

The paradigm of Character Building Between Hope and Challenge

H Hendri¹, R Handoko², A Darmawan³, L Y Prakoso⁴, GS Achmad Daengs⁵
{hendri.navy77@gmail.com¹, rudyhandoko62@yahoo.com², arifdarmawan002@gmail.com³,
lukman.prakoso@idu.ac.id⁴, bumigora80@gmail.com⁵}

^{1,2,3,4}Universitas 17 Agustus 1945, Indonesia

⁵Universitas 45 Surabaya, Indonesia

Abstract. Character building through character education can be defined as value education, moral education, attitude education that are hoped to be able to give influences of developing, improving, changing someone's etiquettes, skills and attitudes and also behaviors and making personalities for himself/herself. By good character building, it is hoped to be able to make nationalism feelings and country defense awarenesses in the next generation. Country defense is citizen's character and action based on feelings of country love, awareness of nation and state, Pancasila beliefs as an ideology of nation and state, willingness to sacrifice in order to face every threat, challenge, avoidance and disturbance coming from inside and outside country that harm survival of nation and country, territorial integrity, national jurisdiction and Pancasila and The Constitution of 1945 noble values.

Keywords: Character Building, Country Defense, Nationalism, Value Education.

1. Introduction

The more advanced the country, it should be accompanied by the more growing and the more developing the nationalism spirits. In this case, youth people as the next nation generation who have roles in changing uncondusive conditions to be better conditions (agent of change) by continuing nationalism spirits to their grandchildren later. This case is caused by, nationalism is a spirit that moves all people elements in their lives of nation and state. But, along with developing era in globalization era and openness situations after the new order government, they cause informational flows from all corners of the world as if were unstoppable. Many ideologies and cultures attract Indonesian young generation people's attentions, for learned and tried to be applied in the efforts of seeking nation identities. One of bad impacts from globalization and reformation that attack Indonesia is decreasing nationalism spirit and country love.

Nationalism feelings that are made by characters of country defense begin to decrease and make as if the country defense was only military duty burden. Very rapid social developments cause feelings of country love, patriotism spirit and nationalism become decrease. Country defense elements are slightly implemented in Indonesian people lives. In other sides, feelings of nationality or nationalism are important because nationalism has been proved to be able to become potential strengths for unity and new awareness development about the purposes, as they have helped to eliminate worries and uncertainties as the results of national identity changes[1].

Growing nationalism feelings must be conducted in young generation people by imitating Soekarno who is known as a nationalist figure. For Soekarno or Mr. Karno, nation, nationality or nationalism and country are one unit that is inseparable. Mr. Karno saw that the only effective weapon in fighting wars is by broad unity, i.e. nationalism [2]. For Mr. Karno, nationalism is strength for colonized nations that will finally open glorious periods for the nations[2].

Therefore, nationality insight is more and more important for owned by a citizen in order to be able to overcome war threats that possibly happen. Nationality insight contains guides for some nation for forming identity, and developing characters as the nation that believes the cultural values, that are born and grown as the personality formation. But in reality, there are still found about weak Indonesian citizen nationality insights. From the survey results conducted in 181 regencies/cities, in 33 provinces, in all Indonesia that involve 12,056 respondents, it appears that Indonesian people have minimal Nationality Insights, even there are 10% of people who cannot mention Pancasila moral principles completely. [3] Nationality insights owned by Indonesian people are more and more decreasing[4].

Weak nationality insights can be also proved by happening many separations among people such as ethnical conflicts in Sampit between Dayak and Madurese, religious conflicts between Moslems and Christians in Tentena and Poso, ethnical, religious, race, intergroup conflicts such as Ahmadiyah cases, worship place burnings and closings, and emerging separatisms of Papua Merdeka [Papua Freedom], New South Moluccas Republic [Republik Maluku Selatan Baru], and Free Aceh Movement [Gerakan Aceh Merdeka][5].

Weak nationality insights by the next nation generation will be able to become threats for Indonesian Country in the future. Therefore, nationalism is considerably needed as an instrument for fighting war threats, today, not only wars by weapon arms but asymmetric warfare that uses new methods for seeking enemy weaknesses and exploiting the weaknesses for achieving victories. In developing nationalism, it is needed a good national character building.

2. Literature reviews

2.1 Character Building

The successes of some nation in achieving the purposes are not only determined by owning abundant natural resources but are considerably determined by human resource qualities. Even, there are people who say that “Great nation can be seen from the nation [human] qualities/characters”. From the language segments, character-building that consists of two words, i.e. to building that means improving, fostering, and establishing, whereas character means attitude, trait, moral or mind that differentiate someone from others.

