country in keeping its cultural identity. The belief that cultural identity has a significant role is depending on the ability of the society in keeping the social capital that they have. This is in line with the analysis developed by James Coleman which is, further, discussed by Pierre Bourdieu and is blown up by Robert Putnam. According to James Coleman (1990) based on the result of his research about youth and schooling, he defines that the concept of social capital is a variety of entity consisting of some social structures facilitating the actions either personally or cooperatively in a social structure. Furthermore, according to him social capital is considered inherent in the relational structures existing among individuals. This relational structure and network create several types of social responsibilities, creating a climate of mutual trust, bringing information network out and establish norms and social sanctions for its members.

Social relations in social structure has also several important roles in establishing the cultural identity of a nation. In this context, building nation's cultural identity is merely to sustain the dignity of a country that is unique and distinctive. As explained by Pierre Bourdieu, he emphasized on different aspects that the capital on social network is needed to provide support, while the capitals of dignity and respect can be used as a medium to attract clients to socially-important positions, such as politics. Social capital is a set of actual resources possessed by individuals or groups due to interrelationships introductions and recognition that have been institutionalized in many ways (in John Field, 2010: 23).

Social capital is needed to reshape the character of a nation. However, the reality shows that the cultural identity of the nation has been moved aside due to global culture with its universal values. Since the globalization is indicated by the process of mutual dependency in economic, cultural, environmental and social aspects, there is a tendency to the process of homogenization, hybridization and differentiation of the global cultures (values, habits, behaviors) (Zamroni, 2011). As the impact of globalization reflects the cultural identity of self-reflection or self-image derived from each of our families, gender, culture, ethnicity, and individual socialization process (Ting-Toomey) the cultural identity of the nation is not getting stronger. Yet, there is even a tendency to melt in the global culture. This will tend to result in lower national character. That is, the crisis of national character tend to be caused by weakening and loss of cultural identity of the nation .

The cultural identity of the nation is weakened, in fact, as a social phenomenon which is caused by a shift in the role of social and educational institutions in carrying out its social function. Cultural identity is usually formed through three levels namely personal illustrating that within the individual there is something unique ; relational level that describes our relationship with others ; socio - cultural level that describes a large-scale communities such as nation , ethnicity , gender , religion or political affiliation (Hall , 2011) . The process of the formation of cultural identity is required to cope with many obstacles because conflicts continue to occur in the value of the global community. An analysis of the cultural identity of the nation is focused on the third level of the community level because it is associated with the formation of the character of the nation. However, in the process the relationship between the personal and relational identity formation cannot be separated even strengthened by the presence of social capital.

Education and Character Development

Character is defined as *distinctive trait, distinctive quality, and moral strength, the pattern of behavior found in an individual or group*. In other words, character is defined as overall natural dispositions and dispositions that have been stably controlled by an individual who defines the overall system as a typically psychological behavior in ways of thinking and acting. Further as explained by Diana there are two important aspects within the individual, namely unity (coherent way of acting) and stability (continuous unity in the period), Therefore, there is the psychological process of structuring within the individual, who, by nature, reactive nature of the environment . Several criteria such as: stability of behavior patterns; continuity in time; coherence in the act of thinking has attracted the serious attention of educators and pedagogical framework for thinking about the character education process. Thus, character education is a continuously dynamic development ability of individuals to hold the internalization of values to produce an active disposition which is stable within them.

This dynamic makes the growth of the individual becomes increasingly intact. These elements into a dimension that animates every individual formation process. Thus, the character is a dynamic condition of anthropological structure of the individual that is not just a stopover, but rather an attempt of life to become increasingly integral nature in her determination to overcome even the process of perfecting himself (Koesoema , 2004:104 quoted Dwiningrum 2011,2012).

