

Internalization Values of Character Education As a Solution for Degradation of Civility of the Nation

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Abstract

This research is motivated by various phenomena of moral decadence that result in immoral behavior, such as corrupt behavior, sexual harassment, sadistic murder and so on. The study of character education is felt to be very urgent to answer these various phenomena. This research aims to describe the importance of internalizing the values of character education as a solution to the nation's civilization. This study uses a qualitative approach, while data processing is carried out through a literature review. In order to answer immoral behavior, the application of character education must be based on religious values, law, culture, decency, and decency, which are internalized through education, experience, and experimentation. The results of the research indicate that it is necessary to internalize the values of character education, both at the level of formal and informal education, so that universally the role of each element in society is the foundation in shaping the nation's character. Thus, there are three things that can be done in character building as a solution to the degradation of national civilization, namely; 1) Building an example for the nation's elite, 2) Empowering educators, and 3) Supporting the social, cultural, and religious environment.

Keywords: Internalization; Character Values; Nation Degradation

Abstrak

Penelitian ini dilatarbelakangi dari berbagai fenomena dekadensi moral yang mengakibatkan bermunculan perilaku tidak bermoral, seperti perilaku koruptif, pelecehan seksual, pembunuhan secara sadis dan lain sebagainya. Kajian tentang pendidikan karakter dirasakan sangat urgen untuk menjawab berbagai fenomena tersebut. Penelitian ini bertujuan untuk mendeskripsikan pentingnya internalisasi nilai-nilai pendidikan karakter sebagai solusi keberadaban bangsa. Penelitian ini menggunakan pendekatan kualitatif, sementara pengolahan data dilakukan melalui kajian literatur. Guna menjawab perilaku tidak bermoral, maka penerapan pendidikan karakter harus dilandasi oleh nilai-nilai agama, hukum, budaya, kesopanan, dan kesusilaan, yang diinternalisasikan melalui pendidikan, pengalaman, dan percobaan. Hasil riset menunjukkan bahwa perlu internalisasikan nilai-nilai pendidikan karakter, baik pada tataran pendidikan formal maupun informal sehingga secara universal peranan masing-masing unsur dalam masyarakat merupakan tumpuan dalam membentuk karakter bangsa. Dengan demikian, maka terdapat tiga hal yang dapat dilakukan dalam pembentukan karakter sebagai solusi degradasi keradaban bangsa, yakni; 1) Membangun keteladanan elite bangsa, 2) Memberdayakan tenaga pendidik, dan 3) Dukungan lingkungan sosial, kultural, dan religius.

Kata Kunci: Internalisasi; Nilai Karakter; Degradasi Bangsa

Introduction

The Indonesian nation, used to be known as a civilized, friendly, and peaceful nation, but now this nation seems to have lost its identity as a friendly nation, he said, polite in relationships and so on. Various phenomena show, whether through television media, social media, newspapers and so on, where we are shown the fact that the nation's children in today's era are very easy to carry out anarchic actions that lead to violence, easily violate moral norms, get involved in drug cases, corruption and various other irregularities. Cases of corruption and bribery carried out by unscrupulous government officials, as well as law enforcement officers are no less horrendous. The emergence of these cases shows how easy it is for someone to take public money for personal/group interests. Likewise, cases of decency that are published through videos and films are easily watched by every level of society and ironically it is underage children who do not deserve to see it, because technological sophistication makes it easier for people to obtain information, supported again by sufficient mass media coverage. Such behavior or attitude will be manifested in behavior that likes to blame others, likes to blaspheme, becomes angry, vindictive, intolerant, acts of thuggery, corrupt behavior, and so on. Even more tragic, our children who are still in high school or in college can hurt and kill each other. This condition shows that in this social and national life there is a shift in values that are in a dangerous condition, and this can destroy human dignity as a civilized society and nation.

As explained by Mahatma Gandhi, quoted by Budimansyah (2010), it is referred to as "the seven deadly sins", namely;

1. Increasingly widespread values and behavior of getting wealth without work (wealth without work);
2. Pleasure without conscience
3. Knowledge without character;
4. Business without morality;
5. Science without humanity;
6. Religion without sacrifice, and;
7. Politics without principle.

It is no exaggeration if Yusuf: to say that many people are smart only in terms of intellectual, but only a few have emotional or spiritual intelligence. Education is considered lame so that corruptors are born (Yusuf, 2018). Therefore, departing from various facts as previously explained, the article is written to describe the importance of character education values as a solution to the degradation of the nation's civilization.

Method

The research is conducted through a qualitative approach, which aims to photograph various facts (statements) that occur based on a literature review. Moleong argues that the qualitative approach aims to understand the phenomena of the problems experienced by the research subjects (behavior, perception, motivation, action) holistically and naturally using natural methods (Moleong, 2007); (Marasabessy, 2021). Meanwhile, the data were analyzed in a narrative (descriptive).

