Character Issues: Reality Character Problems and Solutions through Education in Indonesia

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Abstract

Weak character education raises the problem of corruption, a fight between students, free sex, drugs and rape/abortion indicate that the issue of character education of the nation must be improved and the concern of all parties, the nation's leaders, law enforcement officers, educators, religious leaders, groups and other etc. There are two important issues about the educational character of the nation; Orientation bias and bias value national character education focus of the nation. This paper includes concern for the problems faced by Indonesia in terms of character education, and then analyze the facts and the reality that is happening, in this paper discussed the alternative settlement. Character development if it is to effectively and intact is the reform of education through curriculum changes to include three institutions, namely the family, school and community. The first step to do is reconnect relations and educational networks that breaking point between the third educational institution. Without the three institutions, education programs in schools only a discourse character alone will not work because there is no continuity and harmonization.

Keywords : Character Issues, Problems, Solutions and Education

1. Introduction

The term nation and character building is the classic term in the history of modern Indonesia. This term resurfaced since 2010 when the character education serve as a national movement at the peak of National Education Day May 20, 2010. The emergence of character education is motivated by the growing erosion of the character of the Indonesian nation, as well as human development efforts of Indonesia who have a certain noble and virtuous character, Character as a moral excellence or character built on various virtues (virtues) which in turn only has meaning when it is based on the values prevailing in the culture (nation). Indonesian national character is a character owned Indonesian citizens based measures are considered as a virtue by the values prevailing in the society and the nation of Indonesia.

Media are powerful enough to change the mentality of the people is through education, informal education, formal and non-formal. Education is able to fix mentality is education conducted in earnest and heartfelt, not just a formality. Ironically, the fact that serious problems also occur in the world of education. Violations of social ethics and moral as well as violence in its various forms often occur such as: a fight between students, promiscuity, crime, unethical behavior towards teachers, the various forms of violations of school rules, they still lack the achievements of our students, to the problem of commercialization education. That phenomenon, when we contemplate will cause deep concern. Concerned about the quality of the young generation in the future, concerned about the image and competitiveness of our nation are getting lower and demeaned by other nations.

The issue of national character has become the public spotlight. Emerging problems in society such as corruption, violence, sex crimes, vandalism, fights mass, consumptive economic life, political life is not productive, and so become a topic of hot discussion on various occasions. Various alternative solutions to the issue of national character have been proposed such as regulation, legislation, as well as increased efforts to the implementation and application of the law stronger.

Another alternative that is often raised to overcome the problem of national character is education. Education is considered as an alternative preventative in its role to build a new generation of better. As an alternative preventative, education is expected to improve the quality of the nation's youth in various aspects that can reduce the cause of various issues of national character.

2. Definition of Character Education

Terms of characters linked and interchangeable with the term ethics, the moral, and or value and deals with moral strength, the connotation of "positive" is not neutral.

According to Wynne 1991 characters word came from the Greek word meaning "to mark" (mark) and focuses on how to apply the virtues in the Form of action or behavior. Therefore, a person who behave dishonest,

cruel or greedy said to be a person of character ugly, while those who behave honestly, prefer to say as a man of noble character.

In the handbook of culture and national character education Character is character, character, character, or personality are formed from the internalization of virtues that are believed and used as a basis for perspective, think, behave and act. Virtue consists of a number of values, morals, and norms, such as honesty, courage to act, trustworthy, and respectful to others.

Characters by Big Indonesian Dictionary (2008) is a psychological traits, morals or manners that distinguish one person from another. Thus the characters are unique values-whether inscribed inside and terejawantahkan in behavior. Characters coherently radiating from the result of a thought, though the heart, though the taste, and imagination, as well as sports person or group of people.

The values developed in the education of the nation's character is identified from the following sources:

1.1 Religion, Indonesian society is a religious society, the lives of individuals, communities and nations is always based on religious teachings and beliefs. Politically, the state life is also based on values derived from religion.

1.2 Pancasila, the unitary Republic of Indonesia is established on the principles of nationhood and statehood, called Pancasila. National character education aimed at preparing students to become better citizens, that citizens have the ability, willingness, and apply the values of Pancasila in his life as a citizen.

