ISBN 979-26-1909-7

Character Education for Integrity and Justice toward Sustainable Future

Editors:
Widyastuti Purbani
Satoto E. Nayono

Proceeding of the 1st International Conference on Character Education

YOGYAKARTA STATE UNIVERSITY
NOVEMBER 8 - 9, 2011

icce 1st International Conference on Character Education

CHARACTER EDUCATION FOR INTEGRITY AND JUSTICE TOWARD SUSTAINABLE FUTURE
Proceeding of the 1st International Conference on Character Education

Editors
Widyastuti Purbani
Satoto E. Nayono

Invited Experts on Character Education
Ary Ginanjar Agustian (ESQ Leadership Center, Indonesia)
Azyumardi Azra (UIN Syarif Hidayatullah, Indonesia)
Bernice Lerner (Boston University, United States of America)
Darmiyati Zuchdi (Yogyakarta State University, Indonesia)
Frank Dhont (Yale University, United States of America)
Ida I.D. Gede Raka (Bandung Institute of Technology, Indonesia)
Noeng Muhadjir (Yogyakarta State University, Indonesia)
Siebrig H. Schreuder (Akademisch Ziekenhuis Utrecht, the Netherlands)
Suwarsih Madya (Yogyakarta State University, Indonesia)
Vishalache Balakhrisnan (Universiti Malaya, Malaysia)

Administrators
Anies Rohidayah
Hita Savitri
Yansri Widayanti

Publishing Institute
International Office - Yogyakarta State University
Jalan Kolombo 1, Yogyakarta 55281, Indonesia
www.uny.ac.id
international.office@uny.ac.id
+62-274-520324

ISBN 979-26-1909-7
@2011 Yogyakarta State University
All rights reserved. No part of this publication may be reproduced without the prior written permission of Yogyakarta State University.

Printed in Yogyakarta
By Ash-Shaff

The texts of the papers in this proceeding were set individually by the authors or under their supervision. Only minor corrections may have been carried out by the publisher. Articles in this proceeding are not the official opinions and standings of the publishing institute or editors.

TABLE OF CONTENTS

Words from the Rector i
Table of Contents iii

APPROACHES TO CHARACTER EDUCATION 1

Suwarsih Madya
A Systemic Approach to Character Education in Indonesia: A Citizen-Practitioner's Perspective 3

Darmiyati Zuchdi
Developing Integrity through Language Education 17

Azyumardi Azra
Character Education: The Role of Family 23

Gede Raka
Co-Creation Approach in Developing Character Education in School: Lesson from an Action Research in Indonesia 28

Sunu Dwi Antoro & Ary Purwantiningsih
Character Education through Distance Learning System 37

Indahria Sulistyarini
Character Education through Mega Skill Method 43

Nur Hayati
Establishing Environmental Awareness Character of Children Through ESD Learning Using Art-Craft 60

Samsiah Mohd Jais, Ab. Aziz Md. Yatim, and Mohammed Aziz Shah Mohammad Arip
Prodigy : An Innovative Approach for Character Development 66

Mulyana
Character Development through *Pencak Silat* Training 73

Dwi Hastuti, Yulya Srinovita, Heni Suherni, Untari Susilowati, Lia Widyanti, Santi Afriani, and Syifa Fauziah
Family's Role and Preschool Education Background, and its Influence to Pro-social Behavior, Character and Multiple Intelligence of Teenagers at Bogor 79

DM. Ria Hidayati and Eny Purwandari
Modification of *Setrap* Application through Time Out in Children with ADHD (Attention Deficit/Hyperactivity Disorder) in Family Setting 88

Rudy Gunawan
Role of Family Environment in Character Development 96

Siti Irene Astuti
Character Education Strategy in Sociology Anthropology of Education Subject Using Problem Solving Approach 105

M.J. Dewiyani and Tri Sagirani
The Use of Myers Briggs Type Indicator in Educating the Nation Character Based on Understanding Thinking Process Profile 115

I.G.A. Lokita Purnamika Utami
Generating Positive Human Values through Peer Assessment as Part of Character Education 123

Tri Sagirani and M.J. Dewayani
Pioneering of Superior and Cultured Human Resources Based on Holistic Intelligence 131

Duna Izfanna and Nik Ahmad Hisyam
A Comprehensive Approach of Character Education: A Case Study on its Implementation at *Pondok Pesantren Darunnajah* 138

Mierza Miranti
Promoting Character Education by Utilizing Poverty Issue in ELT Along with the Sugar Group Schools' Pillars of Characters 146

