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Role of Character Education in National Character Building: A Retrospection Noble Values of Muslim Religiosity

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Abstrak

Indonesia merupakan suatu entitas bangsa yang terakumulatif dari berbagai suku, budaya, dan agama didalamnya. Setiap keberagaman yang selalu berdampingan membuat bangsa Indonesia memiliki sejarah yang cukup besar dalam mendidik dan mencerdaskan generasi-generasi berikutnya. Tulisan ini dilatarbelakangi oleh sejarah yang ada dalam bangsa Indonesia yang menjalankan pendidikan untuk membentuk karakter bangsa. Oleh karena itu, upaya untuk menanamkan perilaku terpuji melalui pendidikan karakter berasal dari sifat keagamaan yang menyatu dalam sanubari bangsa Indonesia. Selain itu, Indonesia sebagai negara yang beragama tentunya memiliki makna dan tujuan yang selaras dengan nilai-nilai yang terkandung dalam agama. Tulisan ini membahas terkait sebuah pandang balik dari sebuah keberhasilan dari pelaksanaan pendidikan karakter di Indonesia. Setelah itu, tulisan ini menggunakan metode analisis yang terhadap pembahasan utama tentang Pendidikan Karakter dengan melalui analisis kausal-efektual yang mengkorelasikan antara Pendidikan Karakter dengan hasil dari pembinaan karakter bangsa dengan sumber utama dari literature review. Kemudian tulisan ini menemukan bahwa terdapat pola yang sama dalam membentuk karakter generasi bangsa dengan melalui pendidikan karakter. Retrospeksi dalam pembinaan karakter generasi bangsa bermaksud untuk merefleksikan penanaman nilai-nilai luhur bangsa Indonesia yang dilakukan melalui dunia pendidikan.

Kata Kunci: Retrospeksi, Pendidikan, Karakter

Abstract

Indonesia is widely known as one accumulated national entity consisting of many differences of tribes, cultures and religions. As a result of unity in diversity, Indonesia possessed a significant impact in the history aiming to educate youth generations. The article describes a historical background of the nation running education specifically to build the nation character. Meanwhile based on that reason, the effort to implement trustworthy behaviors through whole aspect of

religious characteristics imprinted in the deep heart of the nation. To add some more, Indonesia which is well-known for its addressing religious nation must set up the goal of the nation which is definitely in harmony with the values of religious teachings. The article also provides an effort to educate the nation by focusing and paying great attention to the program of civilizing people. Clearly, the article in detail discusses a successful progress of bulding character education in Indonesia. Besides, this article utilizes analysis method focusing on causal effectual method correlating Character Education as a result of national character building using literature review model. This article then finds out that there is a similar pattern between bulding nation character and character education. Moreover, the term retrospection is used merely to reflect the implementation of noble values of Indonesia through what is called by education principle.

Keywords: Retrospection, Educarion, Character

Introduction

The diversity that belongs to the Indonesian nation makes various stories and problems following the existing process. The complexity of the problem grows up the nation itself completely into more and more developing country. Of course, the existence of a problem that occurs in a nation will be a valuable lesson for the nation itself to overcome its problems independently. It is then significantly certain that addressing a problem makes it a challenge for maturity will be far better than addressing a problem as a burden. The difference way in pointing out the problems and how the nations view this from also different point of view turns up this nation into two important sides, it grows up stronger or on the other hand even weaker when disaster strikes. In order to equalize the perception of all of this in the professional term of diversity of the Indonesian nation, it is really not an easy matter. It is an urgent

situation or in a need to have guidance carried out continuously which let the cultural similarities and the same past stories give birth to wiser and better emotional closeness. In addition, there is a quite long history passed to be the effort of unifying all elements of the Indonesian nation covering up all the differences. Thus, this difference and diversity does not become a reason for this nation to be divided, in fact, those variance factors will be like a beautiful gift maintaining the unity of Indonesia and in the future building the characteristic of Indonesia people into stronger, more loyal and solid enough to obtain what is called as nation with integrity. History has proven that it is impossible for the unity Indonesian nation to occur without sharing the same objectives which are namely ideal, mentality and goal for a better future. The equality created from the same background has united all the people of Indonesia going along to the term of mutual cooperation among people which finally make

it happen for a clear and crystal reason. It is not only referring to the word of ethos of mutual cooperation but also unity that characterizes the people of Indonesian nation. Thus, such a national character will certainly represent the identity of the Indonesian nation on the world stage.¹