1.3 Culture, as a truth that no man is living in a society that is not based on cultural values recognized that society. Such important cultural positions in public life requires that culture becomes a source of value in the education of the nation's character.

1.4 Purpose of Education, national education Objective includes a variety of human values that must be owned by Indonesian citizens. Therefore, national education goals is the source of most operations in the development of the nation's character education.

3.   National Character Values Orientation Bias

Disorientation implementation of Pancasila values, Pancasila as the state of the Republic of Indonesia was set on August 18, 1945 as the foundation of the values of life of the state and government since it should be based on Pancasila, however berdasrkan fact, the values contained in Pancasila has been practiced by the ancestors of Indonesia and we continue to this day. The following evidence of violations of the values of Pancasila:

3.1 Violation of the first principle of Pancasila that Almighty God .

Poso conflict

A series of riots in Poso, Central Sulawesi involving Muslim and Christian groups . Unrest is divided into three parts . Poso riot I (25 to 29 December 1998) , Poso II (17 to 21 April 2000) and Poso III (16 May - June 15, 2000). On December 20, 2001 Decision of Malino signed between the two conflicting sides and initiated by Jusuf Kalla and Susilo Bambang Yudhoyono.

3.2 Violation of the second principle of Pancasila is Just and Civilized Humanity

The human tragedy Trisakti

Twelve years ago, or May 12, 1998, the situation in Indonesia, especially Jakarta Capital City was precarious. Student demonstrations to demand reforms and the resignation of President Soeharto the growing every day. And we know, the action was ultimately involve the people of the various layers. One of the significant momentum that became a turning point in the struggle of students is an event that killed four students at Trisakti University, Elang Mulia Lesmana, Heri Hertanto, Hafidin Royan, and Lawrence Sie.

They were shot at security forces when peaceful protest and free speech on campus A Trisakti University, Jalan Kyai Tapa Grogol, West Jakarta. The action, which followed approximately 6,000 students, faculty, and other academics that lasted from 10:30 pm. The killing of the four students did not kill the spirit of their peers. On the contrary, it raises the incidence of solidarity actions throughout the campus in Indonesia. Moreover, their funeral dramatically by the television broadcast. The four students were martyred and given the title of Hero of reform.

Human Tragedy ethnic Chinese (13-15 May 1998)

Sixteen years after the tragedy (13-15) in May 1998 passed. This human tragedy leaves many concerns and questions for many people, especially for the families who have lost a family with force, women who are victims of rape and ethnic Chinese who become victims of the cruelty of the parties are not responsible.

This tragedy is heartbreaking series of events, which the day before (May 12, 1998) four Trisakti students become victims of shootings by military at the time staged a demonstration demanding reform. Genesis 16 years ago is the dark history of this nation.

3.3   Violation of the third principle of Pancasila, namely Persatuan Indonesia

Free Aceh Movement

GAM was first in the declaration on 4 December 1976. This movement carries the Acehnese nationalism clearly. Nationalism is constructed as a differentiator with Indonesian nationalism which already existed

The Free Papua Movement (OPM)

The Free Papua Movement (OPM) is a nationalist movement founded in 1965 that aims to bring western Papua independence from Indonesian rule. Before the reform era, which now consists of the province of Papua and West Papua is called by the name of Irian Jaya.

OPM feel that they do not have a historical relationship with the other parts of Indonesia and other Asian countries. The unification of this region into the Republic of Indonesia since 1969 is the fruit of an agreement between the Netherlands and Indonesia where the Dutch handed over the territory that had been under their control to the independent former colonies, Indonesia. The agreement by the OPM considered a submission from the hands of the invaders to the other.

Separation of East Timor from the Homeland (NKRI)

Democratic Republic of Timor-Leste, which before independence was named East Timor, a small country in northern Australia and the eastern part of the island of Timor. Besides the territory also includes the islands of Atauro Goat or, Jaco, and Oecussi-Ambeno enclave in West Timor. As a splinter country Indonesia, East Timor formally became independent on May 20, 2002.