Character education is essentially involving the development of substance, process and atmosphere or environment that inspires, encourages, and facilitates a person to develop good habits in his/her daily life. This custom arose and developed based on the awareness, confidence, sensitivity, and the attitude of the person concerned. Thus, the character is inside - out, in the sense that the behavior evolved into a good habit of this happened because of the encouragement from within, not because of coercion from the outside (Raka , in Dwiningrum 2007:6 , 2011:51)

The character development process is influenced by typical factors the person concerned which is often also called congenital factors (nature) and environment (nurture) where the person concerned to grow and thrive. However, keeping in mind that congenital factors may be said to be outside the reach of the public to influence it. It is under the influence of us, as individuals and as part of society which belong to environmental factors. So, in an effort to the development or character development at the level of the individual and society, the focus of our attention is on the factors and environmental aspects that we can influence. They are namely the establishment of the environment. In this environment the establishment of the role of environmental education are very important , even very central , because it is basically the quality of one's personal which is formed through a process of learning , both formal and informal learning (Raka , 2007:7 cited Dwiningrum , 2011:52) .

Character education should be developed in a holistic manner so that the result will be optimal. Because in building human character not only of cognitive dimensions, but in the process must be able to develop human potential. Therefore, character education must be designed systematically and holistically so that the result is optimal. Character education process not only for an idealism point of view, but it rather means in building a welfare society. Therefore, the development of the character at the level of the individual and the wider community level needs to be contextual, that is, for Indonesia , is necessary to formulate the values of character that needs to be strengthened to be able to improve the welfare of local communities as well as possible . Value is an important element in human life, even the value of a firm foundation in shaping the behavior of the character.

Configuration values developed in character education results are determined by the socialization process that is very dynamic in the scope of individuals, families and communities. In the context of a society that occurred more complex due to the many variants that will be influential in the process of social interaction in character education there are many strategies and programs selected for character education process at all levels of education, as well as the learning experiences, structured learning experiences, persistence life situation and so on. However, variations in the educational process remain to be determined by the role of social capital.

Social Capital in Character Education

Social capital needed in the process of character education for social interaction requires social energy so that the goal of character education can be successfully optimized the macro and micro scale. Nan Lin explains that the actor access to social capital, through interaction, to promote purposive actions. Thus, the nature of accessible resources embedded in the interaction becomes important in the analysis of purposive action and social interaction. This can present a hypothesis in the typology of action and interaction. Two types of interaction that is relatively *homophilous*, where partners share the same resources, and *heterophilous* interaction, where partners share different resources. (Lin, 2004:48 cited Dwiningrum, 2011:11, 2013: 141).

Social capital in the process of character education in the interaction that occurs can be *homophilous* and *heterophilous*. These differences will bring effectiveness to achieve the goal of character education. In addition, the nature of social interactions will affect the strength of the elements of social capital that is owned by the community. In addition to the main elements formed there are also other elements of social capital formation that have less important role. These elements can be said as a condition of adequacy (sufficiency condition) of the formation or establishment of the power of social capital in a community. The elements are (Hasbullah, 2006: 9-16 quoted Dwiningrum, 2012, 2013): (a) participation in social networks (participation and social network), (b) exchange of kindness (*reciprocity*), (c) trust (trust), (d) social norms (social norm), (e) social values, and (d) proactive actions in order to map social capital that is associated with social capital elements. The analysis of the role of social capital is built based on objective and critical analysis. Based on the analysis of the characters and elements of social capital, the role of social capital in the character education can be described as follows (Dwiningrum, 2012):

Table 1. The roles of Social Capital in Character Education

Social Capital Elements	Character Education (At Schools, Family and Society)
Social Values	Character education is in desperate need of character values that are considered right and important by all members of the community. The values chosen in character education has an important role in shaping and influencing the rules (the rules of conducts), and the rules-behave (the rules of behavior), which is intended to form the cultural patterns (cultural pattern) as a form of cultural identity of the nation.
Social Norms	Character education requires social norms to do an important role in controlling the process of the character internalization that grew up in the family, school and community. Social norms are needed to stimulate the ongoing social cohesion which is strongly needed in character education.
Participation and social net work	Character education requires a social capacity that is able to establish associations and social networks to form a pattern of synergistic relationships between families, schools and communities to develop the principle of voluntarism (voluntary), equality (equality), freedom (freedom), and behavior (civility) to achieve character education goals.
Resiprocity	Character education requires reciprocal patterns constructed by a high level of social awareness, mutual assistance and attention to the social relations that occur in families, schools and communities to function character education can build the nation's character.
Trust	Character education is in desperate need of confidence (trust) in the process of social interaction in an individual level, the level of social relations and social systems level. Social relationships that are built are based on a pattern of mutually supporting actions for the purpose of building the nation's character.
Proactive actions	Character education is largely determined by the strong desire of the members of the group to participate and be involved in all of the educational process. Proactive behavior determine the success of the process of character education as embodied in the spirit of liveliness proactive behavior and a strong concern for always digging up the information needed to develop the ideas, knowledge, and various

Social Capital Elements	Character Education (At Schools, Family and Society)
	initiatives of the individual level, group level for the purpose of forming a strong national character and solid and address the problems in the process of character education.

