AN ANALYSIS OF THE IMPLEMENTATION OF CHARACTER EDUCATION POLICY IN SCHOOL TO MEET THE ASEAN ECONOMIC COMMUNITY
(An Expectation and Challenge)

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ABSTRACT

One of the global symptoms is the increasing of people migration intensity from one area to another. People like this are no longer constrained by the country territory, ethnic group, or religion or identity. This is different from citizenship where national citizenship rights are based on geographical boundaries of existing laws and procedures so that it can determine who can become the members of the nation. Today the idea of global citizenship has emerged. Besides, global citizenship is not something tangible but rather a moral or ethical stance on the need for protection of the rights of citizens in a global context. In order to meet the Asean Community, in the global context, a citizen has an important role to be a good citizen who can participate in implementing public policy. Character education, one of government policies, needs to be applied. Along with the grand design of the implementation of character education, it is not only done within the family, but also in the community, and education units. In units of education, especially in schools, character education forms an expectation and a challenge to be able to be applied effectively as one pillar and supporter of the Asean Community in line with the principles of global citizenship.

A. INTRODUCTION

National policy of character education is conducted in order to realize the objectives of the national education namely to develop the students' potentials to become a faithful, noble, healthy, knowledgeable, capable, creative, independent individuals, and to become democratic and responsible citizen. In the initial phase, character education is focused on the formation, coaching, and development of honesty, intelligence, integrity, and care. Other values that are relevant and contextual can also be added if needed. In the next phase, the values such as responsibility, creativity, discipline, and helpfulness can be developed.

The character education program is an intensity that really should be deliberately planned, implemented, and evaluated. The program should have a direct impact (not accompanist impact) on the character formation. Character education activities which are integrated with the implementation of other educational activities (funded by the other educational activities) do not need to be included in the RAN. The program included in the NAP 2011 is designed with six program structures as mentioned above, starting from character education policy harmonization to the implementation and dissemination of character education.

Mahatma Ghandi (in Soedarsono, 2010) stated *the seven deadly sins*, namely (1) the widespread values and behavior of wealth without work; (2) pleasure without conscience; (3) knowledge without character; (4) commerce without ethics; (5) science without humanity; (6) religion without sacrifice; and (7) politics without principles. The question that arises is "what is wrong about our nation?"

Such condition is an indication of the loss of character that will lead to the loss of everything. Therefore, it should be realized by all stakeholders, including all levels of society to give significant attention to start to reestablish the national character.

The national character education, in principle, is the development of culture and national character which are integrated into subjects, self development, and school culture. Therefore, teachers and schools need to integrate the values developed in the education culture and national character. Yet in fact, there are still many problems faced by teachers in implementing their own character education. Character education is not expected to be a minute marvelous policy and then in the implementation, especially in the learning process, it does not develop any characters. Therefore, the author was interested to discuss this issue, especially in the perspective of education policy analysis.

This article will investigate more about the ins and outs of the concept of character education, and whether the implementation of character education just ran through that way or in its implementation it can be managed properly. In this case, this article would be associated with a variety of theories about character education in schools as well as the theory of public policy, especially regarding to the implementation of the policy, and a description of the Asean Community. Thus the analysis in this article is very important to do, so there will be feedback to improve the implementation of the policy related to the character education itself.

B. DISCUSSION

1. The Concept of Character Education

In the *grand* design of character education, character education is a process of familiarization and empowerment of noble values in environmental education unit (school), family environment, and society. These noble values are derived from the theory of education, educational psychology, socio-cultural values, religion, Pancasila and the Constitution 45, and Law No.20 of 2003 on National Education System, and the best experience and real practice in our daily lives. The familiarization process and the empowerment of the great values are also supported by the commitment and policy stakeholders and other relevant parties, including infrastructure support required.

Character education is comprehended as an effort to establish intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior in accordance with the noble values of the students' identity, manifested in interaction with God, themselves, other people, and the environment. The noble values are: honesty, independence, manners, social dignity, intelligence, intellectual curiosity, and logical thinking. Therefore, the character education cannot be established by just simply transferring knowledge or practice a particular skill. Developing the character education needs a process, appropriate example, and habituation or familiarization in the environment of students in the school environment, family, society and the environment of mass media.