CHARACTER EDUCATION IN THE FORMAL EDUCATION LEVEL AND ITS EVALUATION 157

Vishalache Balakrishnan
Using Real-Life Moral Dilemma Discussion to Teach Character Education 159

Sukamto
Developing Curriculum and Programs of Character Education 166

Sri Wening
Assessment and Evaluation in Character Education 173

Kun Setyaning Astuti
Developing a Model for an Evaluation of Character Education in Music Learning 179

Dwi Esti Andriani
The Role of Principal Leadership in the Implementation of Comprehensive Character Education 188

Endah Puspita Sari
Teacher : *Digugu Lan Ditiru*(Hidden Character Education for the Teachers) 196

Anna Armeini Rangkuti
'Opportunity' as a Threat to Academic Integrity 202

Sardjiyo
Implementation of Educational Values as a Model Academic Support on Character Education (Case Studies in Education University of Indonesia) 207

Lusi Nurhayati
Characters Building in the Practice of English Teaching and Learning in Elementary Schools 218

Huriah Rachmah
Character Education in Schools: Reflection of Educators 225

Ary Purwantiningsih and Sunu Dwi Antoro
The Effect of Character Education on Students Learning Achievement 232

Deasyanti and Greg Shaw
The Influence of Teacher-Child Relationships on Students' Behaviour 238

Stefanus Soejanto Sandjaja
The Effectiveness of Theme Identification Program for Moral Theme Comprehension as Character Education Model at Elementary Schools 245

Nunik Sugesti
The Implementation of Character Education in the Teaching of English in Indonesian Schools 253

CHARACTER EDUCATION AND EARLY CHILDHOOD 263

Yulia Ayriza
Early Childhood Children's Character Education Through Playing 265

Wawan S. Suherman
Utilization of Play in Developing Kindergartener's Character 271

Jamilah
Role of Parents and Teachers Building Character in the Early Childhood 277

Yuris A.S., Ayu Marlika L.P., Fahmi D.H.
Formation of Character through the Early Childhood Curriculum Ages with Nine Pillar Indonesia Heritage Foundation (IHF) 282

CHARACTER EDUCATION BUILDING THROUGH LITERATURE 289

Mugijatna
Teaching from *Negeri 5 Menara* by Ahmad Fuadi 291

Kadek Sonia Piscayanti
The Role of Literature (Prose Fiction Writing) to Build Student's Character 298

DM. Ria Hidayati and Noor Aini Ahmad
Simulation Activity of *Nenek Si Bongkok Tiga as* Play Therapy to Help Students with Special Needs in the Speaking Skills 306

Hazhira Qudsyi
Optimizing Story Telling Method in Instilling Morals on Children 313

Tatit Hariyanti
Sustained Character Building through Literature 320

CHARACTER EDUCATION BUILDING THROUGH LOCAL WISDOM 327

Irfa Puspitasari
Culture-Sensitive Pedagogies for RSBI Schools in Indonesia: A Globalization Challenge .. 329

P. Wiryono Priyotamtama
Musyawarah Combined with Social Entrepreneurship as a Potential Character Education for Social Activists 334

Sri Handoyo
Rebuilding the Social Capital of the West and East Timorese despite the Inevitable Geospatial International Land Border 343

Retno Mustikawati
Transnationalism and Culture Translation through Media Television: a Study on Hallyu in Indonesia 351

Nyoman Karina Wedhanti
Local Wisdom in EFL Classroom: Balinese Literature Based in Teaching Speaking 358

Udin Saripudin Winataputra and Sumanah Saripudin
Revisiting "*Soempah Pemoeda*" for strengthening National Character of Students (a Civic Education's Perspective) 367

Noor Sudiyati
Exploring Attitudinal Policy in Arts A Case Study: Ceramic Making 374

Sukarno
Integrating Local Cultures in Teaching English as a Foreign Language for Character Building: Enhancing National Integrity 381

Hernawati W Retno Wiratih
The Cultural Wisdom, as Foundation Character Development Approach 389

Purnama Esa Dora and Maria Suzanna G. Poetiray
The Role of Basic Design Course in the Introduction and Development of Local Culture Values 396

Encep Supriatna
Teaching History Education Based on Culture and Religion Values in Old Banten Area for Enhancing Students' Character 405

Bruno Rumyaru
The Role of Religion & Spirituality for a Good Character and Wisdom of the Future Professionals 414

Tri Rejeki Andayani
The Development Strategy of Character Education Model Based on Local Wisdom of Javanese Culture 420

Kartika Bayu Primasanti
Mass Media Role in Developing Character Education: A Debate 426

DEVELOPING AN EVALUATION MODEL FOR CHARACTER EDUCATION IN MUSIC LEARNING

Kun Setyaning Astuti
Yogyakarta State University
Indonesia
kunastuti@yahoo.com

"Watch your thoughts; they become your words."
"Watch your words; they become your actions."
"Watch your actions; they become your character."
"Watch your character; it becomes your destiny."