Developing character is some process or effort conducted for fostering, improving, and or making attitude, trait, moral [mind], humans [people] so it shows good characters based on Pancasila values [6]. Developing characters, essentially, is so that some nation or society has characters as follows:

1. Respecting and honoring each other among people
2. There are feelings of cooperation and mutual help
3. There are feelings of unity as some nation
4. There are feelings of care in people, nation, and state lives
5. There are morals, minds based on religious values
6. There are attitudes and spirit characters that respect and prosper each other

7. There are attitudes that always describe religious values, law values, and cultural values
8. Attitudes and characters that describe national values
Someone's character can be seen through six types as expressed by Character Counts mentioned as The Six Pillars of Character[7], they are:
 1. Trust, character form that forms someone: integrity, honesty, and loyalty;
 2. Fairness, character form that makes someone has open minds and he/she does not want to take benefits from others.;
 3. Caring, character form that makes someone has caring traits and cares towards other people and social conditions from environments;
 4. Respect feeling, character form that makes someone always respect and honor other people;
 5. Citizenship, character form that makes someone do awareness about laws and rules and also treats for natural environments;
 6. Responsible, character form that makes someone do responsibilities, discipline, and always do things as good as possible.

2.2 Country defense

The country defense is meant as determination, character, and action of citizen regularly, entirely, solidly and continually based on country love and life awareness of nation and country [8]. Furthermore, Law Number 3 in 2002 about country defense explained that country defense efforts are characters and attitudes of citizens imbued by love to Indonesian Republic Unity Country based on Pancasila and the Constitution of 1945 in sustaining survival of nation and country. Country defense efforts, besides as obligations, are also honors for every citizen implemented by full of awareness, responsibility, and sacrifice will in dedication to nation and state.

Country defense concepts can be explained physically and non-physically. Physically, i.e. by raising weapons facing enemy attacks or aggression. The country defense is physically conducted for facing threats from outside country. Whereas, country defense can be non-physically defined as all efforts for defending Indonesian Republic Unity Country by improving awareness of nation and state, embedding country love and having active roles in improving nation and state. The values contained in-country defense are[9]:

1. Country Love by indicators of:
 - a. Defending lands and yards and also all rooms of Indonesian territory
 - b. Having soul and body as Indonesian nations
 - c. Having patriotism soul toward nation and state
 - d. Defending reputations of nation and state
 - e. Giving contributions toward advances of nation and state
2. Awareness of nation and state by indicators of:
 - a. Active in community, professional and political organizations.
 - b. Implementing rights and obligations as citizens proper with valid law regulations.
 - c. Participating in the general election.
 - d. Thinking, behaving, and doing the best for nation and state
 - e. Participating in defending nation and state sovereignty
3. Believing Pancasila as Country Ideology, by indicators of:
 - a. Understanding values in Pancasila.

- b. Applying Pancasila values in daily life
 - c. Making Pancasila as a unifier of nation and state
 - d. Always developing Pancasila values.
 - e. Believing and Trusting Pancasila as a national principle.
4. Sacrifice Will for nation and state, by indicators of:
- a. Ready to sacrifice his or her times, powers and minds for advances of nation and state
 - b. Ready to defend nation and state from many threats
 - c. Participating actively in developments of society, nation, and state.
 - d. Believing and trusting that his or her sacrifices for nation and state are not useless
5. Having Physical and Psychical Preparations, by indicators of:
- a. Having high emotional and spiritual and also intelligent quotients.
 - b. Always caring his or her body and soul.
 - c. Always grateful and praying upon the blessings that have been given by God Almighty.
 - d. Loving sports
 - e. Always maintaining health.

2.3 Nationalism concept

Nationalism is derived from the word nation. Nationalism is some concept or doctrine for the loving nation and state upon awareness of members/citizens that potentially and cooperatively achieve, defend, and devote identity, integrity, welfare, and strength of nation. Nationalism is derived from the word national and ism, i.e. national concept that contains the meaning of awareness of country love, having nationality feeling, or maintaining national honor [10].

Nationalism is a considerably cultural phenomenon than political phenomena because it is originated in ethnicity and premodern culture [11]. If nationalism transforms into a political movement, the case characterizes as superficial because nationalism political movements are finally based on cultural motivations, especially when it happens cultural identity crisis. In this aspect, nationalism political movement is facility of getting again ethnical pride as authorized capital of developing a country based on cultural similarities [12]. Nationality spirit will conduct social solidarity feelings, spirits of sacrifice will and it can grow patriotism spirits.

3. Research method

The research method uses literature study, i.e. the researcher examines diligently about literature needed in the research [13]. This research uses qualitative research as unstructured explorative research. Literature study, besides from seeking secondary data sources that will support the research, it is also needed for knowing to what extent sciences related to the research have developed, to what extent there are conclusions and degeneralizations that have ever been made, so the needed situations can be achieved [13].

This qualitative research uses secondary data sources. Secondary data, i.e. data that indirectly give data to the researcher or the data that have been collected by data collection council and published to data user people [14]. Secondary data in this research are achieved from the references that have been achieved through literature studies, such as reference books, journals, articles, and other sources relevant to the research.

This research uses qualitative research by literature study method, so the data collection in this research, besides the reference books, also uses the sources as follows [13] :

1. Textbooks, i.e. scientific books written tidily, published by uncertain intervals.
2. Journals, i.e. scientific magazines that contain scientific writings or seminar results.
3. *Periodicals*, i.e. scientific magazines published periodically by councils both public or private ones that contain research results.

