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PROCEEDING BOOK

CHARACTER EDUCATION **ACROSS CULTURE**

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PREFACE

*Om Swastyastu,
Assalaamu'alaikum Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*


First of all let us extend our gratitude to *Ida Sang Hyang Widhi Wasa / Almighty God*, because of the grace we can gather together in this place to conduct the the First Dharma Acharya Faculty Interational Seminar (**DAFIS**), which themed “*Character Education Across Culture*”. This international seminar is expected to be able to gather valuable ideas about the development of character education across culture, to be used as a comparison in the development and evaluation of character education in IHDN Denpasar in particular and Indonesia in general, improve both lecturers and students competency in establishing a publication of the result of a research and also create a positive academic atmosphere in the development of the academician’s attitude and skill.

The seminar was done on October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar, which was supported by 4 keynote speakers from Australia, Uganda, South Korea and Indonesia, and also 41 presenters from Indonesia. There were 200 participants who were participating in this seminar. They were the students of IHDN Denpasar, Lecturer, Teachers of Bali Province, Stakeholder and Alumni.

Finally, we would say thank you for all of the presenter, moderator and participants and also organizing committee, for their valuable cooperation and inspiration. And we plead for an apology for any mistakes that was done during the preparation and execution of this International Seminar.

*Om Santih, Santih, Santih Om
Wa'alaikumussalaam Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*

Denpasar, October 11th 2016
Organizing Committee


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**WELCOME MESSAGE
FROM THE RECTOR OF IHDN DENPASAR**

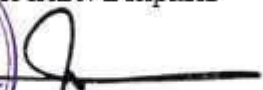
Om Swastyastu,

Character education is an inevitable requirements in the middle of the degradation of man values transformation patters in the society nowadays, caused by the diminishing space for expression for the new generation. Furthermore, the inability of the education in accommodating the transformation of the nobility and finesse values into the curriculum, due to the fact that the output of the education system is based more on quantitative numbers rather than qualitative values, or tend to be elkraren (meaningless) rather than verstehen (meaningful). In order to identify the ideas on the education for the nobility and finesse of human life the international seminar on “*Character Education Across Culture*” organized by the Dharma Acarya Faculty becomes increasingly urgent.


As the Rector of Denpasar State Hindu Dharma Institute, I truly appreciate the initiative for this International Seminar and this proceeding as the result of the seminar. The publishing of the proceeding is equally important to the seminar, both as a form of accountability of the speakers and for the dissemination of the ideas to the society. Hopefully these ideas, which came from across the world and across cultures will be beneficial for everybody. I also would like to express my gratitude to the Dharma Acarya Faculty International Seminar (**DAFIS**) organizing committee for their hard work as well as all the supporting parties for the contribution and assistance, and I sincerely pray that may this seminar achieve its purposes and be beneficial for all of us.

Om Santih, Santih, Santih Om

Denpasar, October 11th 2016
Rector of IHDN Denpasar



Prof. Dr. Drs. I Nengah Duija, M.Si
NIP. 19671231 200112 1 003



**WELCOME MESSAGE
FROM THE DEAN OF DHARMA ACARYA FACULTY**

Om Swastyastu,


On *Asung Kertha Wara Nugraha Ida Sang Hyang Widhi Wasa* / God Almighty, Faculty of Dharma Acharya Denpasar State Hindu Dharma Institute would like to extend the highest gratitude for the results of the Dharma Acarya Faculty International Seminar (DAFIS) which was held October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar that have been published in the Proceeding Book.

This Proceeding Book contains all articles discussed at DAFIS which was attended not only by students and lecturers of IHDN Denpasar, but also attended by practitioners and intellectuals from various institutions, alumni of IHDN as well as education, religious and culture experts. The issues discussed are all related to “*Character Education Across Culture*”. Hopefully, this Proceeding book can be used as one of the reference in developing the character education around the world. So that, the better world could be realized.