In living the life of a good nation and state, one must have good character which is not only importantly adopted by leaders, but good character must be adopted by all elements of the nation as well. The process of mutual support and mutual assistance remains the identity of the Indonesian nation. It is significant to underline that this spirit of struggle must be maintained and preserved in order to maintain the unity and integrity of the nation. One thing that is closely related to national unity is the effort to strengthen these good characters for the next generation. As it is previously known, character is not a new term for socio-cultural life in Indonesia. Rather, it has become a part of the process of the nation's struggle which have already experienced many bad things. Related to commendable behavior to instill the character of the nation's next generation, this must also be in harmony with the values contained in the teachings of Islam. In the teachings of Islam, there are three main pillars in Islam,

namely the value of faith, the value of worship, and the value of morality. The value of faith is a fundamental basis for a Muslim to carry out the following values. The existence of faith in oneself makes a commitment to implement the whole values of Islamic religious teachings. The field of faith lies in the heart of a Muslim which is manifested through behavior. Therefore, a Muslim who behaves not in accordance with the values contained in Islamic teachings, his faith is called as imperfect one. Then, the second value is worship, which is an embodiment of religious values that are projected to worship Allah SWT. Through this value of worship a Muslim will certainly be directed and become a good Muslim without any doubt. Standing for the third one, as it is called morality, this value is the accumulative result of the two previous values. The best condition will then be created if and only if a Muslim can perform what is tated as noble morality to provide peace. Through noble character, it is certain that a Muslim will be more appreciated by society. Therefore, if a nation has noble morals, it will certainly be more respectable in the eyes of the world. Moreover, since Indonesia is a nation where the majority of the population embraces Islam, as long as these religious values can be actualized by all elements of the nation, then Indonesia will

become a nation that is respected by other nations.

Through the maintenance of the good character of Indonesia people, a new identity and ideal life principle will be formed for the Indonesian people to always maintain the integrity of the Indonesian nation. To go through, the totality in maintaining the nation unity is a very important study in the era of globalization and the internalization of foreign culture in Indonesia. Facing the changes in modern global world, the unity will help the next generation of the nation to persistently continue sustaining the integrity of the nation by always taking care of the existing noble values in accordance with the reflection of the actions the youth perform and conduct every day. It is no doubt that this process will take not only time, but also effort and thought. The education that has been given will always continue to be repeated, otherwise, there will also be the internalization of other good or incremental values. This process is in line with the meaning and purpose of the nation's founding fathers to form the Indonesian nation as a nation that is dignified and respected by other nations. Apart from the willingness to be respected by others, another aim in implementing Character Education is merely as a way to create a roadmap or a path

for the next generation of the nation to always keep the persistence in the corridor of truth and not be easily distracted by bad things.² Therefore, the character is not only reminded and heart warned through textual narratives, but what is more important than that is the application of its essence and values holistically.

The complexity of the current problems causes the role of character education even more real and present. As an example, the crisis of character and morality is becoming more evident as indicated by the increasing and massive acts of crime, violence, drug abuse, and promiscuity. In addition to the morality crisis happening to the nation's next generation, there is also a morality crisis that is happening to state officials such as the increasing cases of corruption in the government bureaucracy. To prove the above statement, one of the parameters is the statement level of public trust in state official is decreasing significantly. This is really alarming time for the nation which considers a lot of the sustainability of the nation and state. Based on cases of demoralization occurring at present time, it can be concluded that up to now Character Education has only explained and taught only textually. There needs to be holistic learning for all elements

of the nation so that this important thought and character is not only learnt on the cognitive aspect only but also on the implementation level which is considered far more important. This learning of character education is then not only limited by classrooms and guided by books, but it is clearly the responsibility for everyone to take a part of educating and fostering the character of the nation's future. Experiential learning should be applied both massively and thoroughly now that learning by experiencing visualization of real experiences will ease the students to understand this learning as a whole part comprehensively. Indeed, many expert and researcher have utilized this experience learning in the world of education. This way of learning is not also taken as a new term in the education terminology as the process the conception needs to be done consistently and persistently. Thus, not also forget to mention that the implementation of these lofty goals requires support and encouragement from various elements of the nation. This is not only the responsibility of education experts, but also the role of parents, general educators, the community, educational institutions and the government who compactly carry out Character Education. As an example, if it is broken down based on their respective roles, then the government

plays a role in creating such some policies that leads to efficiency and effectiveness of the implementation of Character Education. Other parties, such as educational institutions and educators will take a part as the executors of these policies, and the role of parents and the community will function as an implementation control system. Therefore, the aim of character education is much easier to achieve and accomplish at the same time, if and only if, all elements are working together under the same lofty goals. Based on this explanation, it is not necessarily to question again the urgency of the implementation of Character Education and let it develops along with the progress of the times. Up to this point, the world takes its turn as a cause of dynamic nature that makes education easily accepted by modern humans. In fact, the concept of character education is not a new thing revealing the world. This concept has existed for quite long time ago since the word of education itself existed for the first time. If it is explored and criticized by both fundamentally and philosophically point of view, the goals of education are only two, namely directing students to be more intelligent and possessing noble character.