3.4   Violation of the fourth principle of Pancasila, namely the Popular Led By Wisdom Wisdom In the Consultative / Representative.

Evidence of a violation of the fourth principle of Pancasila

Shameful act of the representatives of the people we were supposed to fight for the people

Often the deputies showed behavior that worry people when solving a problem for the people's interests, a war of words to fist fights were exhibited in front of the camera, that is what is called lack of maturity in democracy, the freedom to expression and speech actually applied by anggota Parliament, because Parliament is as Representatives. it clearly deviate from the mandate of the people. The House of Representatives (DPR) and People's Consultative Assembly (MPR) members were meeting in Senayan in the formation of legislation or annual meeting is always a lot of sleep.

3.5   Violation of the five precepts of Pancasila is Social Justice For All Indonesian citizens

The value of social justice for all the people of Indonesia at the same meaning as the basis of interest, namely the achievement of the people of Indonesia Just and Prosperous outwardly or inwardly. Evidence of violations of the five precepts of Pancasila

Poverty

Indonesia is a country of paradoxes. The country is fertile and abundant natural resources, but a sizeable portion of the people are poor.

Inequalities in education

Many school-age children have to drop out of school because of the cost, they have to work, and many have become street children.

Inequalities in health care

Justice in health has not been felt by the poor in Indonesia

4.   Shifting ethical values in life

Ethics is part of the culture is noble values in which there is an order in berkehidupan. Because culture affects people's behavior in the act in the form of ethics. An obscure law perumusanya and when in rumuskanya but agreed upon as a means of controlling the action. Here is a little overview about the role of ethics in public life, when we describe about the broader ethical relation to the individual ethics course will have an important role as it is a mental formation and characteristics of each individual as part of our national culture.

Lots of culture in our country Indonesia, because Indonesia does have many cultures that are applied in each of these ethnic groups ranging from Sabang to Merauke. Each tribe adopted an order in the form of diverse customs, patterned and distinct from one another. Attitude suave and courteous and obedient to parents is attached to the cultural values of the nation Indonesia since the first but this time has begun to fade due to erosion of globalization.

Naturally, now many children who dare to rebel even against their own parents that because of the absence of order in behavior. They consider their peers the same age. This is because of cultural influences that they see and hear in daily life.

5. Fading Consciousness Against Cultural Values Nation

Social plurality Indonesia shows a variety of colors are great in terms of culture and language. This makes the majority of Indonesian people are proud of national unity which would represent all of Indonesia itself. On the other hand, there are those who feel concern for their cultural and linguistic diversity that exists in Indonesia. Concern arises because there will be problems that arise with such diversity. It is not a problem because the problem ideals to be achieved, but of national culture of Indonesia concerning the personality problems of the Indonesian nation itself. Indonesian national identity issue was not only about the identity of the Indonesian nation only, but also about the main objectives of the Indonesian nation to live as a nation.

One of the distinctive culture of Indonesian society is mutual cooperation. Mutual cooperation is a concept that is closely bearing on the lives of the people of Indonesia as an agricultural society. Mutual cooperation is a system of extra exertion from outside the circles to fill shortages at busy periods in the production cycle as an agrarian society. Value of mutual cooperation is the background of all the activities of mutual help between communities. Activity is seen in between neighbors, between relatives and occur spontaneously without any request or favor when there are others who are in distress.

In the cultural value system of Indonesia, gotong royong contains four concepts: First, Man does not live alone in this world, but is surrounded by communities, masyrakatnya and the surrounding universe. Second, in all aspects of human life intrinsically dependent on each other. Third, Maintaining a good relationship with each other, driven by the same soul-average common-sense. Fourth, always trying to be in conformity to the extent possible, do the same and shared with others. The whole concept of the giving nature of dependence to one another, where it creates a sense of security very deep conscience. Mutual cooperation is the key to contemporary Indonesian culture, which describes the people in it and all the measures taken in public life should be based on the concept of mutual aid (Bowen, 1986, 545).