(Thomas Lickona,1991)

A. Background

Thomas Lickona's statements are succinct and clear that character represents an individual's self reflected in his or her words and actions. Words and actions also indirectly reflect thoughts. A similar saying can also be found in the Javanese philosophy "*ajining diri gumantung ana ing lathi, ajining raga gumantung saka busana, ajinging awak gumantung saka tumindak*", which means that one's self-dignity depends on what he or she says, wears, and acts. The sayings come from two absolutely different cultures, the Western and Eastern cultures, but they share common principles that one's character is reflected by his or her words and actions which will determine his or her destiny.

As a social being, a person surely cannot be separated for his or her social environment. Judgment from the surroundings on a person determines his or her existence in the environment. Although the judgment might not be absolutely true, it presents an image that is so strong that it seems to be true. In a multicultural society, truths vary very much depending on thoughts, social cultures, and civilizations. A truth accepted in a particular community is not necessarily a truth in another. A truth is frequently based on personal or group interests, not on a universal truth.

Basically, a person has possessed a universal truth since his or her birth, which in Islam is called *fitrah*, namely innate virtues inherent in the soul when an embryo got its life for the first time(Mohammed, 1995). Such values include honesty, justice, truth, affection, and respect. Because they are innate virtues, one will feel happy when he or she does something honest, just, and true. On the contrary, one will be worried if he or she violates such universal values.

It is undeniable that human beings possess basic characteristics such as greed and arrogance, which are contrary to innate virtues. Such basic characteristics make one behave against the conscience. This results in an imbalance and disharmony in the community life. A conflict, or even a war, is generally caused by a violation of universal values. Therefore, life in an eternal peace needs a movement to reveal, inculcate, and develop universal educational values. This can be done through a process of self-awareness of universal values that each human being possesses by actualizing them in life and evaluating the actualized values.

Education responsible for the formation of learners' personality can develop such values through the learning substance and process. In the field of arts, such a process can be carried out through learning processes in a variety of art branches.

B. Disccusion

1. Educational Values in the Process of Music Learning

Moral shaping through arts can be done by two sides: the substance of moral values contained in the art works, and the process of creating arts (Astuti, 2009, Seoul). The power of arts as educational media lies in the values they contain. Such values may be explicit, like those in song lyrics, and implicit, namely the meanings they contain (Astuti, 2011, PAUD). Meanwhile, educational values existing in the process of art learning are as follows:

"The process of learning music constitutes a process of interaction which includes activities of perception or feeling, transforming, expressing, and appreciating. The perception activity is the process of understanding and experiencing an object of art through feelings. Transformation activity is a creative process that involves the ability in thinking, feeling, imagining, using intuition, and problem solving. Expression activity is the process of expressing thoughts, feelings, and understanding through the medium of music, while appreciation is the activities of reflecting, analyzing, criticizing, and assessing the art of music" (Astuti, 2010, Nagasaki).

Through music education, the values that can be developed include honesty, objectivity, empathy, tolerance, nationalism, harmony of life in a heterogeneous society, discipline, perseverance, and cooperation.

In the Grand Design for the Nation Character Building 2010-2015 (2010) it is stated that the government of Indonesia develops an individual's characters based on *Pancasila* (the Five Principles) and local culture elements as follows.

a) **Characters originating from conscience,** including faith and piety, religiosity, honesty, commitment, justice, correctness, rule obedience, responsibility, empathy, willingness to take risks, perseverance, willingness to sacrifice, and patriotism.
b) **Characters originating from logic,** including intelligence, being critical, creativeness, innovativeness, curiosity, productiveness, information and technology orientation, and being reflective.
c) **Characters originating from sports/kinesthetic,** including cleanliness and health, sportiveness, strength, dependability, resilience, friendship, cooperation, determination, competitiveness, cheerfulness, and perseverance.
d) **Characters originating from emotions and wishes,** including humanity, mutual respect, willingness to share, cooperation, togetherness, friendliness, respect, tolerance, nationalism, care, being cosmopolitan (global), respect of public interests, patriotism, pride in Indonesian products and language, being dynamic, hard work, and work ethos.

There are four pillars which represent the essence of those values, namely honesty, intelligence, perseverance, and care. In music education, the four can be developed through the substance of music materials and the process of music creativity implemented in the processes of appreciation, creation, and expression.