Character is defined by Ryan and Bohlin (in Ahmad Tafsir, 2011) with three main elements, namely knowing the good, loving the good, and doing the good. In the character education, goodness is often summarized in a series of good qualities. Thus, character education is an attempt to guide human behavior toward the standard rules. This effort also gives way to appreciate the perceptions and personal values that are performed in the school. Character education focus is on ethical goals, but its practice includes strengthening of essential skills covering social development of students.

The term 'character' and personality or characteristic is often used interchangably, but Alport stated that the word 'characteristic' refers to normative character, and said that the characteristic is ethical sense and that *character is evaluated personality and personality is*

devaluated character. Character is the characteristic, nature, or things that are very abstract that exists in a person.

The dynamics of understanding on character education proceeds through three moments: historical moments, reflective moments, and practical moments. *Historical moment*, is the attempt to reflect the experience of mankind which is grappling to support the concept and praxis of education, especially in the ups and downs when developing character education for students according to the context of its time. *Reflective moment*, a moment with which human being views the methodological, philosophical, and the principle issues that apply to character education. *Practical moment*, with a better conceptual and theoretical understanding, people try to invent effectively so that the character education project can be effectively implemented in the society (Masnur Muslich, 2011).

Character education, as part of efforts to build the character of the nation, is urged to apply. Character education is vital and has no choice but to realize the new Indonesia namely Indonesia that can face regional and global challenges.

2. Character Educational Objectives

Character education aims at developing the values that shape the character of the nation, namely Pancasila, which includes: (1) Developing the potential of students to be kind-hearted, to think well, and to behave well. (2) Building a nation with Pancasila as its character. (3) Developing the potential for citizens to have a confident attitude, pride in their nation and country as well as love of mankind (Ministry of National Education, 2011: 7). In the context of character education, ability to be developed through schooling is a wide range of capabilities that will make man as a creature who are faithful (submissive to the concept of God) and trustable leader in the world. In addition, character education must be directed to the formation of character.

The character education, in detail, has five (5) objectives. First, develop the potential of the heart/conscience/affective of the learners as human beings and citizens with universal values of national character. Second, develop the habits and behavior of learners which were laudable and in line with universal values and cultural traditions of religious nation. Third, instill leadership and responsibility of learners as the future generation. Fourth, develop the ability of learners to be human that is independent, creative, and has insightful nationality as a learning environment that is safe, honest, full of creativity, friendship, nationality. Fifth, develop school environment as a learning environment that is safe, honest, full of creativity, friendship, with a high sense of nationality and power (Zubaedi, 2011: 18).

In addition, character education has three (3) main functions. First is the function of the establishment and development potential. Character education serves to form and develop the potential of learners in order to think well, kind heart, and well-behaved in accordance with the philosophy of Pancasila. Second is the function of repairing and reinforcement. Character education works to improve and strengthen the role of the family, the education unit, community, and government to participate and is responsible for the development of the potential of citizens and development of the nation towards a developed, independent, and prosperous nation. Third is the filter function. Character education sorts the nation's own cultures and filter other nation's culture that is inappropriate with the values of culture and character of a dignified nation.

3. Character Education Policy

Character education as an integral part of the overall order of the national education system, so it must be developed and implemented systematically and holistically in three national pillars of character education, namely: (1) educational unit (school, college, unit / non-formal education program), (2) family (nuclear family, extended family, single parent families), and (3) community (community, local community, region, nation, and state). It is also consistent with the concept of the responsibility of national education at school, family, and community.

The following are some of the basic laws as the basis of character education policies according to Jamal M (2011: 41):
1. The Constitution 1945
2. The Constitution No. 20 Year 2003 on National Education System
3. Government Regulation No. 19 Year 2005 on National Education Standards
4. Decree of National Education Minister No. 39 Year 2008 on Students' fostering
5. Decree of National Education Minister No. 22 Year 2006 on Content Standards
6. Decree of National Education Minister No. 23 Year 2006 on Competency Standards for Graduates
7. The Government of National Medium Term Plan Year 2010-2014
8. National Education Ministry Strategic Plan Year 2010-2014
9. Directorate of SMP-year Strategic Plan Year 2010 – 2014

4. Implementation of Character Education Policy in Schools

The implementation of the definition approximately a stage of wisdom which consists of two kinds of action, namely, first; formulate the action taken, the second; implement what measures have been formulated earlier.