As explained above, the nature of character education is dynamic and follows

the current developments. Therefore, along with the development of the times, other side new problems will appear constantly. Going back from the matter, character education is basically referring to an effort to develop and improve the behavior of students to be better in accordance with the values and norms that apply. In fact, experts and educator believe if students already have been equipped by stable fundamental basis, they will not be easily both distracted and destroyed by the complexities of the times. As an example, the development and improvement of this behavior is marked by the maturity of mindset and maturity of attitudes that do not affect things in some common negative and self-defeating matters. The implications for this self-maturity will make each individual wiser in responding to a situation happening to him and creating this world as a means to provide the best and welfare for all living things. It then can be concluded that the essential point of character education is a process of guidance to educate the next generation of a nation to have noble characteristics so that they can make good and wise decisions which later implies the welfare and prosperity for all. To go through, as long as this noble concept can be fully actualized, it then will lead the Indonesian nation to be a great nation that is dignified and respected by other nations in the world.

Method

This paper uses a causal-effectual analysis model to examine the main discussion topics in this study. Causal-effectual analysis is a rational approach which is primarily based on literature review. ³ Each unit of analysis in the discussion of the main topic is determined by a certain definitive limitation which is then discussed in a way which a retrospection character education occurring in the past and present are running. This further means that previous research related to character education will be compared with more recent discussions concerning the same field of study. This study also generates references to literature studies as the main source by involving various existing literacy sources to focus on theoretical studies related to ongoing morality development from various perspectives.⁴

Research that refers to literature review is one of the most important studies to be carried out in certain research fields. Some researchers categorize library and field research into two quite different things. In general, the difference between the two types of research lies in terms of implementation, purpose, and position in each research. ⁵ Library research further limits activity to obtain data and information whereas

researchers do not need to go directly to the field. What is important, the researcher studies material in the form of collections of literature review which is closely related to the main topic of discussion in the research.

Results and Discussion

Principles of Character Education in Efforts to Build National Morality

Character is a form of embodiment of the mindset of each individual through the actions he does every day. Whether he is in conscious or in unconscious condition, the behavior will still be valued as a moral ready to be justified by other individuals. Ideally, individuals with noble character must know the consequences and are ready to take responsibility for every action they perform and conduct. Regarding the discussion of this character, it has the essence of values which are stated as divinity, religion, socializing, self-control, and nationality. The realization of good character in accordance with the lofty ideals of the founding fathers of the nation does not only refer to one aspect merely, for example, someone performs good spiritual perspective but on the other hand he does not even care to his behavior socially and nationalism. In accordance with the essence of the character itself, each individual should

be balanced in all aspects of the essential of the character. Each individual should ideally have good character for both society and the state based on a good and proper understanding of religious values. One indicator of good and correct understanding of religious values is the obedience to conduct religious teachings and is ready to follow the norms applying in the community where they live. In general, the meaning of character is broader than mere that of moral meaning. Hereby, moral conception only focuses on the value between what is right or wrong, so that by having moral, one can justify a truth as well as a mistake. Meanwhile, the conception of character points out not only on the willingness to perform good things in life continuously but also the action to spread the good behaviors to other people as well. By doing so, it is expected that people with good character will not just remain silent and being passive to spread goodness to others but on the other hand they will do their best to escalate it to others. In general, it is popularly known there are three common things correlating each other according to the stages.

In the initial position, individuals can identify whether some are good and otherwise bad, and at the same time, individuals can also judge whether something is good or bad.

Later, the next stage is that the individual has high empathy regarding the morality that he already identifies previously. Further, he can feel this empathy in case when it happens to him, and he performs the tendency to treat others just like the way he wants to be treated. Then at the last stage, it takes the elaborative form of the two previous stages, namely individuals who have been equipped with knowledge about the good and bad of an action and have been equipped with a high sense of empathy. By having these two conditions, it is easier for these individuals to behave well and treat others well too. In addition to the explanation above, good character also consists of various desires, such as the desire to know something about goodness, the desire to be treated well by others, and the desire to do good for oneself and those around them.

