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Foreworded of the Director

First of all, let us thanks to Allah SWT who give us a mercy so that we can meet here in this place to join an international seminar and workshop on "Early Childhood Education for a better nation."

Based on the act number 20, 2003 about national educational system. Education can be held through three ways, which is formal, non-formal, and informal education that all of them have the same role to educate Indonesia. The role of non-formal and informal education is giving the educational service to all the Indonesian community in which of the specific condition they cannot attend the formal education one. Therefore, the non-formal and informal are become as in order to fulfil the need of life long learning. The importance of early childhood, non-formal, and informal education (PAUDNI) also stated through the rule of the ministry of education and culture number 1, 2012 about organization and Work of the ministry of education and culture Article 196 and 197.

Early childhood education reflects stimulations that are needed by children. However, these stimulations should involve thoughtful consideration in order to achieve the desired growth and developmental level. Studies suggested that the development of early childhood has been significant and strategic investment to uplift manpower and human resources. This is based on the belief that early childhood education stimulates growth and development to prepare children at the learning stage that in turn could affect positively their productivity when they are adult.

From historical point of view, Early Childhood Education or Pendidikan Anak Usia Dini (PAUD) in Indonesia that covers children between 0 to 6 years of age has been nationally regarded as a government program since 2002. Yet, the public response has been excellent and within this period the number of raw participation rate or Angka Partisipasi Kasar (APK-PAUD) has reached 15.3 million (53.6%). Nowadays, PAUD has become “National Public Movement”, where the program has been a common discussion topic among people, especially the importance of early childhood education to their children.

However, there are several prevalent obstacles that hinders the effort to diversify the opportunity, access, and enhance the quality of PAUD in Indonesia. These challenges need to be addressed utilizing creative yet innovative way of thinking. Those challenges are:

1. The large number of children who have no access to early childhood education (PAUD).
2. Learning infrastructure and physical facility that are limited partly due to lack of creativity of the teachers in creating and developing learning resources and utilizing cultural and natural potential.
3. Teachers’ competencies have been an issues as some of them might not posses adequate early childhood background or have not undertaken relevant training related to concept and practical implementation of PAUD.
4. The big gap of raw participation rate (APK) between PAUD participants in cities and rural areas.

To address above challenges, the government has set continuous and sustainable target. In 2004, it was recorded that the number of new established PAUD was 12.7 million (27%) and in 2008 the number increased to 15.1 million (50.6%). It was predicted that in 2009 the number should have had reached 15.3 million (53.6%). Depart from those figures, the government has set for the next 5 years the new established PAUD is expected to reach 21.3 million (72.6%).
In comparison with other countries in terms of model and type of early childhood education, Indonesia presents its unique features and characteristics. In developed countries, early childhood education is usually implemented in Kindergarten/playgroup and day care. In Indonesia, PAUD has four unique types:
1. Taman Kanak-Kanak (Kindergarten)
2. Kelompok Bermain (Play Group)
3. Taman Penitipan Anak (Day Care)
4. PAUD sejenis (Similar with Play Group)

Within those four types of PAUD children are not only provided with intellectual and emotional quotient, aesthetic and social, but also opportunities to develop spiritual quotient through three approaches: olah pikir, olah rasa, dan olah raga. Added to that, there is also education and monitoring of health and nutrition of the children. Thus, PAUD in Indonesia utilises "Holistic dan Integrative" approach.

Thus, the availability of qualified and professional teachers and teaching staff in early childhood education (PTK PAUD) is unavoidably required. The issues evolved around availability include qualification, competency, certificate programs, professional development, appreciation and protection toward PTK PAUD. Considering the complexity of challenges, we need a strategic plan to address the increasing demand of PTK PAUD. The needs of PTK PAUD can be seen from the availability, qualification gap, and competencies of PAUD service delivery. This is due to the importance of the successful role of educators in nurturing, nursing, protection, and education to optimise the connection of born-made brain cells.