The process of appreciation can develop respectful and tolerant attitudes. This can be developed from the caring attitude originating from feelings and wishes. The process of creation can be developed from honest and intelligent attitudes. A quality art work is one revealing honesty and truth. The essence of truth can be obtained through full and total comprehension of reality. The courage to reveal a truth is a process of learning honesty and objectivity as well. Expressing musical works needs skills of which the acquisition needs music playing techniques through practice. Therefore, in the music playing process there is perseverance learning.

2. Developing an Evaluation of Character Education in Music Learning

Evaluation consists of two processes, namely measurement and assessment. Measurement is an activity carried out before assessment is conducted. Measurement is an activity of collecting data that can be both quantitatively and qualitatively described. The data obtained from the measurement activity are then compared to a standard or a norm. The comparison of the measurement results to a standard or a norm is then interpreted as the results of an assessment activity (Astuti, 2004).

Therefore, developing an evaluation of character education in music learning begins with the description of the components that become indicators of values. As stated before, the values to develop are honesty, intelligence, perseverance, and care.

a. Indicators of Honesty in the Music Learning Process

Honesty can be defined as an action expressing feelings, thoughts, and behaviors; they can be positive and negative, beneficial and harmful. An honest attitude is based on, among others,

responsibility and belief that the universe and social life conform to the rational cause-and-effect law.

The rational cause-and-effect law can be both explicit and implicit. The fact that the sun rises in the east and sets in the west is a natural law in accordance with God's power. Such Indonesian and Javanese proverbs as *Siapa menabur angin dia akan menuai badai* (which literally means 'Those who sow winds will reap storms'), *Becik ketitik ala ketara* ('Truths and lies are obvious'), *Kebenaran akan mengalahkan kebohongan* ('Truths will defeat lies') are sample proverbs stating that the natural and social laws are rational because dishonesty will result something which is illogical and irrational.

Based on the explanation above, indicators of honesty can be stated as follows:

1) Relevant to reality
2) Rational
3) Objective
4) Natural
5) Open

Reality is the main component of honesty because honesty deals with stating a fact relevant to reality. The natural and social laws conform to the rational cause-and-effect law. Therefore, one characteristic of honesty is rational. Each human being has positive and negative sides so that honesty should be perceived from two aspects, both the positive one, which is beneficial, and the negative one, which is harmful. Thus, revealing objectivity needs actual data, not more or less. Hiding weaknesses makes assessment not objective, so that assessing honesty needs an indicator of openness.

Discovery, inculcation, and development of honesty values through music learning can take place in the process of appreciation. In a music appreciation activity, students get insights of a variety of music genres, in the local, national, and international levels. Such an activity provides a comprehensive description of music. A comprehensive insight of music gives an opportunity to students to enjoy the beauty of music varieties so that they can carry out objective assessment. Therefore, in the process of music appreciation there is a process of discovery, inculcation, and development of honesty values.

Music is an expression of feelings beautifully presented. Sometimes music is performed with another element, namely lyrics, because music on its own cannot deliver messages easily, so that in its expression it needs words to make people understand the meaning. As an art work, music is basically an expression of one's deepest feelings. In other words, music is an expression of one's honesty; through the process of music creation honesty values can be developed.

An expression is a statement of one's feeling. People will feel satisfied and happy when they can express their feelings. Therefore, it can be assumed that one will succeed in presenting a musical work if the work is in harmony with what he or she feels. In other words, in the music expression there is a development of honesty values.

b. Indicators of Intelligence in Music Learning

Music can train listening sensitivity, that leads to soft feeling and behavior; that practice can balance between the language and the behavior, both of which are inseparable. Music- in this case rhythm- can facilitate physical work, support the brain work, improve moral, and bring the spiritual power alive (Astuti, 2009). Kushartati (2004) said hat the system balances messages left and right brain parts by combining abstract and holistic pictures with concrete and logic messages.

In this respect, intelligence can be defined as one's ability to understand a phenomenon correctly, accurately, and quickly. People are said to be intelligent when they can catch a variety of phenomena with an accurate perception in a short time. Therefore it can be stated that indicators of intelligence are, among others, as follows:

1) Receiving stimuli easily.
2) Receiving stimuli accurately, capable of separating the introductory part, supporting part, and unimportant part of a phenomenon.
3) Responding to a phenomenon quickly and appropriately.

Aspects in the music learning process that need intelligence include activities in the listening process and music playing process. Playing music cannot be separated from the listening aspect. Listening is closely related to the part of the brain that controls the balance. This is the part closely related to intelligence. Therefore, it is not surprising that some learning guides always emphasize the processes of listening, observing, and then comprehending.