Based on the explanation above, character education is a stage of maturing an individual's mindset in responding to whatever happens to him. In responding to the development of this mindset and also the development of the times following, it is assumed necessary to have an intense and holistic morality development. At this point, the age of children is the most crucial and ideal age for building proper and correct

morals. In addition to developing morals in children, teaching a sense of love for the homeland and defending the country is considered as an important thing also. For the adequate reason, an implementation and teaching these values for the children at their early age is called ideal since at this age children more easily accept any new material so that it can be adopted deeply unconsciously in mind. Therefore, if children are equipped with good moral values, these children will grow and develop into children who are independent, creative, innovative, and have a high sense of empathy for others.⁶ Paradoxically, if the child has been given something that is not useful since childhood, such as bad shows, bad habits, and negligent behavior, then the child when he grows up will tend to lead to characters that are not in accordance with national character. This is in accordance with the principle of character education itself stating that everything starts at its roots first. Explained in detail if the roots are strong then the tree will never be afraid of strong winds and stands firmly. Prof. Azyumardi Azra once said that the re-emergence of a focus on studies on education focused on improving the nation's morality along with the development of such a sophisticated era has begun followed by the view of

society which has recently become increasingly broad and radical.

Character education is oriented to instill praiseworthy behavior in the next generation of the nation. This is also in line with the objectives of human rights in the implementation of Islamic education itself, namely to increase the development of noble character, prepare for life in the world and in the hereafter, foster a spirit of scientific learning, improve related technical matters, and to obtain benefits. There is a correlation between religious values and the goals of character education, so that the planned program must be in accordance with its meaning and purpose. For example, in Islamic teachings it is always taught to value time, so that the mechanism for implementing character education must also be in accordance with this value. Then in Islamic teachings teach the value of honesty, character education in schools provides teaching that contains the values of honesty. Educators do not only act as someone who conveys knowledge but also play a role to provide an example of honesty itself which is actually instilled in him. Therefore, students will naturally imitate whatever is in an educator.

Character education containing the characteristics of religious knowledge itself

will actually provide benefits. Then this benefit can be implemented properly and at the same time must be developed by someone who can be trusted. The term of amanah in the teachings of Islam means to be trusted whereas it is a quite complex task of character education now that education must thrive hardly to instill the value of trust in the life of the nation and state. As know exactly, the effort to implement the trustworthy values is not as easy as conveying other knowledge. Trust basically is a matter of one's integrity, but, on the other hand, the term of knowledge is merely related to one's thinking capacity. Therefore, character education does not only provide technical teachings, but there are many fundamental values which are actually more important than mere technical values. Character education has a special role for the better life of the nation and its people at last

The view that considers that moral education is recently declining is one of the reasons for the "failure" of the national education level which plays a role in educating the character of the nation's generation. It cannot be denied that based on the fact there are still many deviant behaviors occurring in children who are still studying at school such as class action, drinking, gambling, and other acts of moral

decadence. Simplistically, many experts and researchers consider moral and mental degradation as explained earlier to be due to the "weakness" of religious education carried out in schools. However, it cannot also be denied that, mechanically, the religious education facilitated by schools to the pupils is not adequate enough to cover all the materials both in terms of learning time and the core of it. Essentially, the approach used in teaching religious education material only focuses on cognitive aspects, while there are two aspects that are far more important, namely affective and psychomotor. It would be preferable and more beneficial if religious education were given to focus more on both psychomotor and affective aspects so that it would be easier for students to have an assertive attitude towards any situation and condition. In general, religious education is very important in nurturing and fostering national character, but in reality the time and the core material taught is really lacking in functionality to carry out the role of instilling the nation's noble values through good character.⁷

Up to now, related to tackling moral decadence and mentality crisis for the nation's children, there are several points

causing a mentality crisis and moral decadence in carrying out education in Indonesia: 1) disorientation of national education goals. Currently, educational institutions are slowly starting to lose their objectivity in educating and teaching moral values to students now that several educational institutions in Indonesia focus on other unnecessary things instead of the effort to return to the basic principles of national education. 2) the process of maturation that exists within the on going process of educational environment is not running well. In fact, this maturation process is not accompanied by such coercion and instructions, otherwise it will grow by itself. 3) the process of learning activities carried out by the national education system still suppresses both students and even teachers themselves with bureaucratic rules. 4) the responsibilities that are written in the curriculum are so heavy and strangely more inclined to the cognitive aspect only, which neglects other aspects. 5) then there is a tendency for the way the material is delivered by the teacher, namely verbalism way of teaching that will not match the substantial matters that must be practiced and given examples. 6) at one time, students will definitely get something that contradicts others successfully. It