PAUD educators are professional personnel that make planning, running, and evaluating the learning process as well as giving counselling, caring, and protecting the children. Therefore, PAUD educators can hold their responsibilities after completing the competence and qualification. Government has regulation over the standard of PAUD educator’s qualification which is based on the Act of the department No. 16, 2007 and No. 58, 2009. There are three levels of PAUD educators, such as pengasuh, pendamping dan guru with their different qualifications and competencies. Based on its competencies, each level has different responsibilities in doing their jobs as PAUD educators.

Early childhood educators, particularly from non-formal level are highly varied from its competencies and qualifications. Although sometimes the educators background are only from elementary or junior high school, but, some of them also have better educational background such as diploma and bachelor degree although its major is not really relevant with early childhood field.

On the other hand, the fact reveals that PAUD educators sometimes held their duties over its responsibilities. As we can find PAUD teacher who just graduated from elementary school act as the main teacher in the related school. Based on the illustration above, it is need an effort that all PAUD educators’ duties and responsibilities are to be standardized based on its qualification and competencies.

As a result, a directorate of development for early childhood, non-formal, and informal education personnel (Dit. PPTK PAUDNI), Directorate General of Early Childhood, Nonformal and Informal Education (Ditjen. PAUDNI) has a job to held and coordinate the policy that help to facilitate the application of standard technique in term of educator and the personnel who work for early childhood through the specific mission of Dit. PPTK PAUDNI which give wider access, increase the the quality of PTK PAUDNI, and give a
support to increase the quality assurance to be relevant with the need of the society. To increase the the quality of educators and its service, government held some programs and activities to stimulate the professionism of educators of PTK PAUD. In line with that issue, government have done some programs which focus on the mission of PTK PAUD such as:

a) Professional development through the increase of competence PTK PAUD that include: the teacher of kindergarten, playgroup (TK/KB/TPA/SPS), the school principle, and all the personnel who run the early childhood education. In order to maintain the quality and increase the competence of PTK PAUD, in fact government in cooperation with organization who interested in giving the supervision toward the PTK PAUD, such as profession organization, NGO and academician from universities.

b) The directorate of PPTK PAUDNI runs some strategies to increase the quality of educator for PAUDNI for instance by giving scholarship for PTK PAUDNI, financial support to someone who is taking bachelor degree in early childhood education (PAUD); master in the field of PAUD, credits transfer program (the government is now in cooperation with 2 universities: Universitas Negeri Malang and Universitas Negeri Yogyakarta). Afterward, the government will develop the program to increase the qualification though the cooperation with the department of early childhood of Universitas Terbuka and the department of Psychology of Universitas Indonesia.

c) To increase the welfare and acknowledgement of early childhood educators who have dedication and good achievement, the government give the financial support, and incentive toward them as well as appreciation that usually known as Jamboree PTK PAUDNI.

d) Creating a training handbook for various different levels for all early childhood educators. This handbook is as an answer of the ACT about standard of competence that all educators should have. On the other hand, we from the government also aware that we still need some efforts to make it perfect in term of creating highly qualified educators for early childhood, that finally can produce a high qualified generation as well in the future.

Once again, I just wanna let you know that all programs that held by out directorate can not run well without the help of all of you especially the universities. Therefore, we hope that we can make an intensive cooperation to increase the quality of early childhood educators in the future.

Dr. Nugaan Yulia Wardhani Siregar, M.Psi
A Director of Development for Early Childhood, Non-formal, and Informal Education Personnel
Foreword: Early childhood education for a better nation

There is no doubt that the education of the young, since the prehistoric to the modern age, either in a religious or secular point of view, is the very concern of humankind. No tradition and great civilization over on Earth idealizes and promotes children’s ignorance or suffering.

Traditionally, children are much desired for they are regarded as the vehicle of social, economic, and cultural reproduction of a family, society and even a nation. As such, so we learn people take every effort in order to provide their offspring the best education and training. It is this spirit that in the beginning of this century has given light and power to those who gathered in Jomtien Thailand (1990) and later in Dakar Senegal (2000) light and power to declare Education for All (World Education Forum, 2000).