In this research, the reviews toward local and international literature are chosen about innovations inside and outside high institutional sectors. The data in these reports are compared, summarized, and interpreted for getting precious insights about innovational practices in high institutional development.

4. Discussions

4.1 Character Building Program

Moral-based education technically known as character building is an effective solution upon many national moral decadent problems today. Moral-based character education is hoped to become an innovation for returning educational spirits that all this time experience distortion and creating academical humans who have high intelligent, emotional, moral, social, cultural and spiritual quotients. However, strong Human Resource characters are superior national civilizational capitals [15]. Through character educational formation, it is hoped it can give influences of establishing, improving, changing etiquettes, skills, and attitudes and also behaviors of someone and form personalities for himself/herself.

Character building is one of the National agendas in Indonesia. Problems faced by Indonesian nations are not only about many citizens who have not gotten adequate educations, but also educational problems that are assumed not to form people characters and integrities. This case is proven when many frauds such as corruptions, injustices, and many other immoral actions conducted by educated people, even the doors are frequently the best alumni people from reputable high institutions.

Character is developed through the steps of knowing, acting, and habit. Character is not limited to knowing only. Someone who has knowledge about kindnesses, he/she does not surely act properly with his/her knowledges, if he/she is not skilled for doing the kindnesses. The character also reaches emotional areas and self habits. Therefore, it needs three components of good character, they are [16]:

1. *Moral knowing*
Dimensions that include in moral knowing that will fill the cognitive realm are *moral awareness, knowing moral values, perspective-taking, moral reasoning, decision making, and self-knowledge.*
2. *Moral feeling*
The moral feeling is emotional aspect affirmation of student to be good character human. This affirmation is related to attitude forms that should be felt by student, i.e. *conscience, self-esteem, empathy, loving the good, self-control, humility.*
3. *Moral action*
Moral action is a moral deed or action that is outcome from other two character components. For understanding the case that drives someone in act morally, so it should be seen about other three aspects from character, i.e. *competence, will, and habit.*

4.2 National Character Formation Through Character Education

According to Law of National Educational System Number 20 in 2003 clause 1 verse 1, education is: aware and planned effort for forming learning situations and learning processes so that students actively develop their potencies for having religious-spiritual strengths, self-controls, personalities, intelligences, noble morals, and also skills needed for themselves, people, nation, and state. Education is process that has considerably utmost responsibilities in creating Indonesian citizens who have strong characters as capitals in building high and superior civilizations. Strong national characters are products from good educations and developing characters.

Through national education, it is hoped that citizens have awarenesses of country love, high nationality spirits, high social solidarities, self-confident traits, innovative and creative traits, abilities to develop themselves and cooperatively responsibilities upon developments of nation and state[17]. By educational teaching implementations of nationality insights, it is hoped to be able to give contributions for nationalism formation, nationality insight education can form good citizens, i.e. citizens who can implement their rights and obligations in their lives of nation and state.

In the relation to education, character education can be meant as value education, mind education, moral education, trait education, that purposes to develop student's abilities for giving good and bad decisions, maintaining goodnesses, forming and spreading goodnesses in daily lives by full-hearts. Character education is some system of embedding character values to students that involve components of high awareness, understanding, care and commitment for implementing the values, toward God Almighty, himself/herself, people, environment and society and nation entirely in order to become perfect humans proper with their natures.

Character education is cultural value investment that develops traits, moralities and personalities of people conducted in long times, continually, intensively, constantly and consistently. Therefore, character education gives to students about sciences, knowledge, attitude cultural practices that are oriented to life ideal values, originated from local cultures [local wisdom] and foreign cultures [18]. So, the purpose from real character education if related to Indonesian Republic State philosophy is developing student's characters in order to be able to form Pancasila noble values, whereas character educational functions are as follows [19]:

1. Developing basic potencies, in order to have good hearts, good minds and good traits.
2. Improving improper attitudes and affirming good attitudes.
3. Cultural filters that are improper with Pancasila noble values.

Character education has the same essences and meanings with moral education and mind education [20]. The purpose is forming children personalities, in order to become good humans, society members, and citizens. So, the criteria are certain social values considerably influenced by their society and national cultures. Therefore, the essence from character education in educational context in Indonesia is value education, i.e. noble value education originated from Indonesian national cultures, in the range of fostering young generational personalities.

4. Conclusion

Based on the discussions that have been expressed, it can be taken the concussions that character building is through character education. *Character building* is one of ways of digging, understanding, or seeking available potencies in himself/herself and integrating to

people. *Character building* is very useful and supports someone for knowing himself/herself, understanding his/her strengths and weaknesses, and the most important is developing relation to people. Therefore, it is hoped for the future so that whoever in every educational level can prioritize *character building* through value education in order to result students as citizens who have high nationalism feelings and have high country defense awarenesses.

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