Based on Table 1 it can be concluded that in the process of character education it requires social capital. Similarly, the elements of social capital are interrelated. By understanding the basic elements of social capital needed in character education, the process will not only focus on the determination of the values of the characters itself, but it is more important to strengthen social capital at all levels of society, so that the social interactions that occur in the process of character education can run optimally in realizing educational goals of character education, (Sahid Hamid Hasan et al, 2010:7 quoted Dwimingrum 2013)

- a. Developing the potential of the heart / conscience / affective learner;
- b. Developing habits and attitudes of the students are commendable and in line with universal values and cultural traditions;
- c. Inculcate leadership and responsibility of students as the future generation;
- d. Developing human -ability learners to become independent , creative , and insightful nationality
- e. Developing the school environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and full strength.

Based on the description above it can be defined that the purpose of character education still has not been achieved optimally. Therefore, the function of character education is not in accordance with what has been decided by the government that is the emergence of a variety of issues impacting the nation's crisis. Therefore, the process of character education must continue to take place dynamically, ongoing and continuous within the individual, engaged in social life. Socialization and internalization of the values of the characters being conducted by the family, school and society in accordance with the power of social capital is essential. In this case the dimensions of bonding social capital and bridging social capital cannot be separated in the process of character education. Bonding social capital tend to have the strength and goodness of the cooperation between members of a particular group, reciprocal social interaction between individuals (teachers , students , parents) and in order to mobilize the members in the context of social solidarity to build a critical awareness about the crisis of character .

On the other hand, bridging social capital can mobilize broader identities and reciprocity are more likely to develop in accordance with the principles of character education that can be universally accepted (Hasbullah, 2006:31 quoted Dwiningrum 2013) . In the context of

character education it will work well if bridging social capital in a movement puts more emphasis on dimension since it will lead to the search for answers together to resolve the problems faced by the group or problems associated with efforts to overcome the crisis more characters pursued by all levels of society. Thus, the positive effect of strengthening the social capital actually can be undergone by all members of society equally by struggling to build the nation's character. While bonding social capital movements sometimes life is not clear, because it is colored by the courage to cope with threats such as the possibility of the collapse of the symbols and traditional beliefs by group. In this group, the dominant behavior is a sense of solidarity (solidarity making). For this reason, the character education necessary to build bridging social capital, as it is considered capable of bridging social capital to contribute to the development and advancement of public power (Hasbullah , 2006: 32 in Dwiningrum 2013) . This is very important , because the character education process can be formed by bridging openness , having a network that is flexible, being tolerant , allowing to have an alternative answer and problem solving crises character , accommodating , tending to have the attitude that altruistic , implementing humanistic and universal character education in developing strategies .

Conceptual Framework

Crisis of the nation's character is still happening in the life of the global community especially dealing with structural and cultural character. Structurally, the crisis has occurred at all levels of public life, and culturally, it is indicated by the weakening of the values that are needed to build the nation's character. character crisis deals with the need character education that is undertaken by all levels of public life, especially the values needed in character education that is contextually determined in accordance with the conditions of the students and community residents .

Character education is successfully internalized if supported by social capital. Social capital as a social energy would be weakened if the elements of social capital are not developed optimally. In this case, the strengthening of social capital can be done by strengthening the social capital elements by adjusting it with the purposes and character of the nation's educational function.

Mapping social capital owned by the family\, school and community into the preliminary data is needed to design the nation's community-based character education, as a source of the nation's character crisis caused by the weakening of the power of social capital. The success is determined by the strength of character education elements of social capital that are owned by families, schools and communities to develop social capital bridging.