Our common belief says that education is both the window and channel which connect our young to values, good characters, knowledge, and skills necessary for their future life, when they turn into adults and take over the roles we, adults, are now playing. The formula is therefore simple: the sooner our children exposed to education the sooner they will be ready for that transition. But, what does “sooner” mean? Many have emphasized the importance of primary education—started commonly when a child reaches his/her seventh or eighth years of age. But research findings say that the first eight years of life, the early childhood phase, is the “golden age” for overall individual development. It is the most progressive period for children to develop (Brewer, 2007). So, “eight is too late”, says Evans (2006), to start growing up our “future leaders” and therefore specific education program for children prior to their formal schooling is undeniable.

Now, literally abundant reports have suggested the benefits of preschool program, not only for the development of our children but also its positive impacts on the national economy of the country. Those who attended such program were reported to have no significant emotional disturbance during their adolescence and needed not necessary counseling services. They are also reported to perform better at school and behave in socially more acceptable manner—in short they are good citizens. In short, as an Indonesian report says, children are an essential capital for nation.

Young children participation in the preschool program at the same time also provided their mothers opportunities to work outside the home, and through so doing increased their family incomes as well as the amount of the tax they had to pay—the very revenue for the state to finance their national development agenda. Thus, preschool education, as Noble (2005) says is “the best economic development tool”, and therefore an undeniable “investment for a better life” according to World Bank (2006).

Beneath all praises and expectations for early childhood program, however, a series of questions are waiting for discussion. If preschool program is really the way for creating good citizens, and therefore a better future, what characteristics that make it so? What does and should it offer to our children, so they become good citizens? On the other hand, if we have to believe that teachers are traditionally one of the critical elements in education, so, what characteristics, philosophies, knowledge, and skills that might give them power to bring our young to that good end. Consequently what kind of training, preparation, and professional development that might enables them to meet that expectation.

Following EFA declaration, countless policies on early childhood education were set up. The Indonesian government for example put it as one of its major agendas in the
amendment of its education bill in 2003, followed by a seemingly radical reform of its national curriculum. In some parts of the world, however, early childhood education has gained its strong position and recognition long time before the declaration was signed.

EFA was declared in light of the common spirit to create a better world through education. And considering the position of early childhood education as one of EFA’s frameworks of action, it is important for the practitioners, academics, researchers, and policymakers in this field to learn with and from each other by sharing their practices and experience in general. In light of this spirit, Semarang State University Department of Early Childhood Teacher Education proudly presented the First Semarang Early Childhood Research and Education Talks (SECRET) in the form of a workshop and an international seminar from 25 to 26 May 2012. More than 250 people participated in the program, to whom our deepest thanks have to go. The forum is expected to be an open learning space to enrich and improve the early childhood professions’ contribution and relevance to the achievement of “creating a better future” agenda.

The program was of course impossible to succeed without the support of our international and national colleagues as well as the organizing committee member. For this reason, as the Program Chair I do thank Professor JoceNuttall of the Australian Catholic University and Professor Yu Wei Lin of National Taiwan Normal University. They both presented seminal papers on the way early childhood teacher professional development is done in Australia, New Zealand, and Taiwan. One day before, in the workshop, NoamFrenoux a Canadian teacher of Green School Bali and his partner, SuciRatriWardhani, presented the way nature-based learning is conducted. Their presentation was accompanied by our Singaporean colleague’s, Ms. Tan Beng Luan, presentation of her Creative O’Preeschool Bay experience of character building amongst the young children. There is no better words to describe them other than “they are great, inspiring educators”, who made the forum lively and meaningful. Above all, we also thank our colleagues who have spent their time to write supporting papers for the seminar. We are happy to finally publish their papers together with those of our international colleagues through this proceeding.

Another point I want to make is that the program would not be possible to happen without the tremendous support of IbuLitaAtiana who was the Director of Semarang State University Department of Early Childhood Teacher Education at the time when the forum was conducted. SECRET was held just some months before she finished her term as the Director. We hope to hold SECRET biennially, for which IbuLita has paved the way for us.