happens because of the lack of strength of students in implementing these materials. For example, when in class students are taught to be honest, discipline, and doing good but when they leave the class students still encounter many dishonest people and bad people, then the students will think whatever taught at school is merely theory and nothing is believable. 7) in this era of disruption, students idolize other strange people they will never know about them closely which unfortunately are in harmony with what the students like. Some good impacts will happen if the students see good traits and habits from their idols whereas they think they choose the right persons. Speaking the contrary, some problems may arise if the idols perform bad habits and in sequence these habits will influence the follower a.k.a the students themselves. Therefore, students find it difficult to seek for the right role models in their own school environment.⁸

In accordance with the principles of character education, it is necessary to carry out a whole and global mental revolution in the process of implementing character education returning to the outline of the goals of education itself. Basically, the concept of character in character education

refers to five main principles called Pancadarma. Pancadarma represents a foundation or principle used by character education to move towards the outline of the goals of education itself. The five principles of character education themselves consist of: 1) independence, 2) nationality, 3) humanity, 4) culture, and 5) natural nature. The concept of the principle of character education is sounded loudly by Ki Hajar Dewantara as it is understood that those principles are actually in line with the core of education in Tamansiswa. The Pancadarma created by Ki Hajar Dewantara also pays attention to various aspects of life including the aspects of nationality and statehood which are also taken into account properly and correctly. Not also forget to underline that aspects of morality related to the nation's culture have become inherent in the national identity that cannot be separated. At last, it is related to the basic nature of all things that occur both under controlled and uncontrolled circumstances. These five principles are united into solid pillars to maintain the integrity of values in carrying out character education which is in accordance with the mandate of national education. In fact, it has been emphasized repeatedly that the education being carried out focuses on

coaching and forming a noble character with the ability to think intelligently. During the effort to build and form also at the same time a noble character by educating the ability to think, it is certainly more difficult to form good and right morality since it is very clearly stated that the cognitive realm can be improved with the right learning methods, but character building starts from the heart of every individual. The process of implementing character educations begins from each individual. For those who can accept the process of learning it sincerely find it easy to form good character education and so vice versa.

Adoption of Character Education Oriented to Foster Nation's Morality

Every individual who is running his life in the community certainly have diverse thoughts and behaviors. These thoughts and behaviors have become his personality which is known by the society in which he lives and communicates. The socialization carried out by each individual will reflect the level of character performed by him is attached. The character attached to a person is a form of implication of the success or failure of the plan in implementing the character education. In general, there are

two types of character education, namely character education outside the classroom and inside the classroom. In these two different types, of course, they have the same meaning and purpose in efforts to foster the morality of the nation's next generation.⁹

The implementation of character education programs outside the classroom is supported by all parties including parents and environment where the students live and interact. There are three simple things in the process of adopting character education outside the classroom, namely 1) taking students to school with the facilities provided by the school. The purpose of implementing this program is expected to minimize accidents, so every student is prohibited from using private vehicles, especially motorized vehicles. Meanwhile, if the school knows that there are some students who violate this matter, then there will be consequences given to those disobeyed students. Therefore, as long as all elements in the school synergize to carry out this rule, parents will feel more secure and comfortable with their children when they are going to school. 2) school entrance program starts at 6 am. The plan for this program orients the students to

familiarize the habit of getting up early and breathing fresh air which is still free from many pollutants. Specially, this program will offer benefit for Muslim students to adapt and form a habit of performing Subuh prayer. For other non Muslim students, it is believed that waking up in the early morning increase the quality of health. Apart from religious and medical aspects, there are also historical aspects or local wisdom for Indonesian culture. It is originally the habit of the Indonesian people used to go to the rice fields or fields to work every morning after the dawn prayer where their children are asked to help their parents work in the fields or fields by sending food to them. 3) the program welcomes the arrival of students. This program is oriented towards the teacher as the main figure for students to get good and right lessons. The role of being a role model is what students will imitate directly or indirectly the good habit performed by their teacher at school. If the teacher sets a good example and treats students well, students will also imitate the actions taken by the teacher. Apparently, this activity does not only refer to educators, but also to all elements of the school community to show good examples to students. According to the previous

