

Moral Literacy in Historical Stories of National Heroes: Studies in Character Educations on History Learning at Surakarta High School

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Abstract: *A history usually presents a hero in the chronology of its story. Hero stories' contain important values as a material of moral literacy for students. The potential heroes stories for character education. Character education is a value education process which based on the philosophy of humanistic education. In that context, the relevant learning model is a constructivist model such as Discovery Learning, Problem-Based Learning, and Project-Based Learning. By these models and based on Lickona's view about morality as the reference of character education. Students will discover and understand the moral values or concepts of the hero's story as a basis for taking certain moral attitudes and actions through the process of internalization, i.e., the developmental changing of behavior which is controlled externally by internally controlled behavior. The lecture model, as still practiced by some teachers in history teaching practice in Indonesia, tends to be indoctrinated and can undermine character education itself.*

1. INTRODUCTION

In histories' science is known that history is a story. The real historical stories, according to Lockwood and Harris, involve dramatic moments of moral conflict that is very useful to help students to reflect on values. The stories relate to the individual in making personnel decisions involving truth, integrity, honesty, and loyalty, which encourages students to analyze the issues and choices which had made. At least, such stories help students realize that others before they face the same dilemmas as they do by making the right decisions. More importantly, they also prove that good character values are not restricted to people from a particular place or time (Sanchez, 1998: 14-15).

The stories have always been teaching instruments which are liked by the moral teachers of the world. Stories usually give attraction, are more inviting than annoying. All of us may have felt the power of an

excellent story to move strong feelings. That is why the story is a natural way to bind and develop the emotion of a child's character (Lickona, 2013: 125). A good story can be a force for character education.

A good story inspires one action, fosters cultural appreciation, emotional intelligence, expands children's abilities, or just creates fun. Listening to stories, helping children understands their world and how they relate to others (Shirley & Rebecca, 2002: vii). With a good story, the children will use their imagination in understanding the story. They describe the story content of the story description. This creativity depends on how the storyteller can improve his story to be live and how the storyteller or listeners interpret what he or she heard or read actively. Children get pleasure from the whole experience (Subyantoro, 2013: 7).

In the context of historical stories, through it, the students can be invited to understand the persistence, patriotism, the

willingness to sacrifice for the benefit of the nation and the nationalist attitudes. Learning history means reviving memories that will affect how we look the world today and for the future. Historians convey a story of human collectivity that penetrates active and passive experiences, and also tells a story about individuals living in the society which affecting and influenced by society (Renier 1997: 205). From the story, the reader can know how the human nature of each era which is reflected through persistence, fighting spirit and willingness to sacrifice to realize their dreams.

The historical stories are the primary medium of historical educations to building and developing the collective memory of the nation. The collective memory of the nation which builds, grew and preserved through historical teachings cannot be separated from the interests of nation's survival and state life (Hasan, 2008: 404-406). Historian Sartono Kartodirdjo (2014: 18) warns that the erasing of the past from the collective memory of a nation will give effect to the loss of identity. A citizen who loses his memory of the national history will lose his character, with the result of not being able to communicate with others or at least will be a mess of his personality.

Historical story is a suitable medium for character education. Demircioglu research's (2008), shows that the use of stories can make history learning more exciting and fun. By listening to stories, students recognize that people from different faiths and ethnicity can live together peacefully. Students understand that tolerance is essential for people to live together. DeRosier and Mercer research's (2007) suggests that students who are participating in the character education based story have significant improvements statistically in social behavior and reduced problem students.

On the other hand, the study of Narvaez (2002) suggests that story readers do not understand in the same way because of differences in reading skills and background knowledge. Moral arguments are interpreted differently based on differences in schema development. Moral texts are understood and distorted differently by readers with various moral schemes. Students do not take the moral theme as intended by the author. Nevertheless, the story remains a suitable medium for character education. According to Mosher (2001: 1), an exciting story provides an opportunity for the reader to explore three components of character that knows morals, feeling moral, and performing moral deeds or moral behaviors. The children need to hear moral stories in order to develop moral literacy and moral character (Kilpatrick, 1992; Lickona, 1991; Wynne & Ryan, 1993).