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Yulidesni
CHARACTER BUILDING FOR YOUNG CHILDREN BASED ON THE VALUES OF CULTURAL UNIVERSALITY OF INDONESIA

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Abstract

Early childhood education to serve children in developing aspects of the development potential. Potential to be one of main goals of character development early childhood education is very important. Character education in Indonesia is supported by the cultural values contained in it. Universality of cultural values embodied in the character of Indonesian culture is the values of the behavior, manners, behavior, speech, unity and mutual assistance which is based on the religious values. Character of early childhood education through applied learning that is packed in the form of the game, and learn while playing. Character education directly modeled by teachers and adults who have an environment. Character of early childhood education in Indonesia is very rich with cultures that are owned by the people of Indonesia. Indonesia culture complete with traditional games positive instructional character for early childhood in Indonesia.

Keyword:
Character building, early childhood, universality, cultural values

Introduction

The formation of character and temperament or personality of the nation's very important, even urgent and absolute. It stands to reason. Why is absolutely necessary? Because of the ongoing crisis that has swept the nation and our country up to now there is no solution clearly and firmly, more in the form of discourse as if the nation were invited in a dream world.

Dealing with various problems and challenges, the current national education bear a multidimensional role. In contrast to the role of education in developed countries, which are essentially more limited transfer of knowledge, the role of national education in Indonesia bear a heavier burden of Education serve not only a means of knowledge transfer alone, still more broadly as acculturation (enkulturisasi) which of course the most important thing and that acculturation is the formation of character and temperament (nation and character building), which in turn is crucial to nation building, or in more popular language to reconstruction and nation states are more advanced and civilized.

Therefore, education reform is absolutely necessary to establish the character or the character of a nation, even an urgent need. Reform of national life in a nutshell, in essence aims to build a better Indonesia and Authentically Genuinely democratic and civilized, so it really becomes a new civil Indonesia, cohesive (integrated). In addition, the role of national education with various levels and the track is the most strategic means for nurturing, encouraging and developing democratic citizens and have the politeness (civility) ability, skills, ethos and motivation and active participation, is the most basic traits and characteristics of an Indonesian civil society. Do not let
what happened instead of violence that regenerates like brawl, teenagers are falling prey to the life of drugs, crime, promiscuity, and so forth. Character education is now a pressing need in the national education system. Indonesia was the nation's character started to get run over by Western culture. The virtues of deprivation that exist due to the weakness of the nation's cultural values in the nation, and the formation of character must begin at an early age. In this paper we discuss about whom early childhood, how the views of experts on early childhood education, the nature of cultural values which are universally used as the basis in forming the character of the nation.

**Review of The Theory of Learning in The Formation of Character**

Various theories of learning related to the emphasis on environmental influences and the influence of innate potential. Innate potential. Potential is usually the possibility of general ability. A person is born genetically with an organ called the general ability (intelligence) that originates from the brain. If the structure has been determined in biological brain, brain functioning is strongly influenced by interactions with the environment. 

Behaviorism was studied by behavioral changes that occur through the process of stimulus and response is mechanical. Therefore the environment in a systematic, orderly and planned to give effect (stimulus) is good so that humans react to stimuli and respond accordingly. Behaviorism is the stream flow is believed that human beings learn primarily due to environmental influences.