Another distinctive culture of the community -owned Indonesian nation state and religious ideology is rooted in society overlap. It becomes very difficult to distinguish. Indonesia is a great example of the compatibility of Islam (religious ideology) with democracy (Wahid, 2001) . Although society predominantly Muslim Indonesia but Indonesia is not a country with a government that is a theocracy. Indonesian society approve their religious values and patriotic values, and it is used as a basis for the establishment of the Indonesian state. In the reform era political opportunities are wide open, but here the role of religion must disappear as their tolerance. Even religion played an important role in the values of society but should be in line with the political arena as it should politics (Wahid, 2001).

6. The threat of national disintegration

Problems occur when this conflict between parties, regions, ethnicity, religion and others suspected as a result of dissatisfaction at the discretion of the central government, in which all sources and the legal system in this country is based. Of all forms of problems whether political, religious, social, economic and human, actually have in common that starts from the injustice that is received by the Indonesian people in general, causing dissatisfaction with the central government, especially when we revisit mistakes past governments in implementing and practicing wisdom ,

In such a tendency, then the national vigilance and preparedness in facing the threat of disintegration of the nation should be placed in the right position according to the national interests of the Indonesian people. Therefore, to prevent the disintegration of the nation must be created state of security stability stable and dynamic in order to support the integration of the nation and to uphold the rule of law in accordance with applicable regulations.

6.1 Threats Disintegration The Post-Reform

Threat Post reform various forms of violence have occurred in various places within the framework of The Unitary State of the Republic of Indonesia or NKRI. NKRI image as a country that is friendly and full of mannered begun to fade even lost in the waves and swift currents of reform. The emergence of primordial sentiments based conflicts with the causes of unexpected has given a new face to the Homeland. Conflicts that arise are not in a vacuum. But above the pile under a thick carpet of "unity" and "unity" that press into Bhinekaan the New Order era. Reforms have opened all the channels are compressed to a security approach, making diverse interests of long pent-sticking above the surface.

The picture became clear, especially after the reform when power relations were established initially be deterred and the boundaries of identity re-sued. In such a situation of conflict becomes a necessity, various conflicts as "common" for example in local elections (election) and regional expansion which in many ways seems more based on political interests rather than the people's welfare.

Travelling reforms sometimes lead to legal uncertainty and risked the essence of democracy itself. The emergence of local regulations as well as the religious nuances of morality one result is more used to divert attention from the real problems of the area that was unable to find a solution by local leaders.

6.2   The diversity of Indonesian society

The view that pruralitas, ethnicity, religion, race and inter-group conflict or violence as a cause of mass, can not be taken for granted. This is true as possible for a case, but not necessarily true for the other cases. All sorts of events and social unrest culture including conflict and mass violence it basically does not come about easily, but there are conditions of structural and cultural certain diverse community, but not without limits and is the result of a historical process of a special nature.

Another factor that happens area of eastern Indonesia in composition ethnic diversity that many in the form of groups of small tribes and vulnerable, while the western region of Indonesia on all major islands group stay tribes large relatively poor in natural resources, making them move to exploit Natural Resources (SDA) in eastern Indonesia, almost displacing the participation of local residents.

As a result there is a gap between immigrants and natives. This situation makes the locals into antipathy towards immigrants, while the successful entrants are taking advantage of dropping the locals as their weaknesses.

6.3   Conflicts Post Reformation

Consciously we should recognize that the post-reform there has been a threat of disintegration that covers five regions. First. Violence broke away in East Timor after the referendum in 1999 that ultimately separated from the Republic of Indonesia, in Aceh before the Helsinki negotiations and several cases in Papua. Second. Large-scale communal violence, both among religions, intra-religious and inter-ethnic happening West Kalimantan, Maluku, Central Sulawesi and Central Kalimantan. Third. Violence occurring in the city and the scale of such events occurred several days in May 1998, don't like Chinese riot in Tasikmalaya, Banjarmasin, Situbondo and Makassar. Fourth. Social violence due to vigilantism as disputes between villages and killing witches in East Java in 1998. Fifth. Violence associated with terrorism such as in Bali and Jakarta.

All that does not include violence caused conflict elections and the issue of the division who uses people as a power object political interests of the political elite both locally and nationally.