In learning history, presenting the hero stories is one of the main parts of the learning material of history itself. No historical event does not feature a hero in the chronology of his story. Historical events can bring forth the figures of heroes (eventful man), or vice versa, heroes who because of his intelligence and leadership are able to determine the plot of historical events (the even making man). Sanchez and Stewart (2006: 15) said that:

Every era of our history provides opportunities to pinpoint and explore specified values. As is the case with us all, history's dominating participants had a song to sing to which, following that metaphor, they themselves wrote the words. Some made the right choices while others did not, but all experienced moments of moral conflict requiring value judgments and choices. These stories invite us to examine the issues, circumstances, choices, and consequences, which ultimately allow

us to relate them to our own lives (Sanchez dan Stewart, 2006:15)

Indonesia has many national heroes. Historical stories of potential national heroes as role models to develop moral literacy among students. Literacy means the ability to access, understand, and use something intelligently through various activities, such as reading, seeing, listening, writing, and speaking (Kemdikbud, 2016: 2). Moral literacy means the ability to access, understand, and use something intelligently through reading, viewing, listening, writing, and or speaking activities to find and follow moral values as the basis for adopting certain moral attitudes and actions.

The Chaerulsyah Research (2014), "The Students' Perceptions of the Exemplary of National Heroes to Enhance the Spirit of Nationality," indicates that many students imitate national heroes of their honesty and unyielding attitudes and their behaviors after imitation which are trying to be good people, such as 1) Get used to being orderly and disciplined; 2) Get a neat look; 3) Improve leadership skills; 4) Familiarize the willingness to lead; 5) Fostering cohesiveness and cooperation; 6) Thickens the spirit of nationalism. Chaerulsyah's research is still limited to reveal students' perceptions about the exemplary of national heroes.

Rahayu and Widayahening's research at the Senior High School Surakarta (2015) shows that many teachers teach conventionally with lecture methods. Teachers dominate the learning and teaching materials (teacher-centered learning). The research recommends that history teachers should provide opportunities for students to be active and creative in the teaching of history. Talin (2013) said that the students prefer to teachers who give training and assignments. They prefer an eclectic and blended learning approach. Teachers prefer to use exploratory learning, while students

prefer a learning that stimulates curiosity to understand history better. Havekes et al. (2012: 72-93) recommend that the learning design to think historical actively so that learning history is more meaningful for students because it relates to the actual real life of the student's daily life. Haenen & Tuithof (2008) found that students will be actively involved in cooperative learning. From the beginning of learning, students with full awareness think that exploration activities always accompany history learning.

It cannot be denied that teachers are an essential factor in developing relevant learning models to achieve educational goals. Banerji and Prasad (2012: 103) suggest that teachers can be effective in class and outside of the classroom in conveying the purposes of educational institutions. It requires a deep understanding of the goals, institutional strategies and structures, deep agreement with three aspects of the school as well as the useful mastery of pedagogical techniques. Teaching techniques also become very important in delivering educational content such as the value of discipline, integrity, decency, and others.

2. PRAKSIS LEARNING

The historical stories of national heroes have become a part of history learning in high school Surakarta. Some historical stories of heroes who became the learning materials are Sultan Hamengkubuwono IX, Sultan Syarif Kasim II, Ismail marzuki, Opu Daeng Risaju, and the heroes of Papua, namely Frans Kaisiepo, Silas Papare and Marthen Indey. The historical story of the figures above is taken from the book which title "The Face and Struggle of National Hero" published by Directorate of K2KS, Social Ministry of Republic of Indonesia in 2012.