On this occasion, I would like to thank all of those who have succeeded the implementation of this first Dharma Acarya Faculty International Seminar (**DAFIS**) until the publication the seminar Proceeding Book.

Om Santih, Santih, Santih Om

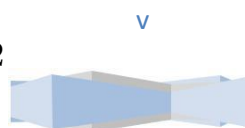
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**CHARACTER EDUCATION THROUGH DISPOSITION GROWTH,
LOVE OF THE HOMELAND AND INCLUSIVE LIFE ATTITUDE**

By:

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Postgraduate Program of Hindu Communication Study Program

Abstract

This article is done with an approach based on a literature review of literature, regulatory and reflection on current issues facing the education world lately. The following discussion and analysis presented showed that character education is not currently receive a large portion whereas through character education students are expected to have a good personality, morality and integrity. The current education system is still oriented on results, not the process of learning. Yet through the learning process that the values of character education can be incorporated or integrated with other subjects. There are three formulas proposed to bridge the great hope of this, the *first*, character growth, especially in the school, home and community. For school, the implementation of the adjustment to the stage of age and level of education. *Second*, the growth of the attitude of patriotism or nationalism. Growth this attitude is important so that learners can practice their religious values are also at the same rights and obligations as citizens. *Third*, growth inclusive attitude to life in its diversity. One indication of learners of noble character is the attitude of respect and sympathy with people who are different. All three formulas can be done with a variety of activities according to the types of learners real life everyday.

Keywords: *Character Education, Character, Love of the Homeland, Inclusive*

I. Introduction

Lately, the Indonesia education experiencing many problems, especially with regard to attitudes and behavior, both by educators, students and parents, although this assumption is not general because there are achievements achieved the nation's children, For example, the champion of mathematics and physics olympic, even at the world level. So also creative findings were appreciated by many people.

But can not be ignored that there are some educators who were accused even arrested for sexual misconduct, abuse and deviant acts such as corruption and abuse of power. Learners still do not take the time to play, learn and pursue achievement because many of them found to commit acts of violence either in

school or out of school, drug use, smoking, and even dare to free sex. The same thing was also attacked by the parents dare harm and vigilantism, so there are some educators who reported to the police and even jailed. This same assumption also filed Ali

Muhtadi, in the article *Strategies To Implement Effective Character Education at School* (tt).

Some of these cases indicate the weakness of the education system organized by the school, especially education aimed at shaping attitudes, behavior, and character of students. In addition to the many factors that influence it, and for this it is necessary to study, failure of moral education in school is considered as one of the main causes (see back Ali Muhtadi, tt; Sedyawati, 1997: 5).

Still according to Ali Muhtadi, there are several factors why character education experienced a "failure", ie, the *first*, still in force in educating the public that, especially moral education only the responsibility of educators, more specialized teachers. *Second*, the poor ability of educators to develop, let alone integrate moral values and character into other subjects. *Third*, the learning process is still conventional likely to only transfer of knowledge, let alone a source of learning only from the teacher, so that the learners the opportunity to develop the learning process with a variety of independent activity corresponding real life is getting limited.

In addition to these three factors, according to the reflection of the author, there is a *fourth* factor is rather serious, namely the lack of role models, especially educators, parents and the people around him. But considering most of the time students are in school, the example of educators is crucial. On this, Ki Hajar Devantoro (1977) wants the value invested in education does not stay as knowledge alone, but really be a guide one's actions, so that the educational product should pay attention to three elements are integral, ie "*ngerti-ngerasa-ngelakoni*" (know-feel-do).

Based on these four factors, recognized or not, has made education the characters do not get large portions. This article wants to initiate back some things that could be developed to establish character education, particularly in formal schools, as well as non-formal education and informal. This article is done by reviewing the literature on the basis of the actual issues that occur during this time, and the main thing is do-critical reflection on what has been stated in the Veda and other Vedic literatures.