Meanwhile, Van Meter in (Budi Winarno, 2002: 100) provides a definition of the limits of implementation as follows:

> *Policy implementation encompasses those actions by public and private individuals (or group) that are directed at the achievement of objectives set forth in prior policy decisions. This includes both onetime efforts to transform decisions into operational term, as well as continuing efforts to achieve the large and small change mandated by policy decisions.*

> *" Implementasi kebijakan menekankan pada suatu tindakan – tindakan, baik yang dilakukan oleh pihak pemerintah maupun individu (atau kelompok) swasta, yang diharapkan untuk mencapai tujuan – tujuan yang telah ditetapkan dalam suatu keputusan kebijakan sebelumnya. Tindakan – tindakan ini , pada suatu saat berusaha untuk mentransformasikan keputusan – keputusan menjadi pola – pola operasional , serta melanjutkan usaha – usaha tersebut untuk mencapai perubahan baik yang besar maupun yang kecil yang diamanatkan oleh keputusan – keputusan kebijakan tertentu".*

Character cannot be developed quickly and immediately (instant), but it must go through a long, meticulous, and systemic process. Based on the perspectives developed in the history of human thought, character education must be based on the developmental stages of children from an early age to adulthood. At least, according to the notion psychologist Kohlberg (1992) and elementary education expert Marlene Lockheed (1990), there are four stages of character education that need to be done, namely (a) the stage of "habituation" as early character development of children, (b) the stage of understanding and reasoning against values, attitudes,

behavior and character of students; (c) the stage of implementation of various behaviors and actions of students in everyday reality; and (d) the stage of meaning which is a stage of reflection of the students through the entire assessment of the attitudes and behavior that they understand and do, and what impact and usefulness they get in life both for themselves and others. If all stages have been passed, then the effect on the formation of the learner's character will be sustainable.

The process of teaching the character education should be done inclusively to the learning all subjects in the classroom, outside the classroom, educational units, families, and communities. The development of such learning process is intended to avoid the character education from exclusive properties in which character development efforts are carried out only in certain subjects while some other subjects and other educational programs in the school and outside the school, including in the family and society do not perform it at all. Here are some implementations of character education at school. In class, it can be conducted either in the subject of Civic Education or other subjects. Especially for Civic Education which is theoretically designed as a subject containing cognitive, affective, and psychomotor dimensions which are confluent or interpenetrating and integrated in the context of the substance of ideas, values, concepts, and moral, should give two effects at once: instructional impact and accompaniment impact. Instructional impact is the direct influence of the teaching and learning process that is usually formulated in learning goals. For example, after students learn the topics of democracy they can (1) identify the foundation of democracy universally which is acceptable to all countries in the world (cognitive domain); (2) distinguish the practice of democracy in various countries based on historical background, ideology, and national goals respectively (cognitive domain); (3) admit the excellence of democratic system in comparison with the authoritarianism system and the communism system (affective domain); (4) apply a pattern of democratic life in the decision-making process (psychomotor domain).

Character building of students should not only be done in the classroom when the lessons take place, but must be continued outside the classroom through habituation on life character. Inclusion programs that are conducted by all subjects in the classroom should be continued outside the classroom by dividing responsibilities in directing behavior for each subject.

The success of character education can be known through several contributing factors as follows: practicing religion in accordance with the stage of adolescent development, understanding weakness and strength, showing an attitude of confidence, obeying the social rules that apply in the wider environment, respecting for religious diversity, demonstrating the ability to think logically, critically, and creatively, supporting of conducive school culture.

However, there are some inhibiting factors as part of character education failure, among others: negative influence of television, impact of promiscuity, bad impact of tourist attractions, Hedonism support, loss of spirit and dedication, preference to be consumers of the manufacturer, love to hunt negative trends.

5. Analysis of Character Education Policy in Facing Asean Economic Community

In order to survive and meet the needs of living independently, a nation requires resources: human resources, natural resources, or cultural resources. These resources can be efficient if they are professionally managed. The main priority to be able to survive is the managerial ability in transforming human resource into human capital. The existence of the ASEAN Community is very likely to open opportunities and positive challenges in the future. The opportunities and challenges are to develop local human resources to enter the ASEAN

community. The goal will be quickly achieved in cooperation with the Ministry of Foreign Affairs and representatives of Indonesia in ASEAN countries which are has conceptually made "Master Plan for the Acceleration Expansion of Indonesian Economic Development (MP3EI) 2011-2025" which is supported by the "Master Plan on ASEAN Connectivity (MPAC)." The readiness, of course, must be accompanied by adaptable regional regulatory system, improvement of infrastructure, facilities and infrastructure for the smooth running of the business as well as social infrastructure, in particular to increase the competence of human resources.