The historical story of national hero contains many examples of a material of students' moral literacy. Sultan Hamengkubuwono IX is a leader who prioritizes the interests of the citizens. He declared that the Kingdom of Yogyakarta is a part of the Republic of Indonesia, even though he has an opportunity to enlarge his power because there is no more colonization again. But he did not do it for the more considerable interest, namely the integrity of the nation and the Republic of Indonesia. He also provided many facilities for the government of the Republic of Indonesia to run the government wheels in the early days of independence. He chose that decision even under the Dutch threat. He is an altruistic leader. In addition to his moral attitude that prioritizes the interests of the citizens, willing to sacrifice, firm, and courageous, the Sultan is also a figure who blends with the citizens lives'. It is reflected from his interaction with the citizens of Yogyakarta as in the story of "*Pingsan Gara-Gara Sultan*" (Fainted because of Sultan). The Sultan does exemplary actions in the form of the necessity of unifying a leader with the citizens to serve them. The Sultan is always concerned with the citizen's life in small things though.

Sultan Sharif Kasim II (1893-1968) was the young king of Siak Indrapura in Sumatra, Indonesia. He took the position that the kingdom of Siak was equal to the Dutch. The various measures which are taken are often against with the Dutch wants. When the news of the proclamation of Indonesian independence reached in Siak, the Sultan expressed his loyalty and support to the Indonesian government and handed over 13 million guildens (1.47 trillion rupiahs). When the independence revolution happened, the Sultan actively supplied food for independence fighters. When Van Mook, the de facto Governor-General of the Dutch East Indies, appointed him as the "Sultan

Boneka" or "Puppet Sultan" of the Dutch, he refused and chose to join the government of the Republic of Indonesia.

Ismail Marzuki (1914-1958) is an artist. In 1936, Ismail Marzuki entered the music club Lief Java and filled the music on the radio broadcast. From then on, he began to distance himself from Western songs and then create his songs. The songs which created by Ismail Marzuki are intensely colored by the spirit of his love of the homeland (Indonesia). When the Dutch controlled RRI (Radio Republic of Indonesia) in 1947, Ismail Marzuki decided to leave it, because he does not want to cooperate with the Dutch. The songs of Ismail Marzuki are filled with values of struggle that inspire the love of the homeland and the nation, such as *Rayuan Pulau Kelapa* (1944), *Halo-Halo Bandung* (1946), *Selendang Sutura* (1946), and *Sepasang Mata Bola* (1946). Ismail Marzuki remains eager to continue fighting by the arts, even though he has tuberculosis.

Opu Daeng Risaju is a female warrior figure. She does politics with the spirit of religion (Islam). She departed from her faith in politics so that all political activities are based on religious mind. She is also willing to leave her nobility, ready to be imprisoned for three months by the Dutch, and willing to be divorced her husband who cannot accept her activities to fight for the people out of the grip of the colonizer. She is never to surrender, although she was arrested and taken to *Watampone* by the Dutch by walking 40 km long.

From Papuan heroes, students can get moral literacy on the courage to risk the struggle for the sake of realizing ideals even with limited resource support. Frans Kaisiepo refused to be the head of the Nederland Nieuw Guinea delegation to the Round Table Conference (KMB) in The Hague so that he was employed in remote districts of Papua. He also helped the

soldiers of *Trikora* to liberate Papua from the Dutch. Silas Papare also defended and maintained the proclamation of 17 August 1945 (The Independence days of Republic of Indonesia). He was imprisoned for his political activities. Marthen Indey planned an uprising against to the Dutch in Papua. He also openly appealed to non-Dutch military members to fight against the Dutch. He was imprisoned due to his political activities. The moral values that contained in the national hero's history can be tabulated as follows.