Two well-known figure in Behaviorism who pioneered the theory and have differences in explaining the process of learning is Pavlov's talk about the required stimulus (conditioning reflex) to give the expected response by the environment in accordance with the demands of the environment (conditioned reflex) hereinafter referred to as classical conditioning. The second is a somewhat different stance Skinner with Pavlov. Skinner assumes that human behavior can be observed directly, the consequences of previous actions. If unpleasant consequences then it will repeat again. Consequences of such is the power of the repeater (reinforcement) to do it again. This theory is known as operant conditioning. Learning is the result (a consequence, the power of the repeater) of an act which brings the act back. When the act was pleasing. (If someone was hungry and then feeding and satiety, then the next if hungry he will eat (positive reinforcement. Conversely, if the result is not enjoyable (example: if too full), then it would not be compelled to done again (negative reinforcement). (Slavin 1986:155)

Constructivism different learning theories according to behaviorism, which is one view of cognitive psychology. Bootzin said that learning is a building (to construct) knowledge itself, once understood, digested and an act of a person (from within). In the act of learning as an important lesson, but rather how to use our mental equipment to control what we learn. Knowledge is recreated and built from within a person through experience, observation, digestion (digest) and understanding.

An experience in Klien process resulting in a Relatively permanent change in behavior can not be explained by That temporary states, maturation or innate tendency. Klein is Behavioristic although influenced by phenomenology and refers to experiential learning, needs to be called a humanistic orientation. It means that learning does not occur simply because of the maturity of the course (tendencies innate, that is a genetic factor), but also because the placement experience is ekstensial. According Semiawan that
psychology study oriented humanistic approach is influenced by the presence of individual freedom that is based on the potential talents and interests to develop a focus on behavior and responsibility of his own choice. (Semiatwan 2007:24)

Learning is fundamental to humans and is a process that will not cease. Learning is a continuous process that changes the learner in different ways. Learning is different from instinct, because, according to psychology, among others, an instinct, learned behavior and characterize the response of members of certain species. Tendency or disposition to respond in certain ways that are characteristic of members of certain species. A series of complex and coordinated activities that are commonly found in certain species, which occur during the stimulation condition, the condition of the drive (drive), and certain developmental conditions. Trends have not been studied and is hypothesized to function as an innate driving force behind human behavior is complex.

Nature of the Formation of Character-Based Local Culture

Proverb says it takes a village to raise a child, dibutuhka entire village for development of the child. We as adults are well aware of the importance of introducing a variety of science as knowledge for early childhood and also the surrounding environment to provide supplies for the benefit of the life of a child's later life. Early childhood education needs, especially culturally diverse environment that can support the growth and perkembangannya. Culture is important in the life of the nation forward. Huntington clearly states that the source of conflict in the future no longer be ideological or economic, but the issues surrounding culture. (Lemke 2008)

Various international experts, among others, Francis Fukuyama, Lawrance Harrison, Robert Kaplan, Seymour Martin Lipset, Obert Putnam, Thomas Sowell, and Samuel P Huntington agreed that the key to the success of a country is determined by the extent to which a State has a culture that is conducive to progress. Cultural factors are reflected by the values and behavior of people is often referred to as "social capital". (Fances Fukuyama 2000: 25-26).

The concept of social capital was first introduced by Francis Fukuyama describing cultural traits that have an edge over the competition that exists today is not a competition between the ideological system, but competition between countries that have high trust society. Countries that have high social capital is in the show with the behavior of people who each have a high sense of togetherness and a sense of trust either vertical or horizontal.

High social capital and sense of conflict that face can make a country can move forward. He likens the trust as a lubricating grease to be an existing group or organization that can work effectively. This will affect the confidence level and determine whether a country can lose or win in global competition. Victory will only be achieved if individuals uphold a sense of community, loyalty, honesty, and trust in carrying out its obligations.

Culture as something abstract, will be different when expressed in the form of art, music, literature, fashion, assistektur, food, sports, machinery and other things that would be characteristic of a society. (William Cockerham 1995:96). Through a culture of people living in the group will develop a life with meaning and common understanding about themselves. This of course can be observed in their daily lives, such as what foods they eat, how where they take shelter, how to model their clothes, and socialize in the way they care for and educate their children to someday be able

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to be part of a responsible member of the group responsibility.