6.4   Security Stability stable and dynamic

In order to maintain the integrity of the nation and of the conditions of stability that is stable and dynamic throughout the territory of the country is an absolute requirement . This means that any interference and threats that come in part of the Homeland essentially a threat to the entire territory of the Republic of Indonesia . Creating security is the responsibility of all parties (citizen) and the security forces (military and police) in accordance with the provisions of applicable law. In the absence of security and stability in a region, it is certain to be disrupted wheel of development in many ways. Therefore the security problems/conflicts in some areas needs to be done penangganan serious attitude in order to avoid retaliation and wounds that continued even threatens disintegration.

6.5   Enforcing the Rule of Law in force

In order to push back the spirit of unity, territorial integrity and defend the state government should seek another breakthrough to promote Pancasila to be fully appreciated and realized in the life of the nation. However, the most important is how the example and ketauladan of all state officials, formal and informal leaders to the people in thinking, behaving and acting based on Pancasila as an ideology, way of life and the basis of the state.

Analysis on the Influence of the Environment; (1) In addressing the threat of separatism, armed gangs, radical left and right are now spread all over Indonesia such as South Maluku Republic (RMS), OPM, Ex political prisoners and Prisoners Communist Party of Indonesia (PKI) and others who are serious threats faced by Indonesia whose benefit the Free Aceh Movement (GAM) issue has been resolved and resolved but on the other side still needs to be monitored all forms of activities accomplishments and needs special attention. Therefore, the government must be responsive and quick to act in the face of this problem, for the government to act strictly in solving the problem of separatist or the like for the unity of the nation and not let this condition continue to drag on. (2) As a heterogeneous nation Indonesia with diverse ethnic, cultural, religious and customary chance communal conflict (SARA). This diversity factors into loopholes that can be exploited by certain parties to destabilize the security and integrity of Indonesia. Impacts arising from the above conflict caused massive displacement, loss of property, loss of life and damage to the environment and infrastructure in an amount not less, so that the national security community conflict areas and national stability disturbed conditions.

7.   Bias Education Focus the Nation

7.1 Education in the family environment that has ignored character education.

Family environment is an important factor in instilling the character education of children, outside the education factor in the school and social environment. The family environment, can be started from the situation in the family and education patterns that do.

If the pattern of character education in the family is already well established, by itself the child will be easier to receive character education in schools. Similarly, when a child must be in contact with the social environment. "Because the issue is now plural happening today many people tiua that stress and depression due to life issues are complex. In this situation how can a parent is able to provide character education is needed," said practitioner Soul Healer and character education, Irma Rahayu in the discussion "character and National Identity in Cultural Development," held by Group Discussion (Poksi) FPKS House of Representatives Commission X.

To instill good character education of the family needs to be seen first condition of the elderly. The most important thing according to him, throw depression both parents in the middle of life issues are increasingly complex. Coupled with the social environment of the child is less support, this character becomes a question of education stagnates. "If it is complex no one wants to blame the failure to instill character education," he added.

Soenmandjaja Roekmandis exemplifies how diligent parents send children to the mosque but the parents themselves rarely do. "Or parents warn their children not to smoke but do parents while smoking," said Roekamndis.

7.2 Education in schools that prioritizes the development of intelligence

Importance of Cognitive and Affective Aspects balance in the Education System in the midst of incessant efforts to improve the effectiveness of education, there is one thing that should be noted, that the balance between knowledge in cognitive and affective aspects. It is hard to deny that the attention to balance these two aspects could be the answer on the issue of education has not improved, in particular in order to create a conducive atmosphere in the country. In this case, we need to pay attention and also of course take action in order to improve the current situation. This step should begin by reviewing again about what made the failure of the education system at this time because too much emphasis on knowledge of cognitive or too low in terms of affective. This balance needs to be built by all of us, including parents and the community, not just for the students. Because we have seen so far, education is constantly emphasized knowledge on cognitive aspects, proved unable to create an atmosphere that dreamed up this nation.