II. Discussion

2.1 A glimpse of the Character Education

School is supposed Your friendly home for students to cultivate character, good character who taught religion through religious teachers, as well as the character of citizens who provided by the teacher in PPKn subject (see also John. A Muhaimin, 2011). But the formidable challenge is to integrate character education with other subjects, both in substance and methods of learning. This is because the character education includes not only aspects of personality formation but also universal ethical values and cultural awareness in which norms of life that grows and develops.

Comprehensiveness of character education can be read in accordance Lickona's view (1992) in I Nyoman Yoga Segara (2014, 2016) which emphasizes the importance of the three components of character, namely *moral knowing* (knowledge of morality), *moral feeling* (feeling of moral) and *moral action* (action moral). These three components are needed to make the students in the school, for example, able to understand, feel and at the same time working virtues. More of the same was stated by Antonius Atosokhi Gea (2003) even mentions that character education should start from the ability to know ourselves, others, God and the environment.

Indeed, and in line with Lickona, in religious education, the three components of characters that can inspire educators that teach only in the level knowledge, but also internalize it through concrete actions in life. So that the three components of these characters can be "taught" and "educated," then education must provide its sphere, through the treatment of heart, thought, sport, feeling and intention.

Through the four domains, would clarify that the *first*, the character that comes from the heart is faithful, honest, trustworthy, fair, orderly, law-abiding, responsible, empathetic, willing to take risks, unyielding, self-sacrificing and patriotic spirit. *Second*, if the character comes from thought is smart, critical, creative, innovative, curious, productive oriented science and art, as well as contemplative.

Third, the character that comes from sport, among other things clean, and healthy, sportive, strong, reliable, resilient, friendly, cooperative, determinative, competitive, cheerful, and persistent, and the *fourth*, the character that comes from feeling and intention are empathy, mutual respect, mutual cooperation, togetherness, friendly, respectful, tolerant, nationalist, caring, cosmopolitan (worldwide), give priority to the public interest, patriotism (patriotic), is proud to use the language and Indonesian products, dynamic, hard work, and work ethic.

2.2 Character Growth

The terminology, character is phrases to describe the actions are accompanied with good thinking (see also the meaning of the mind and character in Indonesian Dictionary, 2008: 226, 1141). Deeds can include everything that has to do with our thoughts, words and behavior in accordance with common norms. That is, the character is the moral guidelines for living a life that includes ethics, manners, morals, good behavior in relationship, work and daily life, including in the school environment.

To realize the character in school takes a conscious effort through guidance, habituation, teaching and training, as well as exemplary so that students are prepared through the formation, development, enhancement, maintenance and repair behavior of learners to be willing and able to perform the duties of his life in harmony, harmonious, balanced between physical and mental,

physical-spiritual, material-spiritual, and individual-social (see more complete Balitbang Puskur, Ministry of Education, in 2001, also Haidar, 2011).

However, when examined more deeply, moral education was also derived from religious values. Titib (2003) believe that religion is the source of moral education, and character education is the source of the formation of Hindus to have a character. Furthermore, Titib (2003: 19) quotes Swami Sathya Narayana (2000) which states that the purpose of knowledge is wisdom; the purpose of civilization is perfection; the purpose of wisdom is freedom; and the purpose of education is good character. This is the meaning of *character building*.

Addressing the importance of character education through the manners, the Ministry of Education and Culture has acted wisely by incorporating the values of character, especially in religious education, as stated in Curriculum 2013. The policy is an assessment of the social and spiritual attitudes of learner is done directly, different with other subjects conducted with indirect (See also Government Regulation No. 32 Year 2013 on National Education Standards in article 77H paragraph [1]).

Based on the above considerations, the government even had made a major breakthrough by Character Growth Movement or PBP. This policy was embodied in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 23 Year 2015 on Character Growth, particularly relevant to the discussion of this article in Article 2, Article 3, Article 4 and Article 5. In general, the methods of implementation of character education for all levels of education adapted to the stages of age development of learners.