Kymlicka try to explain the concept of culture in the context of the modern world as a form of social life associated with a variety of fields such as education, media, economy, government, and so forth. He uses the term "Societal Culture" which covers the behavior of groups, ranging from youth gangs to the global civilization of Societal Culture refers to the institutional linkages and activities shared. Culture is not just share in the values of shared vocabulary but also in social life. (Kymlicka 1995:76)

Thomas Lickona, character education expert from Courtland University reveals that there are ten of our time to watch. If a nation already has the tenth sign, it means being towards the brink of collapse. The signs in question are: increasing violence among teenagers, membudayanya dishonesty, fanaticism against the group (peer-group) in the violence; lack of respect to parents and teachers, the blurring of moral good and evil; use bad language, increasing self-destructive behaviors like drug use, alcohol, and sex, decreased work ethos, a sense of mutual suspicion and lack of awareness among fellow. Is the tenth sign of the Indonesian nation is almost perfect. (Lickona 1992: 12-22)

Universality of Cultural Values of Indonesia

Indonesian culture is rooted in the social structure of a highly moralistic with distinctive characteristics. Such a social structure is the result of growth in the dialectic of social systems and cultural systems of several generations ago. At a certain stage of development, the dialectic of growth that had set the figure of a clear structural and able to mobilize public participation in the direction of progress, and then give a separate identity for the people of Indonesia. Characteristic of the social structure of Indonesia relating to values and the central concept of truth that is overlooked and held in high esteem among the people. Assessed the quality of one's appearance in terms of this central concept. Values such as self-esteem, dignity, glory pendiriant firm, loyalty, piety, courage, achievements, vast pergaualan, and sincerity into the personal characteristics in the community.

Religion as a guide of life, can not be understood as a mere moral teachings, but religion has a sub-sub system that serves to maintain the continuity of religious teachings, such as the existence of God, man, nature, and religion itself. This is what the value system, rather religious value system. When the value of religion to form the background of cultural identity, which will come to the surface is a religious culture and religion put in a position that can not be abandoned. In life, people attach great importance to Indonesia of identity, family, religion, and protect its assets. (Abdulah Adnan 2006)

When the values of Islam had penetrated and dominated the entire fairy community life, comes the phrase that the mutual keterpautan very closely and are not interchangeable between traditional off Indonesia that has been shaped by the teachings of Islam with the laws which are then tested developed by humans. The process was later formed a united Indonesia customary law in public life and is a separate system in Indonesia culture at large.

Judging from the past, there are 5 (five) conditions and the unique cultural characteristics scraping Indonesia, namely: (1) the period before Islam came to Indonesia, (2) the period after Islam arrived in Indonesia and the Sultanate of Indonesia, (4) the period the colonial period, and (4) during the period of independence, and (5) Recency period of peace in Indonesia. Based on the earlier period, the unique characteristics and
culture of Indonesia among the more prominent is the union of Islamic law into the traditional culture of Indonesia. This condition can be seen that of the seven elements of culture (cultural universal) is expressed by Koentjaraningrat equipment and human life, livelihood or economic system, social system, language, art, knowledge and religious systems) in Indonesia masyarakat it refers to the value system and behaviors that rely on the teachings of Islam. This is then transformed into a unique cultural characteristics and Indonesia who then diidentikkan with the native culture of Indonesia. (Smith Hilly 1997:14)

1. The value of Religion and Belief

Islam presents the rules of life, in which a human guide can maintain a balance between rights and obligations, tried, and the race of life for the sake of the pleasure of Allah swt mencapai. The presence of Islam as the guide of life, bringing the reliability of the Indonesian community in undergoing the process of civilization, because it is based on a review of history, more than 13 centuries ago, the people of Indonesia have been familiar with the teachings of Islam and put it in their lives. Originally within the sangat long, the people of Indonesia have been advanced by Islam at their disposal but when the process advances and setbacks that occur one after another as the nature of the laws to the present imbalance is visible from all sides of life which he had masyarakat Indonesia treads era of modernization.