What can be done by ASEAN is creating regional economic and security stability so that each country is able to respect the sovereignty of each and keep the peace to create good neighborly life through the positive and realistic efforts. The publication of a blueprint for the ASEAN economic community, blueprint of ASEAN Socio-Cultural Community, the blueprint for the ASEAN Political and Security Community, and many more other ASEAN strategic documents, are a file of roadmap that is ready to be operated by the various components of the citizens in the ASEAN region with mutually beneficial cooperation by upholding principles of liberte (freedom), egalite (equality), and fratenite (brotherhood).

The question raised then is about how the implementation of character education in schools policy will be effective and can support the sustainability of ASEAN Community that is so full of competition. In this case, character education has an important role, namely as a filter to uphold harmony and peace among nations. And in many respects ASEAN is able to be an example (trendsetter) for the world, such as the introduction of the eastern-life guidelines and behavior which are polite and peaceful, art high culture, unlimited biological wealth, so that ASEAN will become the center of world attention with its geopolitical and demographic aspects. ASEAN is also capable of being the center of world interest.

Furthermore, theoretically, ideal policy implementation containing 6 variables as stated by Van Meter and Van Horn (Budi Winarno, 2002: 111) is as follows:
a. Basic measurement and policy objectives
b. Policy resources
c. Communication among organizations and activities implementation
d. Characteristics of implementers
e. Economic, social, and political conditions
f. The tendency of implementers

In connection with the variable of the policy implementation, each Principal in all levels of education will try to implement the policy of his superiors. Seeing the conditions in the school, particularly the practice of implementation of the provisions from the superiors, the principals are still *pattern client*, then it cannot be separated from the conditions and circumstances that existed at the school, such as the number and quality of teachers, or the type of reference being used and the readiness of teachers in implementing the character education itself.

Schools, in implementing character education, should be able to develop hard skills and soft skills. Hard skills are the mastery of knowledge, technology and technical skills related to the field of knowledge studied, while soft skills are the skills of a person in touch with other people (interpersonal skills) and skills in organizing themselves (intra-personal skills), able to develop to work maximally. Intra-Personal skills which are shaping the character, form a trust or confidence, implement and manage changes, set the level of stress on yourselves, carry out and set the time, the process of creative thinking, determining the purpose of life, accelerated learning techniques. Examples of behaviors that reflect the soft skills are as follow: honesty, responsibility, justice, the ability to cooperate, adaptability, communication skills, tolerance, respect for others, the ability to

take decisions, ability to solve problems, and many more. Mastering both skills of the youth will strive to develop themselves. Finally, the graduates produced will be able to compete in the complex Asean Economic Community.

C. CLOSING

Character education as an integral part of the overall order of the national education system was developed and implemented in a systemic and holistic way in three national pillars of character education, namely: education units (school, college, unit / non-formal education program), family (nuclear family, extended family, single parent families), and community (community, local community, region, nation, and state). Efforts of character formation are adapted to the cultural development of the nation that will be able to compete in the Asean Economic Community by developing the values of characters such as: religious characters, honesty, discipline, tolerance, hard work, love of peace, responsibility and so on. Habituation does not only teach about knowledge of right and wrong, but also able to feel the value of good and not good, and willing to do the smallest unit like family to the wider coverage in the community. The value needs to be cultivated by the learners who will ultimately be a reflection of life of the Indonesian nation. Therefore, schools have a major role in the development of character education as a civilizing role of the school as a center of culture through the development of school education (school culture).

The success level of a policy can be measured through a process of implementation of the policy, so that implementation is the most important process of the whole policy process. Policies that have been formulated or have been produced intends to achieve certain goals. In other words, a policy will not be successful if the implementation is not related to the intended purpose. Thus the implementation of the policy is not a simple problem, however, because at the level of implementation of a policy in it related to many different dimensions, ranging from the interpretation, organization, support resources and sources of funding, as well as the cultural mentality of society itself. Referring to the problem of implementing the policy, then the policy development in the field of education is directed to enhance the role and function as well as the participation of institutions of higher education in solving the problems faced by the region in order to accelerate the improvement of people's welfare, and regional development in all fields.

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