Table 1. Moral Value in Historical Stories of National Heroes

National Heroes	Moral Value	Historical Stories Indicators
Sultan Hamengku Buwono IX	Sacrifice	Declared the Kingdom of Yogyakarta is a part of the Republic of Indonesia, even though he has an opportunity to enlarge his power because there is no more colonization again. Provided many facilities for the government of the Republic of Indonesia although threatened by the Dutch.
	Dedication	An interaction with the citizens of Yogyakarta as in the story of " <i>Pingsan Gara-Gara Sultan</i> " (Fainted because of Sultan), doing exemplary actions in the form of the necessity of unifying a leader with their citizens to serve them.
	Concern	Helping the woman or mother who are a merchants like the story of " <i>Pingsan Gara-Gara Sultan</i> " (Fainted because of Sultan)

Sultan Syarif Kasim II	Loyalty	Expressed his loyalty and support to the Indonesian government and refused to "Sultan Boneka" or "Puppet Sultan" by the Dutch
	Equality	Taking position is equal to the Dutch
	Sacrifice	Handed over 13 million guildens (1.47 trillion rupiahs) to help Indonesia's struggle.
Ismail Marzuki	Homeland Love's	Songs that are created are inspired the love spirit's of the homeland
	Sacrifice	Go out from RRI (Radio Republic of Indonesia) because do not want to cooperate with the Dutch
Opu Daeng Risaju	Obedience	Doing politics with the spirit of religion (Islam)
	Sacrifice	Leaving her nobility, ready to be jailed for three months by the Dutch, and willing to be divorced her husband who cannot accept her activities to fight for the people out of the grip of the colonizer
	Never Give Up	Never to surrender, although she was arrested and taken to <i>Watampone</i> by the Dutch by walking 40 km long
Frans Kaisiepo	Bravery	Against to the establishment of the State of East Indonesia (NIT)
	Sacrifice	He was employed in remote districts of Papua and helped the soldiers of <i>Trikora</i> to liberate Papua from the Dutch
Silas Papare	Loyalty	Defended and maintained the proclamation of 17 August 1945 (The

		Independence days of Republic of Indonesia)
	Sacrifice	He was imprisoned for his political activities
Marthen Indey	Bravery	Planned an uprising against to the Dutch in Papua and also openly appealed to non-Dutch military members to fight against the Dutch
	Sacrifice	He was willing to be imprisoned for his political activities

Learning history of national heroes in high school in Surakarta is done by different method, although there are guides of instructional model suggested in Indonesian History Teacher Books from Ministry of Education and Culture (2016: 101-107), that is Model Jigsaw (Model Expert Team) and Presentation Model with a scientific approach with steps: observing, questioning, exploring, associating, and communicating.

In Senior High School 1 Surakarta, learning history of national heroes is done by giving assignments students to give meaning and take lessons from every historical event which is studied. Every historical event has its actor. Based on it can be explored the meaning and take essential lessons from the historical events experienced by the actors (interview Sasmito, a History teacher at Senior High School 1 Surakarta). Students are divided into small groups consist of 5-6 person. The teacher gives group assignment to them to explore the meaning and excellent values of the national heroes, and then the results are presented and discussed in front of the class (Nadya JS, a student of Senior High School 1 Surakarta). Through the group assignments, students can learn cooperation, respect, and tolerance (Puan Hemas, students of Senior High School 1 Surakarta).

In Senior High School Batik 1 Surakarta is also done by imitating the story

of national hero's struggle. The history teachers of Senior High School Batik 1 Surakarta reveal that in the Curriculum 2013, The Historical lesson has some basic competencies to emulate national heroes. From there can be explored the character values of the nation. The method which used is following the guidance of the Book of Indonesia History XII Grade of High School with group assignment and then continued by presentation and discussion. At the end of the lesson, the teacher confirms their students to be able to interpret the example of the heroes who have sacrificed for the unity of Indonesia (interview Eko Trigiatmi, a History Teachers of Senior High School Batik 1 Surakarta). Similarly, in Senior High School Al-Islam Surakarta by emulating national heroes in the Historical books Class XII. The learning model follows the guidelines in the Teacher's Book (Aliyah interview, a History teacher of Senior High School Al-Islam Surakarta). Similarly in Senior High School Kristen 1 Surakarta following the guidance on the Teacher's Book too. The assessment is done using an authentic evaluation that includes an assessment of attitudes, knowledge, and skills with guidance format.