Differences in the intensity of religious observance role in running the show the difference in viscosity between the religious values of the area and other areas. Thus in a variety of social analysis emerged the notion, that the society residing in urban areas is often blamed as the people who have been influenced by foreign cultures, to those who are deemed perkampunganlah still preserve religious values, only they are considered to always have the time to pray congregation to the mosque, and they are considered to preserve the culture through the teachings of Islam in any pengaplikasian upaca which they held customary at any time.

One of our suspicion is the busy man's subsistence is multisectoral, rapid flow of information and technology at this time to be a strong factor to shift the values of religion in the cultural fabric of Indonesian society. However, when cultures met his greeting, and a variety of sentence pronunciation like Insha Allah, Astagfirullah, O Allah, Subhan was still part of community life.

2. Value of Education

Learning culture of Indonesia as a culture, then we can say that culture can educate the community to meet its goal, namely to do good and avoid evil, and educate the public so that his life useful to others.

Cultural values are the conceptions which live in the natural mind of most people, about things that they see great value in life, and because it usually serves as the ultimate guide for human behavior.

Indonesian culture that teaches that every person studying, trying to hard working, diligent, and patient, others are not willing to educate the public to be powerful nation in the lives that were increasingly severe. So is the advice to be patient, sincere, honest and obedient to the teachings of religion. He will give birth to the Muslims as a people virtuous and praiseworthy. Educational value in this culture can also be seen from the teachings contained in the traditional life, as an expression of the message the old folks in living life to the generation that will face the challenge, that: we are all to put something with a function, so what is the
purpose and aspired to achieve well, and with ta wakkal to God.

3. Values of brotherhood

Lives hang in the community, who care for one another, has created a close bond between each individual masing, so that the Indonesia phrases that describe themselves as brothers, be a very strong adhesive element to them, and this expression is a major capital even though they encounter in overseas though. Cultural expressions of brotherhood in Indonesia means having an emotional closeness that is realized through mutual assistance lifestyle, half-bear, hard and happy to be shared without regard to the relative close proximity, the distant ones, and those who are not domiciled in Indonesia, but Indonesia has, then all members of the fraternity system.

4. Value of Democracy

The arrival of Islam also brought the concept of democracy itself. Democracy in Islam is more entrenched in the culture of deliberation to reach a consensus that democracy in Al-Quran syawwara verbalized. Evolving democratic culture is a culture of deliberation to reach kemiifakatan. Habits of deliberation undertaken by Rasulullah saw a reference of the scholars and traditional leaders of Indonesia in its leadership. Deliberation cultural cohesiveness and culture that gave birth to a single word in a typical step in the process of democratization of society where there will always be a process of deliberation before malaksanakan an activity together.

5. Ethical values

Further development of the culture is the value of ethics, that is how a person applies and against whom and what he has to deal thus, is a society of rules to be obeyed, if he wants to say people are polite and "civilized”.

These criteria can be perceived importance of ethics in assessing a person's character, so that person can be said to be good. Once this value is also used as a standard for the people of Indonesia in determining who can be a leader for them.

Culture fart in front of people crowded a reflection of the less ethical, thus lowering a person in front of people. So is the meyepak heel in front of people, and nudging the person next to the fraudulent and malicious acts in Indonesia and custom views contrary to the value of politeness was, and people were not a leader.

6. Aesthetic value

Cultural tendency is to display the beauty of life, whether it is expressed through the beauty of sound, language, gestures, building architecture, as well as used clothing. Culture of Indonesia, in principle, it is rich in beauty expressed through buildings and religious customs, dances, games, food and so on, where a beauty that is displayed does not escape from the traditional philosophy itself.

7. The value of peace

a. Indonesia indigenous culture, full of zeal to the values of peace, as ever manifested in people's lives. The procession of people's lives and interactions Indonesia played in reciprocal communication function values into a single bond Mosque cultural resources, among others: a. Islamic Aqeedah (hablum minallah), unity and cohesion (dominant hablum nas).

b. communal (please help and silaturrahmi / rambateera / togetherness).

c. ketauladanan leader.

d. panut the imam (leader).
c. honest, behaved.
f. ashamed of himself, shame on the family / self-esteem

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