For students in elementary school, method of implementation of the PBP done by observing and imitating the positive behavior of teachers and principals as a direct example in the habit of regularity and repetition. Teachers act as well as a companion to encourage students to learn independently as well as leading friends in a group activity, namely: playing, singing, dancing, storytelling, perform simulations, role playing in the group. Learner for Junior High School, High School/Vocational/Special to do with the independence of learners familiarize regularity and repetition, which began on the orientation of new students, the process of extracurricular activities, intra-curricular, until graduation.

2.3 Love Homeland Attitude Growth

Character education, in addition to grown through character more rooted in religious values and norms of living together, can also be done through a variety of activities based on a love of the environment and to the homeland. Scouting as an extracurricular activity to be very important in order to foster a love of the

homeland and nationalism (See more complete Permendikbud No. 63 of 2014). In line with this, the Indonesian government is also currently promoting the movement to defend the country. This proves that love the homeland is a real form of character education, not just starting from the children but also adults.

In the Hindu view, learner than as a religious community, as well as citizen. This concept is actualized through the term *swadharmaning agama* and *swadharmaning negara*. Hindu believes that love for the state and the homeland or nationalism is the basis for Hindus to live in a society, nation and state. This view can be found in many scriptures. Atharwaveda XII.1.45 explains it with the statement: "Give the award to your people who use a variety of local languages, which embraces all different faiths (religions). Respect those who live together in this country. Earth giving a balance like a cow that gives milk to mankind. Similarly, the motherland provides abundant happiness to Her people".

The statement of another scripture also stated the same thing. Atharwaveda III.30.4 states: "O mankind! Let Unite, and harmonious you like the merging of the gods. I have bestowed you the same thing, therefore, create one unity among you ". Then Rgveda X.191.2 emphasize: "O mankind! Live in harmony and concord. Let unite and work together. Speak with one language, and pick up the decision with one mind. Like those holy people in the past who have been carrying out its obligations, you shall not waver in carrying out your duty. "

The love of the homeland and increasing nationalism, besides conducted through scouting and defending the country, learners with real style of life, should also be familiarized with democratic attitudes, maintaining unity among them, upholding friendship. To realize this, the scriptures Rigveda X.191.3 states: "O mankind! Think together. Confabulate together. Unites heart, and mind each other. I bestow the same mind and the same facility also for the harmonious life". Rigveda X.191.4 also asserted: "O mankind! Have the same attention. Cultivate understanding among you. Thus you can realize the harmony and unity".

So also with the desire to develop a sincere heart in building a true friendship with his fellow citizens, even with strangers, expressed in Atharvaveda III. 30.1: "O mankind, I give sincerity, the same mentality, friendship without hatred, as well as the cow loves her newborn, so should you love your neighbor". Lastly, the effort to always live with a basis of mutual trust, together with deliberation, the Rigveda, X.191.2-4 states: "Be united, deliberation and consensus in order to achieve the objective and purpose of the same, like the gods in the ancient times have been united.

Likewise, worship according to your each way, but the goal remains the same and your heart, and your mind once, so that thee can live together happily. "

2.4 Growth Inclusive Attitude in Diversity

The diversity in Indonesia is not only a social reality, but also ideological. This nation was long ago called rich with diversity, whether ethnic, religious, racial, and language. But not everyone is able to understand this diversity as a richness even still exist that make it as a source of conflict. About this diversity, Mpu Tantular through Kakawin Sutasoma wrote one sentence *bhinneka tunggal tan hana dharma mangrwa* on pupuh 139 (verse V) and serve as a motto in the Garuda Pancasila symbol of the state.

On this fact, learners should begin grown wise attitude to be willing to live in diversity. However, this attitude is a continuation of the growth of character and love of the homeland that contains the message to be learners: 1) able to internalize moral and spiritual dispositions, 2) there is a constancy keeping the national spirit and diversity in order to glue the unity of the nation, 3) interwoven interactions among the positive social learners with all the people in the school, home and community, and 4) pay tribute to the uniqueness of the potential learners to be developed.