III. RESEARCH METHODS

The study was carried by using the Research and Development approaches, as described by Borg and Gall (1989). The study population is people living in the municipality of

Yogyakarta, especially in districts Mantrijeron. Subjects were community residents whose socio - economic backgrounds are different. The study subjects were selected to have specific criteria that citizens who are active in social organizations in the community of three groups: a group of mothers, fathers groups and youth groups .

Data collection techniques. The data were collected through questionnaire, active participation, observation, focused group discussions, documentation and data exploration.

Validation Instruments. Instrument validation performed on the instrument questionnaires, while construct validity is referred to validate the questionnaire by consulting with an expert or expert judgment. Validation is done by using instruments for materials experts and instructional technologists. **Product Validation.** Product validation is done gradually until the product is successfully patented. Initial validation performed by a team of researchers to conduct a limited trial to assess the feasibility of materials and processes. Then, validation through experts was carried out to assess the feasibility of the materials developed in the guidebooks as well as to provide an assessment of learning technologies in the feasibility of the teachings and learning process. Developmental psychologists assess specific material with the characteristics of the community. In this study, three process has been carried out and assessed by manual assessment formats.

Data analysis techniques. The data were analyzed by using data reduction in which the data were categorized according to the themes explored in this study. The data were also analyzed by using *Mixed method*. Quantitative analysis were implemented in descriptive statistics, whereas qualitative analysis is used for qualitative data. Finally, statistical analysis is used to describe the results of the mapping data of social capital, while qualitative analysis was used to map the results of the qualitative data to find patterns and meaning of the data in accordance with the purpose of research.

IV. RESULTS AND DISCUSSIONS

This chapter will be presenting various aspects of social capital and issue quarried character of the three groups descriptively, namely youth groups, groups of fathers and mothers groups , especially in the District of Mantrijeron Yogyakarta , Indonesia Yogyakarta There are two basic data that will be presented in the social capital and the character of the community.

Social Capital Mapping

Mapping social capital in this research is explored by using the *World Bank* instrument that has been modified in accordance with the purposes of the study as the initial overview of the social capital that is owned by the community, especially in the District of Yogyakarta Mantrijeron . Those groups do not see any problems due to different social backgrounds, even into the media to learn about the differences. There is a tendency that the person will be

interacting with people with different social backgrounds well. This phenomenon proves that people have already formed a social network as part of social capital in their daily life.

a. The mapping of Social Capital in the Society

Based on the preliminary data it can be concluded that within the society life there are some aspects regarding social capital. They are:

Table 1. The elements of Social Capital of a Society

Social Capital Aspects	Description
Social interaction and public services	An ability of a group of society to give public service to other members of the society. Public service represents a particular group of society towards its environment.
Decision Making	The decision derived together represents social capital possessed by a particular group of society. The joint decision is indicated by the cooperation and communication among the members of the groups.
Interaction effectiveness among groups	There is a social relationship among the members of the society with other social groups dealing with particular business in the process of fundraising. It means that the society is accustomed with building social relationship with other members of the groups in, even, wider and unlimited scope.
Activities and Funds	Funds as the sources of social capital is determined by the dues of the members of the society as well as the desire of the group members to accept any suggestions.
Information sources and Mass Media	Mass media as a source of important information has been part of social interaction and is valued as part of social capital which is needed by social groups to respond to any changes and challenges.
Sense of togetherness and familiarity among the citizens	The sense of togetherness and familiarity is established as the result of closeness between citizens as a medium for community groups to be optimized to achieve community goals.
Diversity which does not lead to Problems	Diversity will not lead to violation as long as social it is tied by capital, i.e. the sense of togetherness and familiarity.

taken from primary data, 2013

Based on the aforementioned explanation it can be concluded that social capital is already internalized in the society's life. Those are related to : Social interaction and Public services, Decision making, The effectiveness of social interaction among the members of the groups, Activities and Funds, Information source and Mass Media, sense of togetherness and familiarity among the citizens, and Diversity which does not lead to Problems. However, the problem is that not all of the members of the society is aware of the importance of social capital, especially in the process of character education of the nation.