In music there are musical elements necessary to play music well; these include melody, harmony, rhythm, scales, and so on. Mastering such elements needs the reasoning ability which is related to intelligence. The music learning process contains a process of providing learners with stimuli. The musical elements constitute a phenomenon that can function as a stimulus to which the learners have to respond. Learning melody, harmony, rhythm, and the like is a process in which they have to respond to stimuli. Thus in music learning there is a process of developing intelligence.

Complete music contains such elements as melody, harmony, and rhythm unified in a work. When playing music, one has to distinguish the part which is the main melody from other parts. In other words, in music learning there is a process of developing learners' intelligence.

Playing music deals with time because one of the musical elements is pulse or beat. Music must be played in regular beats. Music will not be perfect if it is not played in regular tempos. A music player must thoroughly understand when he or she has to sing/play a musical instrument and when he or she has to keep silent. Therefore he or has to play the scales in the appropriate time. In other words, in music learning there is a process of developing intelligence.

c. Indicators of Perseverance in Music Learning

Perseverance is related to the physical endurance. Indicators of perseverance include possessing both physical and mental endurance. The former is the ability to make physical movements in a relatively long period of time. The latter is the ability to deal with psychic problems coming from the social environment in an attempt to attain objectives.

Presenting music perfectly needs special skills and techniques. Doing so needs intensive and continuous practice. Therefore, learning music needs persistence and a good physical condition. Persistence without a good physical condition will inhibit the process of attaining music learning outcomes. A good physical condition without persistence cannot support the acquisition of good music playing skills.

Therefore, indicators of perseverance can include the following:

1) physical endurance
2) mental endurance
3) consistency

d. Indicators of Care in Music Learning

Care is a manifestation of one's attitudes showing great attention to someone, an object, or a phenomenon. It is related to sympathy and empathy. The former refers to one's positive attention to an object, a phenomenon, and someone, while the latter is an ability to appreciate a phenomenon or to feel what another person feels. Care is a realization of sympathy and empathy.

In the processes of music creation and expression there is a development of care values. Frequently, music is collaboratively performed in an ensemble. Such a performance needs cooperation among players in order to produce a balanced and compact musical presentation. Good cooperation needs sympathy, empathy, and care from all members. Therefore, in a musical ensemble performance, there is inculcation of care values (Astuti, 2003).

Expressions in music are those of the author's feelings through music. A good music player has to be able to express music as what the author expects. Thus, a music player has to feel as the author feels and then has to express the feelings through music. The process of understanding and appreciating a song is a process of developing care values. Indicators of care can be elaborated as follows:

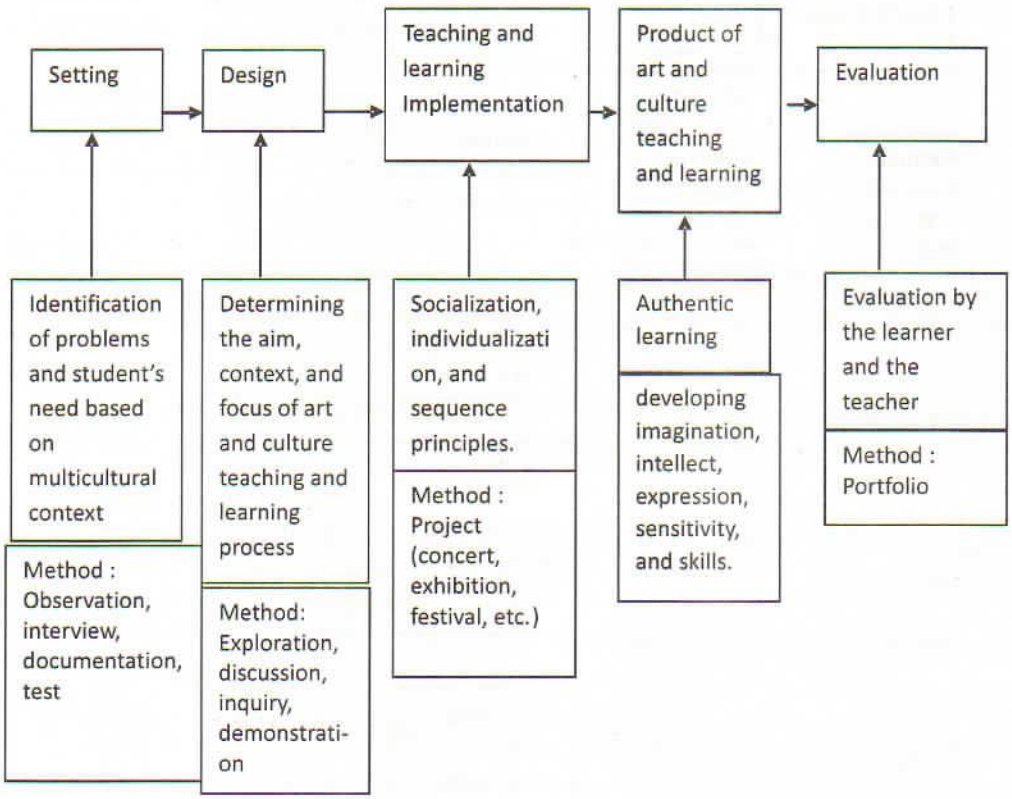
1) Attention
2) Respect
3) Appreciation

4) Tolerance
5) Application of attention and appreciation

3. An Evaluation models for Character Education in Music learning

Astuti (2009) develops a learning model consisting of five stages, i.e. setting, design, teaching and learning implementation, product of art and culture teaching and learning, and evaluation.

The scheme of the teaching and learning model of art and culture is as follows:



In relation to an evaluation model for music learning, Astuti (2009) develops an evaluation model for *nasyid* learning by adding one more stage, i.e. recommendation, so that the evaluation model is as follows:

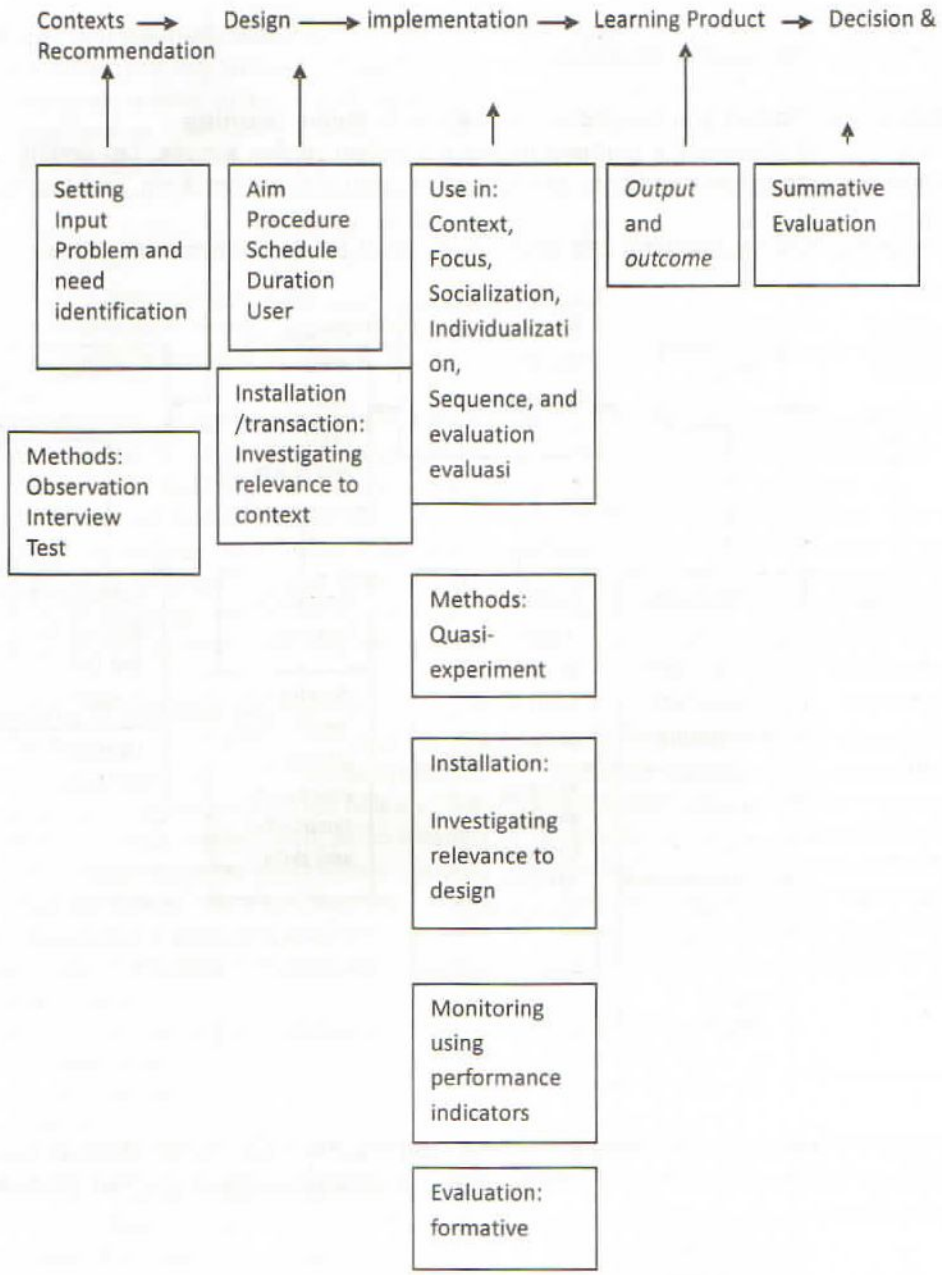
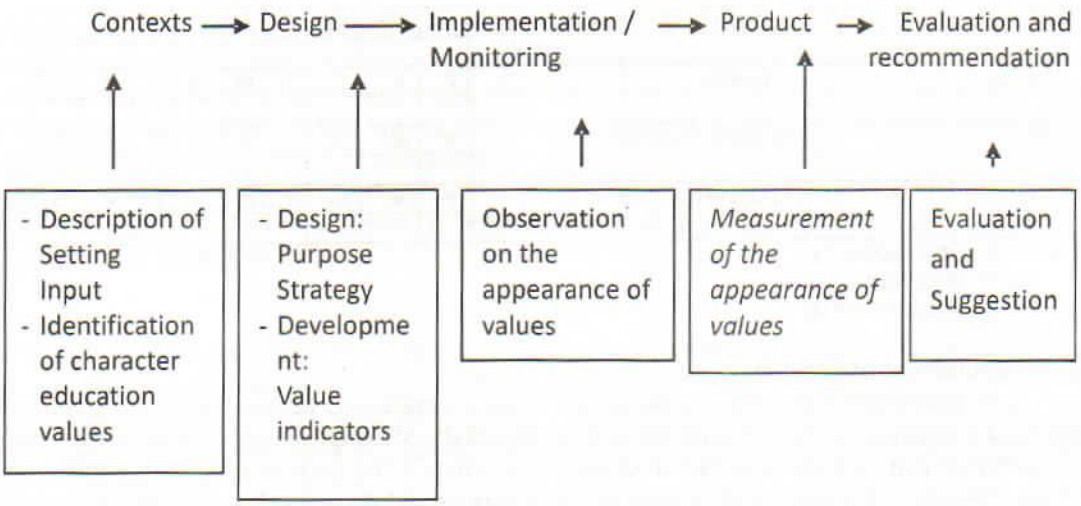