explanation, in addition to effort of adopting the character education outside the classroom, there is also the application of character education in the classroom. It does not rule out the possibility of implementing character education in the classroom only with learning material. There are several other ways to adopt this concept of character education, including 1) vocational programs conducted by the homeroom teacher. The purpose of this vocational program is to provide information for the school related to the real condition of the families of students who are at home. In addition, the teacher will find it easier to identify some logical ways to provide the best subject matter to students if they already have information about the student's background. In addition, the aim of this program is to bring closer emotional closeness between teachers, students, and students' parents. 2) adoption of a school environment with character. The aim of this program is to optimize the process of implementing character education at schools. The forms of activities to improve this character are very diverse, one of which is by putting up boards on the classroom walls as a means for students to write down whatever things they do every day that reflect noble

character. In order to shape the character of students, it is necessary to have a school environment supporting the character development process. Therefore, adopting character education will be supported by all things and aspects that are mutually synergistic including teachers, the environment, and other school members

3) self-purification program on Fridays. This program has the meaning and purpose of getting closer to Allah SWT as a servant of God. In fact, this program will indirectly improve the character of students to be more obedient and also to become religious servants. Through this activity it can make students Muslim human beings who are kaffah. The form of activity in this program is such as Duha prayer in congregation, study Islamic education, and reciting the holy book Al-Quran 4) eating together. The purpose of holding this program as a form of adopting character education is to foster a sense of togetherness for each student then improve communication between other students. Apart from that, this activity is also oriented to increase emotional closeness for students. In togetherness, there are values of loyalty and corps that thrive in ongoing process of communication.

The essential matter and strategy described above is such a manifestation of optimizing the process of adopting character education in the school environment. Whether this adoption process will be successful or not depends on the synergy between all elements within the school and outside the school. Prayitno and Manullang (2011) said "*the end of education is character*".¹⁰ Based on this brief statement, there is a big meaning, namely the reality that the ultimate goal of education is not just to educate individuals, not to make individuals rich people, but the sacred purpose of education itself is in line with the goals of national character education, which are the state of forming human beings with noble character.¹¹ The ideographic philosophy that exists in the Indonesian nation orients towards sharpening intelligence, strengthening will and expanding feelings for the next generation of the nation. Therefore, to become a quality citizen, every citizen must have good character, noble values of the nation, and the capability of each individual in mastering science and technology. There is something we need to understand together that good character cannot be added to various traits, but good character is a reflection of the personality of each

individual without coercion and force. Character must be judged from the accumulation of various traits that make up a personality. This personality becomes individual behavior towards each other to interact with each other. This is the essence of a character. The process of adopting character education will lead to this core, so that the implementation process must also support this essential matter. As the implication of this application, students are expected to behave as they are or have integrity wherever and whenever they are. This is in the sense that each student does not become a "two-faced" individual.¹² Meanwhile, if there is a double character, one of the character is called an imitation character, which means that every action is different from what was said at a different place and time. It is expected that each individual has a complete and original character as what the character is in the real life, in order to provide more sincere benefits.

These intact and original thoughts and behaviors can be nurtured and developed if students are equipped by intellectual, spiritual, and emotional intelligence. More and more, intellectual intelligence focuses on the cognitive

domain that understands and solves various existing problems.¹³ Intellectual intelligence means students have adequate capabilities requiring accuracy in thinking, reasoning, and solving problems. This intellectual intelligence has dimensions on verbal abilities, conceptual abilities, perceptual abilities, and both inductive and deductive abilities. Therefore, aspects of intellectual intelligence can be measured by measuring instruments. To go through, emotional intelligence focuses on the field of interpersonal and intrapersonal abilities. The difference between these two abilities lies on their scope. On one side, emotional intelligence on intrapersonal abilities focuses on individuals managing themselves and controlling their own attitudes such as understanding their own emotions, managing moods, and being able to motivate themselves. On another side, emotional intelligence on interpersonal skills focuses on individual understanding of the feelings experienced by others, the ability to solve a problem that occurs in groups, adaptability, and ability to interact. Intra and inter personal abilities in a person are the basic abilities of each individual to be sensitive to something occurring outside of himself or within himself. Therefore, this ability is also referring to be called as a basic

ability to accept the substantial values contained in character education. Apart from intellectual and emotional intelligence, there is one other intelligence that is no less important than the previous intelligence. It is mentioned to the term of spiritual intelligence focusing on noble values and qualities that exist in life. It may also be said that this spiritual intelligence concentrates on its value and meaning. Moreover, it is said that this intelligence can represent an action which will be more meaningful and valuable. It is far more different from the concept of "causality" which means that what is done will be gained.