The social capital that has already been internalized in the members of a society vary in nature. Generally, the values of social capital that has been internalized are explained as follows:

Tabel 2. Social Capital that has already been internalized

Youth groups	Mothers' Groups	Fathers' Group
<ul style="list-style-type: none"> • Love the national culture • Taking part positively in social organizations • Providing service for the members of the society when needed • Being tolerance • Providing necessary information to the society when needed. • Being responsible in taking care of the family • Leadership • Awareness toward environment 	<ul style="list-style-type: none"> • Taking part actively in social organization (<i>ketua Lansia, sekretaris Aisyiyah, ketua pemuda Mangkuyudan, ketua RT, etc.</i>) • Taking parts in organization sincerely without asking for money • Willing to sacrifice • Mutual cooperation • Being respected • Being trusted • Friendship 	<ul style="list-style-type: none"> • Taking parts in social and religious organization • Mutual cooperation • Being recognized by local community members • Being a motivator if the family • Able to establish cooperation with neighbors • Being religious • Caring each other • Tolerance

Source: taken from primary data, 2013

Based on the data above it can be inferred that there are several values of social capital that is, according to the youth respondent, already internalized in the society. Those values are: admiration toward national culture, tolerance, participation, and leadership. Meanwhile, according to mothers' groups, most of mothers have already accomplished the values of taking parts in most of social organization. Mutual cooperation, friendship, sincerity and trustworthiness are some values related to social capital that they have accomplished. Finally, the fathers' groups' respondents consider mutual cooperation, sense of sharing and security as the values of social capital that they have accomplished.

Most of the community members consider the values of social capital as values that have already been internalized in their daily life without realizing it. This can be further explained:

Table 3. Social Capital Owned by Society Members

Youth Groups	Mothers groups	Fathers groups
<ul style="list-style-type: none"> • The existence of social organization within the society • The existence of <i>Muhammadiyah</i> organization (Islamic organization) • Sense of togetherness in doing social activities, such as cleaning the environment • Implementing mutual cooperation when needed • Providing security through <i>siskamling</i> (a patrol done by youths at night) • The willingness to maintain the social organization of the local environment • Harmonious interaction among society members • Keeping the values of religiosity • Mutual Cooperation • Tolerance • Awareness of the environment 	<ul style="list-style-type: none"> • Implementing mutual cooperation principle in any aspect of daily life • Caring each other in coping with social problems • Friendship among society members • Modesty • Maintaining high work ethic • Tolerance toward diversity • Sense of familiarity • Respect 	<ul style="list-style-type: none"> • Implementing mutual cooperation principle in any aspect of daily life • Social respect • Maintaining the sense of togetherness • Keeping Solidarity up • Accepting kindness and implementing the values • Visiting neighbors. • Greeting each other well • Tolerances

Taken from primary data, 2013

Based on the data above it can be inferred that there are several values of social capital that is, according to the youth respondent, already internalized in the society. Those values are: admiration toward national culture, tolerance, participation, and leadership. Meanwhile, according to mothers' groups, most of mothers have already accomplished the values of taking parts in most of social organization. Mutual cooperation, friendship, sincerity and trustworthiness are some values related to social capital that they have accomplished. Finally, the fathers' groups' respondents consider taking part in social organization as the value of social capital that they have accomplished. Mutual cooperation, teamwork, being dependent on God's willing, caring and tolerance are the examples of social capital that they have internalized in their daily life.

The characters of the Society

To reveal the broad picture about society's understanding dealing with character problems, structured interview and FGD were conducted to reveal the information regarding the description of people with character, the causes of character crisis, character values that have been implemented within the members of a society and society's thoughts dealing with nation's character problem. Based on the result of the research, some of the respondents think that they have already accomplished some values of social capital. In brief, the values of social capital that have been internalized in the society's daily life are explained as follows:

Table 4. Character Values Owned by Society Members

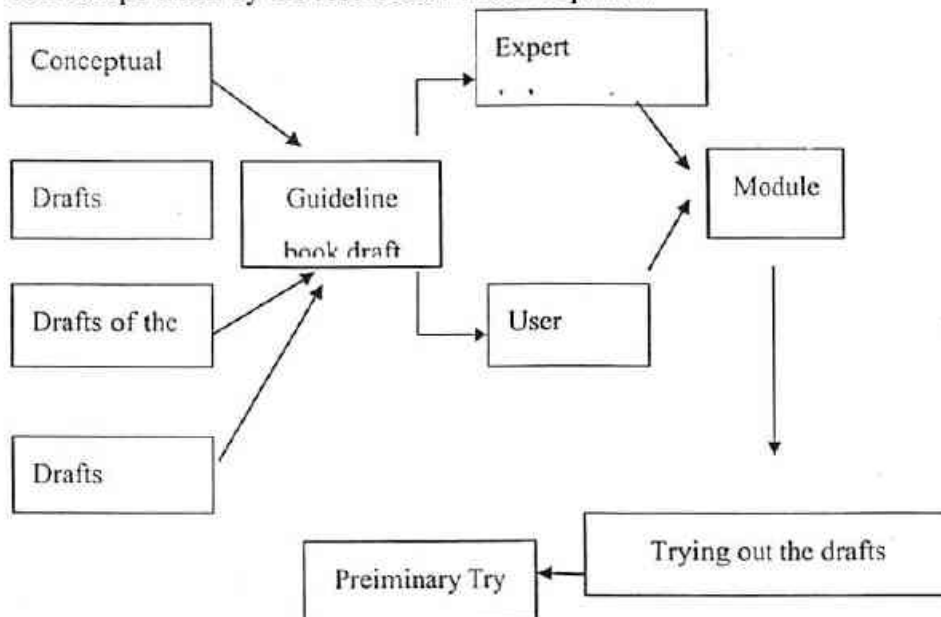
Youth Groups	Mothers Groups	Fathers Groups
<ul style="list-style-type: none"> • Being polite • Respect • Being religious • Studying hard • Honesty • Having life principles • Planning anything well • Socially adaptable • Respecting the elders • Confidence • Being responsible • Assertive 	<ul style="list-style-type: none"> • Nurturing • Yielding • Respecting others • Being religious • Doing God's orders • Tolerance • Honest • Fair • Care • Being a model • Disciplinary • Responsible • Maintaining good relationship with others • Avoiding insulting behaviors 	<ul style="list-style-type: none"> • Helping each others • Being religious • Doing God's order • Tolerance • being a good model • Disciplinary • Responsible

Source : Taken from primary data, 2013

Table 4 shows that there are already several positive values of social capital that have been accomplished by the respondents. The dominating values are honesty and being idealistic. According to the respondents (mothers), there are, actually, sufficient proofs to reveal regarding the values of social capital, yet, the most dominating attitude/values in this group is yielding. Different to the values possessed by the youth groups, the mothers groups consider social and religious values are the right values to prove that someone is already with character. However, the fathers groups consider similar values as the mothers do. The fathers groups consider social and religious values to be essential in establishing ourselves as people with character.

Developing a Guideline of Social Capital Development for Character Education

Based on the steps taken in developing a guideline, the guideline then was given to some experts on character education. The experts leave some notes as the suggestions for the refinement of the guideline. The guideline, then, was reproduced as samples that were given to some teachers and students for try-out purposes. In implementing the product, there were some steps taken by the researcher. Those steps are:



Picture1 : The flows of Guideline Development

The steps to develop the materials are explained as follows:

- a. Thematic concepts are needed to develop the main topic of the guideline to relate them with primary concepts that are to be discussed in the guideline, especially those related to social capital development in character education.

- b. There are also game plans/concepts in the guideline in order to create supportive guideline for the readers (the society) in order to maximize the internalization of social values in their daily life as well as to ensure them the importance of social capital for the national character education.
- c. The teaching-learning process are well designed in order to create a learning process which lead to character values in character education. Thus, the key components of character education, such as moral knowing, moral feeling and moral action are optimally gained.
- d. Experts' validation is aimed at checking the appropriateness of the guideline in accordance with the objective of the research both procedurally and academically.
- e. Users' validation is also carried out to check the applicability of the guideline in the society.
- f. The draft of the guideline is the preliminary and tentative concept of the guideline.
- g. Product testing was also carried out in order to ensure that the research is following the real steps of researching before the guideline is used widely in the society.
- h. The real implementation of the guideline was carried out to assess the reliability of the guideline as a medium to develop social capital values in character education.