In Senior High School Muhamadiyah 2 Surakarta, character educations in history learning begin since New Student Acceptance (New Students Enrollment). At the time of New Students Enrollment activities, the new students are guided to the *Radya Pustaka* Surakarta museum. They are invited to understand civilization in the past, so it is expected to grow a sense of love to their motherland. In the learning process, the students' input condition becomes the school's consideration to adopting a policy of applying learning models, including in historical learning (interview with Sri Darwati, Principal of Senior High School Muhamadiyah 2 Surakarta). In the class, history teachers explain about the material,

sometimes have to repeatedly, after that given a task in textbooks. Other learning models have never been applied. According to the teacher, the students are still having difficulty when asked hard learning models (interview with Sunarno, the history teacher of Senior High School Muhammadiyah 2 Surakarta).

The learning model is used to influence the moral literacy of the students. Shofiyumna, Senior High School 1 Surakarta, said that the values of love to the homeland, the obedience of religion, wisdom, and justice in the national hero. Puan HD, Senior High School 1 Surakarta reveals that the value of divinity, humanity, sacrifice, giving priority to the citizens, and justice. Nadya JS, Senior High School 1 Surakarta also said that the values of tolerance, divinity, and hard work. M. Falah, Senior High School 2 Muhammadiyah Surakarta said that the value of firmness, never give up, and cooperation. Meilinia, Senior High School 2 Muhammadiyah Surakarta also state that the values of populist, creative, divinity, tolerance. Didik Dwi D, Senior high school 2 Muhammadiyah Surakarta revealed that spiritual values, courage, refuse to forget.

3. CONSTRUCTIVIST MODEL

The character education in the context of the Curriculum 2013 that uses is a scientific approach. The scientific approach which described in the training module of implementation in the Curriculum 2013 (Kemendikbud, 2013) is characterized by students' activeness in observation, reasoning, discovery, validation, and explanation of truth. Learning models with scientific approach systems place a teacher as organizers, motivators, evaluators, mentors, directors, student assistants, and facilitators.

In Senior High School Surakarta, some teachers use group discussions to explore the exemplary from national heroes like in Senior High School 1 Surakarta and Senior High School Batik 1 Surakarta. While some other teachers still use explanatory models through lectures like in Senior High School Muhammadiyah 2 Surakarta. The arguments of teachers in Senior High School Muhammadiyah 2 Surakarta are based on the general conditions of the students that have not been possible to apply complicated learning models. With an explanation, it still needs to be repeated, especially with the models of learning that complicated and demanding the independence and discipline of each student.

The influence of using learning models on students' moral literacy appears in their understanding of the moral values contained in national hero stories. Understanding of students with more active learning models such as in Senior High School 1 Surakarta and Senior High School Batik 1 Surakarta is better than explanatory learning models through lectures such as Senior High School Muhammadiyah 2 Surakarta, although there are influential factors of students conditions.

In a theoretical perspective, the learning model should be acknowledged that each person has his character, which cannot be equated with others. This law also applies to all students. Twenty of the students who have faced, it will be faced with twenty characters as well. Teachers must find the little similarity to support the application of learning models and methods, the formulation of applied strategies and other approaches (Herman et al., 2006: 159-160). A new learning model can cause discomfort learning. There are several causes for the convenience of the teacher when trying something that new in the learning. According to Joyce, Weil, and Calhoun (2011: 453), discomfort sometimes arises because teachers have to adapt to things that

are completely new and must have good skills to influence students to use this new strategy. Another reason, teachers should study additional skills so they can interact with students by new learning model, or teachers are not confidence to apply the new learning models.