However, through this spiritual intelligence, individuals will open his eyes to a broader meaning that does not only discuss transactional processes. The process of responsibility for granting all the actions that individual performs does not only apply to fellow human beings, but also to God as the final place of responsibility. It is through this spiritual intelligence each individual will be educated and made aware of it. Through this intelligence, someone can represent an action which will be giving more meaningful and valuable behaviors.¹⁴

Based on various explanations about the concept of character education, it

is then clear that the teaching and learning process of character education aims to form and educate the whole human being. The basic objective is to organize his conscience, develop the potential of reason, and form his soul and body. Therefore, humans who have well-educated characters from the guidelines for the teachings of moral values will become good human beings superior and live a better life in any way and make living to build peace despite being hit by various difficulties and hardships in his life.

Retrospection of Character Education Based on the Complexity of Age Development

It is undeniable that the progress and development of the times will continue to go along with the passage of time. There are two different meanings and purposes for the disruption of an era. On the positive side, it will make easier for someone to carry out daily activities such as work, worship, study, and even socialize. However, on the negative side, new forms of crimes will emerge, such as account hacking, cyber crime, online gambling and various other forms of negativity. Retrospection is intended to take a look, review, and evaluate the process of

implementing character education. Of course, this process has a dynamic natural characteristic repeating with the addition of solutions to answer all existing problems (iterative incremental). It is true that the more developed and advanced an era is, science will also develop in sequence. To further mention, it is not only science, but also the application and development of character education is in line with the needs of the times. Teaching a religious concept have explained how to be individuals with noble character. Essentially, in a detailed explanation, the values contained in religion are oriented towards closeness and relationship to fellow human beings and then to God. Relating well with fellow human beings is the initial stage to educate oneself to become a person of good character. Thus, after one self begins to control himself properly in correct manner and ways then the next step is to have a relationship with Allah, the Lord of the universe. These two stages should be carried out slowly with full awareness.

In addition to the stages described above, there are also ways of delivering character education in schools which so far have only focused on delivering the material for example, material about good

relations with God. To have better understanding about this material, it is best for teachers or educators to inform this material not only as a matter of explanation but also followed by giving real examples. For example, students are invited to pray in congregation. Therefore, in the subconscious mind of each individual, someone will firmly imprint these good example as there is a balance of giving material and also direct practice. Actually, it is not only up to the two activities, but the teacher should also be able to explain the meaning and purpose of the activities carried out especially if there is an activity that has an implied meaning. It is then far much expected by having seen these materials followed by examples directly, students will become fully human beings who carry out whatever is considered in an adult way. To go further, related to learning, there are two types of learning experiences that occur in students, namely intervention and habituation.

Intervention is a structured design in the process of delivering material that is prioritized for coaching and character education for students. Therefore, in this learning experience phase, there must be intervention from the teacher to fully

control and supervise in order to realize the acceptance of material about character education transferred properly and correctly to students. Thus, the delivery of values in character education does not just flow but must be programmed and systematically arranged. Regarding interventions in conveying values in character education, it is not enough just to provide action or examples. Giving example is proven having good impact to the students as a whole, but still, it is not enough.

What educators must do next is about providing a comprehensive method that covers all dimensions of managing the heart, mind, body and soul of students. It cannot be denied that action is more important than narrative. However, if the action is combined with a structured and systematic narrative the results states that it will be far more important. Therefore, the role of educators in conveying knowledge about moral values requires affirmation to students about the importance values the students receive. What is more, the teachers or educators should strengthen the values received by the student especially on the side of emotional aspect for the sake of understanding the values holistically.

Then after the learning experience discussed in detail from the intervention point of view, there is also a term of habituation. The scope of discussion of habituation learning experiences relates to habituation in behaving and thinking. In the context of discussing character education through the inculcation of moral values, it will directly form habits for students. Thus, it is defined that habituation is a condition and situation for students in receiving material about moral values through the process of internalization and personalization at the stage of the intervention learning experience. Associated with what is taken from this process, habituation in the learning process is not only habituation that occurs in students, but also it would be better if there is also habituation held and fostered by schools in the school environment. Therefore, there are efforts to shape the formation of a school culture that is projected to support the inculcation of character values conveyed in its entirety. In developing culture in schools, an activity that is oriented towards self-development is carried out including; spontaneous activities, mandatory activities, exemplary and conditioning.

Mandatory activities that have been carried out on some schools in Indonesia, among others, are holding flag ceremonies, praying every time they start and end class, community service, class pickets, saving money, and lining up before entering class.