The implementation of the product (the guideline) was carried out at October 21st 2013 un Grand Palace hotel Yogyakarta. There were three big groups attended the event. They were mothers groups, youth groups and fathers groups. The invitee were selected by the Mantrijeron sub-district of Yogyakarta. Based on the result of the implementation, the themes provided in the guideline are explained as follows:

TOPICS	OBJECTIVES	SOCIAL CAPITAL COMPONENTS	CHARACTER EDUCATION VALUES
Profiles of People With Character	The participants are asked to share their thoughts delaing with the definition of people with character by using certain mind map.	Mutual trustworthy, Communication, Empathy, Social values	<i>Moral Knowing</i>
Learning from people with character	The participants are asked to write down some figures in their family or wider (even outside Indonesia) which is considered as people with character	<i>Trustworthy, cooperation, kindness, honesty</i>	<i>Moral Knowing and Moral Feeling</i>
A house with	The participants are asked to describe the definition of a house and its function that	<i>Trustworthy, respecting each</i>	<i>Moral Knowing and</i>

TOPICS	OBJECTIVES	SOCIAL CAPITAL COMPONENTS	CHARACTER EDUCATION VALUES
character	may bring happiness to the family.	<i>other, social cooperation,</i>	<i>Moral Feeling</i>
Knowing self-existence as people with character by using the philosophy of "The River of Life"	The participants are asked to share their experiences about the process to be a person with character through "The River of Life". Maintaining resiliency through the river of Life by relying on the fact as a God's creature that is always thankful. Through the experiential learning, it is expected that the participants will feel being heard, being "known" and being respected by others as well as to be given advices to analyze the role of social capital in the process of creating people	<i>Trustworthy, respecting each other, social cooperation, confidence, social awareness</i>	<i>Moral Knowing and Moral Feeling</i>
Problems in strengthening social capital in developing the national character	The participants are asked to form some groups to identify the most important character values to be acquired by youths in the process of national character development. The participants are asked to choose the most effective ways to develop citizens' life with character.	<i>caring each others, creativity, confidence, mutual cooperation</i>	<i>Moral Knowing Moral Feeling, and Moral Action</i>
Developing a group of society with character based on honesty principle	The participants are asked to form some groups and identify the importance of a nation with character by exemplifying the roles of national heroes as an effective way to internalize character values within the society members.	<i>Social awareness, cooperation, trustworthiness, social participation, and creativity</i>	<i>Moral Knowing and Moral Feeling, Moral Action</i>

Source: taken from primary data, 2013

The guideline has been tried out for limited group members and the result shows that the book is quite applicable. However, the guideline will be better if it also contains

self-assessment rubric to assess the effectiveness of social capital strengthening process to build the character of the society. Particular assessment to develop the social capital development instruments in character education should be, further, implemented for the refinement of the book.

V. CONCLUSION

The results of the study conclude that the development of social capital for the nation's character education can be done in public life. Social interaction and community services, decision-making, the effectiveness of the group interaction, activities and funding, resources and mass media, a sense of togetherness and familiarity citizens, the difference does not pose a problem aspects that can be developed in strengthening social capital. Similarly with no sufficient understanding of youth groups, groups of fathers and mothers groups on understanding social capital and social capital ownership in personal life and society, social capital can be used for character education capital of the nation.

Efforts to develop social capital in character education can be done by using a guide book. Handbook for social capital development in education has been designed in the research that is feasible for use by members of the community in building national character. The guide book is designed for character education. It consists of six themes namely: Profile of People with Character; Learning from Figures with character; The house with character ; Knowing self-existence as an individual with character under the philosophy of "River of Life" ; Problems in Strengthening Social Capital in National Character Development ; Developing a group of society with character based on honesty principle

Based on limited try out of the guideline it can be concluded that in every theme the process of character education in the nation have already been internalized with some elements of social capital, and, further, regarding the character education analysis it can be inferred that each theme is developed in the education of the nation's character has a charge dealing with moral knowing, moral feeling and moral action.

VI. SUGESTIONS

Training for strengthening social capital in association with the character of the nation's education need to be socialized in all levels of society, such as family, school and community. The character crisis will be overcome progressively if supported by the awareness of all citizens as responsibility.

Building awareness about the critical importance of national character is in desperate need of social capital as a force of social energy. Strengthening social capital can be done at the notion that social capital is the social element existing in life that is to be maintained as part of the national power to maintain the existence and identity of the nation in facing the challenges of social changes.

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"Social Capital Development in Character Education of the Nation"

Chief Executive Committee