Growth attitude to be living in harmony in diversity should start from school. There are many activities that can be organized, for example, a festival or carnival variety of archipelago culture, developing local wisdom, space for religious and cultural minorities, guaranteeing freedom of religious practices, and especially giving religion subject from the teachers who have the same faith. When referring to a single sentence *bhinneka tunggal ika tan hana mangrwa dharma*, it is clear that the learners as part of the country, the country would be expected together taking care of national unity.

Looking ideal statements above and the high expectations that students have the ability to understand and implement the ethical attitude, legitimized by some Hindu scriptures. For example, the holy book Bhagavadgita IX. 29 put it "I've never been jealous and always be fair to all beings. For Me there is no one most-hated and no one I loved the most. But who devote Me, he is in Me and I am with him anyway". Likewise Bhagavadgita, 4:11 states that "any path taken by a person to Me, I gave him a boon. Everyone is looking for Me in various ways, O son of Partha (Arjuna) ". Furthermore, Bhagavadgita 7:21 also reinforces: "Whatever faith that someone follow, I treat them equally and I give them blessings that deserve so that they become more steady."

Hindu view of diversity and how to grow them, can be read in Atharvaveda VII.52.1 which states: "May we have the same harmony with people who are known familiarly, I hope we have the same harmony with strangers, may you bless us with peace and harmony ". Furthermore, Atharvaveda XII.I.45, states: "Everyone speaks different languages, and follow different religions (beliefs), So that Mother Earth is like a family that endured. May She bestows prosperity to us and foster respect among ourselves, like a cow to her calves".

Unwittingly, growth in the diversity of life attitude has been done by Hindus when doing Tri Sandhya prayers. They hope all living beings in order to obtain salvation, such as the fifth verse of puja Tri Sandhya, namely: *Om Ksamasva mam Mahadeva, sarwaprani hitangkara, mam moca sarwa papebyah, palayaswa Sadasiwa* which means "Hyang Widdhi forgive me, may all living creatures (sarwaprani) gain salvation (hitangkara), free me from all sins and protect". Therefore, a method of learning is needed in order to the students are not only able to recite the mini mantra, but also to understand the meaning and how to make it happen.

III. Conclusion

Character education is a conscious effort to realize that human has a strong personality, morality and integrity. The same purpose is also expected to learners at all levels of education, even for non-formal and informal education. However, such a sentence reflective A.D Pirous embedded in his painting titled *The Nightmare of loosing* states: "*You lose your wealth, you lose nothing; You lose your health, you lose something; You lose your character, you lose everything*", each end of the real education is the formation of character.

Character education is necessary and taught continuously for learners to cope the social realities that lately tend to decadence, whether committed educators, students, and parents. Many negative events that tarnished the world of education in Indonesia, and requires no breakthrough to overcome. On the other hand, the negative trend is due to the character education does not have a clear formula. The education system more demand results but forget about the learning process, but through education and learning process that character can be entered.

This article just want to give a view of the many solutions that can be done, among other things *first*, the cultivation of character. This formula has been encouraged by the government, even through regulation, although remain inadequate. The *second* is the growth of the self-love homeland. One of the form that human has character is the attitude of nationalism becomes higher because it shows theirselves have the ability to run a religious and national values. Lastly, the *third* is the growth of inclusive attitudes in diversity. Showing respect, sympathy and actively involved in diversity is a form of ethical attitude that are important in education-character education [*]

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Educators as the arms of the government have a huge responsibility and a daunting task to ensure the Indonesian golden generation and to build a more dignified civilization in the future.

I Gede Suwindia - Indonesia

Much work has been done on describing the faults of the education system and yet solutions are few and far between. What I have presented here is one solution to a possible range of solutions. By using the culture of childhood as the foundation for an authentic student centred education

Shaun McGurgan - Australia

...from this article can be raised a proposition that “if countries want to move forward, then make the value in the life of the society as a reference”.

Kim Kim Min - South Korea

In the inclusive school system all learners benefit equally. At the same time it is of vital importance for the continuous success of this system that the necessary resources are made available.

Wamaungo Juma Abdu - Uganda

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