Figure 1
An Evaluation Model for *Nasyid* Learning
In the Perspective of New Meaning Creation

Based on the two models, through an adoption, an evaluation model for music learning on the basis of character education can be developed as follows:



1) Context

The context refers to quantitative and qualitative descriptions of learning characteristics. In the descriptions, character values that learners generally possess are elaborated in detail.

2) Design

In this stage, objectives, strategies, and indicators of values to develop are designed. Learning strategies are employed in order to develop educational values.

3) Implementation/monitoring

In the stage of learning implementation, monitoring is carried out. Monitoring activities are conducted by observing and recording learners' behaviors. Therefore, in this stage an instrument to observe behaviors is also developed.

The following is an example of an observation sheet/ /instrument to measure character education in music learning:

No.	Aspect	Indicator	Appreciation Process			Creation Process			Expression Process		
1	Honesty	Real	P	M	G	P	M	G	P	M	G
2		Rational	P	M	G	P	M	G	P	M	G
3		Objective	P	M	G	P	M	G	P	M	G
4		Natural	P	M	G	P	M	G	P	M	G
5		Transparent	P	M	G	P	M	G	P	M	G
6	Intelligence	Quick in receiving a stimulus	P	M	G	P	M	G	P	M	G
7		Accurate in catching a stimulus	P	M	G	P	M	G	P	M	G
8		Good in organizing stimulus	P	M	G	P	M	G	P	M	G
9	Perseverance	Physical endurance	P	M	G	P	M	G	P	M	G
10		Mental endurance	P	M	G	P	M	G	P	M	G
11		Consistency	P	M	G	P	M	G	P	M	G

12	Care	Sympathy	P	M	G	P	M	G	P	M	G
13		Empathy	P	M	G	P	M	G	P	M	G
14		Helping other students	P	M	G	P	M	G	P	M	G
15		Cooperation	P	M	G	P	M	G	P	M	G

Notes: P : Poor (score 1)
M: Moderate (score 2)
G : Good (score 3)

4) Measurement of Product

In evaluation there are two steps, i.e. measurement and assessment. The former is an activity of quantifying an object while the latter is an activity of interpreting the measurement results. Interpretation is a decision whether an object or person is in the good or poor category, or passes or fails. Therefore, the activity of measuring characters can be done by observing behaviors related to values of honesty, intelligence, perseverance, and care.