Some of the factors above may cause teachers to be unwilling to try new learning models. Nevertheless, according to Joyce, Weil, and Calhoun (2011: 453), when the teacher has experienced several experiments, the teacher will become more comfortable; even then improve their skill in using the new strategy. Teacher's conceptual level is a predictor of their ability to get something new. Teachers with higher theoretical level will control a new model more thoroughly and tend to use it more than once than the other teachers who have lower conceptual levels. The relationship between the teacher's conceptual level and their ability to learn new strategies is closely related to how they manage their discomfort feeling to learn something new (adaptation).

Discomfort feelings can also happen to students' self too. When a teacher uses a new model, students may feel quite discomfort about it. For example, gregarious students will get very comfortable with social models and can take advantage of the model quickly. However, less gregarious students need a learning model that makes them comfortable.

In developmental theory, a discomfort feeling is a sign of growth. Most developmental theories do not only focus on natural growth at every stage, but also the arrestment and accommodation that is needed to reach a higher stage of development. Carl Roger (1961) state that the natural tendency of students is to imprison them in some realm that makes them feels comfortable. A teacher's duties are to help the learners reach these realms that seem to be enveloped by fear. First of

all, the students must experience discomfort to develop their self, and then be given the task to destroying their fear about learning models. Here, teachers' duties are not only present an environment that can bind students, but also help them to become active seekers after passing new developments.

To be able to help students improve their self should be developed the dynamic imbalance. Rather than matching learning approaches to students by reducing their discomfort feelings, the real duties of the teacher are to expose new models that in several times will feel comfortable to them. The challenge is not to choose the most comfortable model, but that allows students to develop skills to interact with various models easily (Joyce, Weil, and Calhoun (2011: 454). Thus, trying new learning models is a professional demand for each teacher.

Character education is a process of values education. The values education is increasingly important up to now, as Krishna said (2012: 125-126) that people can see real change in students' behavior in terms of thinking, lifestyle, habits, proactive leadership, relationships, positive attitudes, and responsibilities, also other skills such as management time and stress. Looking at the urgent need to instill the values education, it takes an effort with the idea of developing the right kind of input in instilling values, morals, and ethics currently.

The values education will build a value system for each student. The benefit of having a good value system are: a) Values will guide students to live ethically, make informed decisions and actions; b) Values will help students to evaluate and assess the other similar actions; c) Values and beliefs will influence essential attitudes to bring success and harmony in life; d) Values will help feelings of peace from inside and live in harmony with in students and society; e)

Values will provide direction to student life (Ali & Sinha, 2016: 90).

Philosophically, the initial concept of values education is a component that touches on the philosophy of humanistic education. The main idea of humanistic education thought is to respect human dignity and prestige (Mangunwijaya in Sindhunata (ed.), 2001: 160; Mastuhu, 2003: 136). Humanistic theories as applied in the learning are constructive and emphasize the cognitive and influencing processes. This theory explains the abilities and potentials of people as they choose and seek control over their lives. Humanistic theories emphasize the motivation to develop the full potential of people (Schunk, 2012: 482). The main purpose of educators is to help students to improve themselves, which helps individuals to know themselves as unique human beings and assist in realizing the potentials that exist within them (Dalyono, 2012: 43).

The theory of humanism is relevant to apply in learning materials that are personality or character formation, attitude change, and analysis of social phenomena. The model which is used to stimulates the student's active role. Based on this philosophy, the ways of indoctrination should be avoided, such as the explanatory learning models through lectures (talk). The Indonesian has a long experience in education models of indoctrination character. During the Old Order Era, especially the Democracy Era, that uses the seven basic materials of indoctrination. During the New Order Era Upgrading Guidance of *Penataran Penghayatan dan Pengamalam Pancasila* (P4), *Pancasila* Moral Education Lesson, and History Education of National Struggle (PSPB).