¹⁵ Then, there are also spontaneous activities including; activities to visit other students who are sick or affected by disasters and collect donations for someone affected by the disaster. This positive culture should be maintained and better improved. Not only discussing perfect habits, in fact it would be better for all school members to appreciate a minor habit so that students can be motivated to do this habit subconsciously moved without any coercion and force. As an example related to minor habits performed everyday for example students spontaneously come to the teacher and shake hands by kissing the teacher's hand. This behavior seems trivial and sounds insignificant, indeed it gives big impact to the students at last where a warm interaction between both teacher and students will appear and at the same time, the process of transferring good values will be easily implemented.¹⁶

Based on the explanation above, the process of building character education still

focuses on one-way communication and the formation of good habits started in the school environment and students themselves. There is a certain condition needed in order to balance the effort of teachers and educators and the process of learning the character which mentions to spaces or rooms for students and parents of students to provide *feedback* for teachers and schools so that they can improve properly. It is believed that by having input, suggestions, and criticism the learning process can support and improve the existing system in the school to run properly. Of course, the teacher and the school can also accept suggestions, criticisms, and input humbly and politely. By doing and implementing such conditions above there is a situation that should be understood by everyone. It happens not because the teachers, the educators and school have already implemented the right thing, or on the other hand, parents don't believe in what the school is doing in the process of instilling moral values in the participants when the parents and/or students themselves have suggestions and criticism to the school.

It is clear already that all points mentioned previously is the core of retrospective manifestation in Character Education. The meaning and purpose of retrospective character education is for incremental iteration or repetition of what has been done by taking into account various solutions aimed at improving the quality of learning. It originates from the fact that basically the current system in national education is already good. What needs to be considered is the increase in new things to answer a new problem as well. Therefore, this retrospective is becoming an urge and needs to be implemented soon as it is very necessary now that this is also a humble attitude and character to accept various inputs for the sake of all parties namely school, parents, and students all coming together.¹⁷

Conclusion

Based on the narrative explanation above, conceptually it can be interpreted that education is an effort to awaken, educate, and instill moral values in students. Discourses related to discussions within the scope of education are very closely associated with character building. In fact, the orientation of education is understandably sourced down to character

building. However, in order to achieve good character, it is necessary to have principles, plans, and retrospective character education so that the existing systems can improve and develop even in better situation and condition.

Through communication in the form of narratives and actions, it will be easier for these values to be conveyed within students. Then students are also invited to think about the meaning and purpose of carrying out an activity that exists within the school environment and outside of school. At the time the students can understand a process holistically, it is very clear students are entering the stage of the process of self-maturity. It can be proudly said then that the more mature the mindset, taste, and attitude of students, the better the character of these students.

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(Endnotes)

¹ Ginting, “Peranan Pancasila Dalam Menumbuhkan Karakter Bangsa Pada Generasi Muda.”

² Supranoto, “IMPLEMENTASI PENDIDIKAN KARAKTER BANGSA DALAM PEMBELAJARAN SMA.”

³ Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines."

⁴ Baginda, "Nilai-Nilai Pendidikan Berbasis Karakter Pada Pendidikan Dasar Dan Menengah."

⁵ Sugiono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif.Pdf."

⁶ Ronald Tambunan, "Pengembangan Pendidikan Karakter Dan Budaya Bangsa Berwawasan Kearifan Lokal."

⁷ Mukhliso, "Strategi Guru Pendidikan Agama Islam Untuk Menanamkan Pendidikan Karakter Religius Di Sekolah Dasar."

⁸ Rukiyati, "PENDIDIKAN MORAL DI SEKOLAH."

⁹ Bakhtiyar, "INTERNALISASI NILAI-NILAI MORALITAS DAN KESANTUNAN PADA ANAK USIA DINI."

¹⁰ Ngatiman and Ibrahim, "PENDIDIKAN KARAKTER DALAM PERSPEKTIF PENDIDIKAN ISLAM."

¹¹ Supranoto, "Karakter Bangsa Pada Intinya Bertujuan."

¹² Septianti, Habibi Muhammad, and Susandi, "Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Dan Hadist."

¹³ Jenilan, "FILSAFAT PENDIDIKAN."

¹⁴ Agung, "KONSEP PENDIDIKAN KARAKTER ISLAMI."

¹⁵ Safitri, "Pentingnya Pendidikan Karakter Untuk Siswa Sekolah."

¹⁶ Ramdhani, "Lingkungan Pendidikan Dalam Implementasi Pendidikan Karakter."

¹⁷ SIMBI, "Pendidikan Akhlak Ala Al-Ghazali."