The activity of measuring characters comprises the monitoring process. While a teacher or observer is observing students' behaviors and filling out a checklist, the process of monitoring is going on. The stage of product measurement is an activity of measuring educational values that learners are capable of possessing. The data of educational values obtained from the monitoring process are then scored. The following is a formula to obtain a final score:

$$\text{Final Score} = \frac{\text{Obtained Scores}}{135} \times 100$$

5) Assessment and Recommendation

As stated in the previous section, an assessment activity is interpreting measurement results. Therefore, assessing the improvement of the character development can be done by comparing the education score at the beginning of or before the learning process to that at the end of or after the learning process. If there is a significant difference in the scores obtained before and after the learning process in terms of honesty, intelligence, perseverance, and care, then it can be concluded that the learning process is capable of developing the students' characters. On the contrary, if there is no difference, there is no character development in the learning process.

A recommendation is an activity carried out after an assessment. Basically, a recommendation is a suggestion related to steps or actions to be taken in the next stage. In general, there are three types of recommendation. A learning program can be continued to the next level, a learning program can be repeated by optimizing ineffective elements, and a learning program can be stopped.

B. Conclusion

Based on the discussion, it can be concluded that character education that can be developed through music learning includes values of honesty, intelligence, perseverance, and care. Indicators of honesty include: a) Real, b) Rational, c) Objective, d) Natural, and e) Transparent. Indicators of intelligence include: a) Easy to receive a stimulus, b) accurate to catch a stimulus, and c) good at organizing a stimulus. Indicators of perseverance includes: a) physical endurance, b) mental endurance, and c) consistency. Indicators of care include: a) Attention, b) respect, c) Appreciation, d) tolerance and e) appreciation application.

Such values can be developed in the art appreciation, creation, and expression processes during the music learning process. The appreciation process can develop values of honesty and care. The creation process can develop values of honesty, perseverance, intelligence, and care. The expression process can develop values of honesty and care.

A learning evaluation model for character education in music learning consists of five stages, i.e. context, design, implementation and monitoring, product measurement, and decision

and recommendation. The context is an activity of identifying educational values that the students have possessed. The design is an activity of planning educational values to be developed in music learning. Implementation and monitoring are learning activities and observations of the appearance character education values using an instrument to measure honesty, intelligence, perseverance, and care. Product measurement is an activity of measuring character education values that the students attain. A decision and recommendation are activities of determining the success of improving the development of character education values that the students attain and suggestions for further actions.

References

Astuti, Kun Setyaning (2011). *Pengembangan Model Pembelajaran Pendidikan karakter Berbasis Seni*. Yogyakarta: Universitas Negeri Yogyakarta.

Astuti, Kun Setyaning (2011), Karakter sebagai Saripati Tumbuh Kembang Anak Usia Dini. Yogyakarta : Inti Media Yogyakarta bekerjasama dengan Pusat Studi Pendidikan Anak Usia Dini Lemlit UNY.

Astuti, Kun Setyaning (2010). Developing Model for Teaching and Learning Music in Public School Based on Comparative Study between Indonesia and the Netherlands. *Laporan Penelitian*. Yogyakarta: Lemlit UNY.

Astuti, Kun Setyaning (2009). Pengembangan Model Evaluasi Pembelajaran dalam Perspektif Penciptaan Makna Baru pada Grup Nasyid DIY.*Disertasi Doktor*. Yogyakarta : Pascasarjana UNY.

Astuti, Kun Setyaning (2009). Shaping Morality Through Arts an Cultures *Interdiscilinary. Perspectives on Moral Education. The 2009 APNME Conference*. Seoul : Seoul National University.

Astuti, Kun Setyaning (2009). Model of Teaching and Learning Arts and Cultures Based on Multicultural Context. *Internasional Seminar*. Yogyakarta: FBS UNY

Astuti, Kun Setyaning (2004). Penilaian Pencapaian Hasil Belajar Seni Musik. *Diktat*. Yogyakarta : FBS UNY.

Astuti, Kun Setyaning (2003). Pembelajaran ansambel Musik Mempersiapkan Anak Didik Memasuki Masyarakat Multikultural. Jurnal. *Cakrawala Pendidikan*. Juni 2003 th.XXII no.2.

Lickona, Thomas (1991). *Educating for character. How Our School can Teach Respect and Resposibility*. Bantam: Bantam Trade Paperback Ed edition.

Mohamed,Yasien(1995). Fitrah and its Bearing on the Principles of Psychology. *The American Journals Islamic of Sosial Science*. Bellville: University of Western Cape.