Character education focuses on morality. Children's morality is derived from the adult morality exemplary, where morality is framed within norms and awareness about the norm (Piaget in Russell,

2008: 24). Morality can be seen in the rules of interpersonal relationships which focused on the rights, duties, and obligations. The norm is a guide to life for the citizens in society (Kohlberg, 1995: 79-91). Piaget and Kohlberg studied moral thinking by presenting a moral dilemma, asking what should be taken to resolve the dilemma and why it was taken. Lickona (1992) views that character education as referring to moral issues based on the philosophy thinking, Michael Novak's said that human characters is formed through three aspects: moral knowing, moral feeling, and moral behaviors that are related to each other and significantly meaningful. Thus, the result of the character adapted to children's character can be seen and three aspects, namely the concept of moral, moral attitude, and moral behavior.

Based on Lickona's view, through historical stories, the students will get moral literacy in the form of understanding about moral concepts, moral attitudes, and examples of moral behavior of national hero characters. Students will gain moral literacy by reading, listening, writing, and or be communicating during the learning process to discover and understand moral values or concepts as the basis for adopting certain moral attitudes and actions. The history of national heroes becomes a stimulus to recognize moral behavior because the moral concepts in the story are in the reachable area of the student's thinking.

Inductive approach is the relevant approach to get knowledge of moral concepts, moral attitudes, and moral behavior of historical stories of national heroes. With an inductive approach in character education through stories is based on the assumption that: (1) this approach presents a direct relationship between the student and the story; (2) students have chance to define the point of view and tell their opinions about the story that have been

read; (3) students will try to dig up their values of the story. (4) Students have their freedom to empathize, sympathize, and antipathy to the stories that have been read; (5) the "expert opinion" regarding the value in the story is not a final one that limits the student's opinion; (6) the teacher acts as moderator and facilitator for different opinions of each students; teachers and students alike as readers and teachers' opinions are only an alternative according to their point of view; (7) the main concern for the moral value which contained in the story (Rarasaning & Lydia, 2014: 230).

The learning models that relevant to the inductive approach are constructivist learning models such as Discovery Learning (DL), Problem-Based Learning (PBL), and Project-Based Learning (PjBL). These learning models are relevant to the character education in the context of the Curriculum 2013 that uses a scientific approach as applied in Senior High School 1 Surakarta and Senior High School Batik 1 Surakarta. With these models, the students will discover and understand the values as the basis for taking certain moral attitudes and actions through the internalization process, i.e., the developmental changing from externally controlled behavior to internally controlled behavior.

The models of values that tend to be indoctrinated through lectures (talk) are irrelevant because it can give bad effect for students. According Tilaar (2009: 146) indoctrination is one pattern of implementation (praxis) education based on power. Learning in indoctrination education praxis also follows the pattern of indoctrination. Indoctrination creates false success in a short time, can foster antipathy, aridity, lies, ignorance, hatred, and especially resistance to it. (Surakhmad, 2008: 2). Indoctrination in the world of education can kill learner's creativity. (Tilaar, 2003: 67). Indoctrination models

actually can weaken the character education itself. Using a model that tends to be indoctrinated is irrelevant to the philosophy of values education based on the philosophy of humanistic education.

4. CONCLUSION

The character education through the history of national heroes is a process of education values. Until now the national hero story have been used to instill the nation's character values by some history teachers in Senior High School Surakarta but has not done with special techniques. It is generally with the group assignments, and class presentations include lectures (talk). Looking for the perspective education values which based on the philosophy of humanistic education, the relevant approach is an inductive approach to constructivist learning models such as Discovery Learning, Problem-Based Learning, and Project-Based Learning. With these models, the students will discover and understand the values as the basis for taking certain moral attitudes and actions through the internalization process. These learning models are relevant to the character education in the context of the Curriculum 2013 that uses a scientific approach. Models that tend to be indoctrinated through lectures (talk) are irrelevant to Senior High School students because it can kill their creativity. Learning models of nation character values through the history of national heroes using a value clarification technique can be an alternative model of learning to internalize the national character values for the students. Further research is required to test the effectiveness of this model in internalizing the nation's character values on the students.

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