Development of a nation is determined by the prevailing educational system. Everyone believes that education is a funnel towards a better future. Not only for the young generation, but also the excesses of the community and the state. Through education, the elderly ornag hope that someday their children will be the successor to the nation's talented. Therefore, it is clear that the future of this nation, including the ongoing construction, located on the shoulders of future generations. To that end, the state must create comprehensive measures in order to establish the generation of quality. This responsibility is not only owned by the government, but we all.

This emphasis on the affective aspect can be the solution to the bawdy-marutnya this nation. Not only in education, but all aspects of community life and this state.

7.3 Education in society that prioritizes how to get a steady job

Budi Prayitno in a seminar titled "Unloading Extracurricular Scouting Perspective Character Education Curriculum" in the seminar room of the fourth floor of the Rector Building, Saturday (on June 21, 2014) says; "The world is currently experiencing a national education orientation bias that is extraordinary. Ranging from environmental education, family neglect character education, education in schools that promotes the development of intelligence, and education in the community that prefers steady how to get a job"

The reality is that people prioritize their child will go to the institution that output can directly work. Related characters so they do not prioritize.

8.   Character Education Implementation Strategy

The implementation strategy of character education is made from the central government down to the family level. This shows that the implementation of character education should have the support of all parties. Strategies undertaken in the framework of the implementation of character education started from the central government (top-down) with its policies on the implementation of character education, the strategy of the experience of the practitioner (bottom-up), as some institutions are concerned with the improvement of national character and through a revitalization strategy supporting programs character education are integrated in the activities co-kurikulur and extracurricular, scouts, red Cross juvenile (PMR), honesty canteen, and others. The third strategy is an integral and mutually reinforcing, namely: a more top-down interventions, a more bottom-up excavation

best practice and habituation, and revitalization program. And should these three strategies are implemented in an integrated manner in the four essential pillars of character education in schools as stated in the Design Parent Character Education (the Ministry of National Education, 2010), namely: learning activities in the classroom, cultural development unit of education, co-curricular activities and extracurricular.

Marzuki (2012, p. 42) the results of his research stating that character education in schools is part of the education reform, the reform of character education can be described as a tree that has four main parts, namely the roots, trunk, branches and leaves. The roots of reform is the philosophical foundation the implementation of character education should be clear and understood by the public. Integrating Character Education in Learning in the School organizers and perpetrators of education. Trunk reform in the form of a mandate from the government as a responsible national education providers. In this case the standards and purpose of implementation of character education should be clear, transparent, and accountable. Branch management reform in the form of character education, empowerment of teachers and education managers must be improved. Average leaf of reform is the involvement of parents of learners and communities in the implementation of character education which is also supported by the culture and habits of life conducive what would be the role models for students in attitude and behavior everyday.

Since the last few years our education has undergone several changes in the curriculum. Our curriculum has been considered too complex burden the students for being too focused on intellectual intelligence. This resulted in not a few students who are not able to follow the load of learning did not feel comfortable in school and divert their activities with the things that deviate. To respond to the above phenomenon, the education reform is very important, is to create educational curriculum with cultural values and national character.

Characters in question in education is the character of the Indonesian nation in accordance with the values of Pancasila among others, faithful and cautious, Honest and Clean, Courteous and Intelligent, Responsible and Hard Work, Discipline and Creative, Caring and Love helpfulness. So with Character education is expected that character education is integrated in every subject so that the expected character education a better future of Indonesia

9.   Conclusion

National Character Values Orientation Bias; Their disorientation implementation of the values of Pancasila, the shifting value of ethics in life, waning awareness of the cultural values of the nation, the threat of national disintegration.

Bias Education Focus the Nation; Education in the family environment that has ignored character education, education in schools that prioritize the development of intelligence and education in society that prioritizes how to get a steady job.

To respond to the problems facing the nation's character this solution is education reform to make education curriculum with cultural values and national character. Characters in question in education is the character of the Indonesian nation in accordance with the values of Pancasila among others, faithful and cautious, Honest and Clean, Courteous and Intelligent, Responsible and Hard Work, Discipline and Creative, Caring and Love helpfulness. So with Character education is expected that character education is integrated in every subject so that the expected character education a better future of Indonesia.

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