Result and Discussion

1. Character Education

Talking about education, it cannot be separated from what is meant by education. According to Mahfud (2009) in the study of the treasures of educational thought, there are two important terms that are almost the same in form and are often used in the world of education, namely "pedagogy". Pedagogy means education. Pedagogic means investigating science that ponders about the symptoms of educational actions. Pedagogic comes from the Greek word

"pedagogia" which means association with children. Meanwhile, pedagogy is education itself, which means very much and by education experts define it differently, thus enriching the mindset of education. In simple and general terms, education means an effort to cultivate and develop innate potentials both physically and spiritually, according to the values that exist in society and culture. Education is an absolute necessity for humans throughout their life.

According to Langeveld (Mahfud, 2009) education is a guidance given by adults to children who are not yet mature to achieve the goal, namely maturity. The "Father" of Indonesian National Education, Ki Hajar Dewantara, states that education is an effort to promote the growth of character (inner strength and character), mind (intellect) and body of children.

In the context of Indonesian national education, it has been affirmed in Law Number 20 of 2003 that education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by him, society, nation and state (Article 1 point 1). Furthermore, it is argued that national education functions to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and devote to God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens (Article 3). So, the definition of education shows that what is done in the educational process is an interaction activity between educators and students in different forms and atmospheres, as an effort to create intelligent, skilled, and ethical people (good character).

Therefore, the basis or foundation for the Indonesian nation to direct its education is the values of Pancasila and the 1945 Constitution of the Republic of Indonesia. As for the national commitment on the need for character education, it is imperatively stated in Law Number 20 of 2003 concerning National Education System Article 3. And if 5 (five) of the 8 (eight) potential students who wish to develop are observed, it is closely related to character.

The formulation of education, foundation, function, and goals that are expected to be realized has become a serious concern of educators, because what is expected is still far from expectations, in fact it has declined with the emergence of various uncivilized actions. Weak character education, or character education, is the trigger for the birth of this uncivilized generation. Event after event, case after case continues to emerge as if it never stops, because there is no longer a sense in man of sin, shame, and fear of punishment.

The study of character has always been a concern of psychologists, pedagogues, and educators, because character is an important and basic thing to develop the potential and quality of society (humans) and the nation. Etymologically, the word character comes from Greek (Greek), namely *charassein* which means "to engrave" (Ryan and Bohlin, 1999). The word "to engrave" can be translated, engrave, paint, sculpt, or engrave (Echols and Shadily, 1995: 214). Whereas in the Indonesian Dictionary the word "character" is defined as character, psychological traits, morals or morals that distinguish a person from another, and character. Characters can also mean letters, numbers, spaces, special symbols that can be displayed on the screen with a keyboard (Pusat Bahasa Depdiknas, 2008).

According to Sjarkawi (Koesoema, 2007) in general, character is often associated as a temperament which emphasizes the psycho-social elements associated with education and environmental context. Character can also be understood from a behavioral point of view (behavior) which emphasizes the *somatopsyche* (innate attitude) that an individual has from birth, at this level the character is defined as a personality. Personality is considered as a trait or character or style or characteristic of a person that comes from formations received from the environment, for example family in childhood and innate from birth".

If guided by this understanding that the character is formed from the psycho-social and somatopsic elements of humans, then these characters can be internalized from various angles, so that the space for character education is open to be filled and developed. The opening of space for character education, human attitudes and conditions are usually shown that in humans sometimes changes occur, the process of change is whether from being bad people to good people, or vice versa, people who are originally good become bad people. This indicates that humans have dynamic power, so Koesoema (2007) emphasizes that character education is an opportunity not an asset. Character education is an opportunity for human self-improvement. Thus, character education is the result of human efforts in developing himself.

According to Soemarno Soedarsono (2009) in his book "Characters Delivering the Nation from Dark to Light", it was explained that in the 60s, Bung Karno had once called for character building. In his speech, he said, "...This nation must be built with prioritizing character building because this character building will make Indonesia a great, advanced, and glorious and dignified nation. If this character building is not carried out, then the Indonesian nation will become a nation of coolies." In line with Bung Karno, Mahatma Gandhi also said the same thing, "The quality of character is the only factor determining the status of a person and nation". The same sentence, expressed by Cicero (106-43 BC) "the welfare of a nation starts from the strong character of its citizens." This is to remind all citizens of the Roman Empire about the practical benefits of virtue in real life. The history of civilizations in various parts of the world proves this truth (Saptono, 2011).

The expressions or exclamations of some of these figures show how important character education is, either to build a nation or even smaller to build a family. Therefore, self-discipline is an important thing in every effort to build and shape one's character. Because character implies a positive quality that a person has, so it makes him attractive and attractive. Character has a higher value than intellectuality. Content of good character is virtue. Virtue is the tendency to do good deeds according to the universal moral perspectives.

Another view of character was put forward by Soedarsono (2009) that character is the actualization of the potential from within and the internalization of moral values from the outside which are part of his personality. "Furthermore, Sigmund Freud in (Soedarsono, 2009) states that: "Character is a striving which underlays behavior" character is a collection of values that are manifested in a system of propulsion (fighting power) that underlies the thoughts, attitudes and behaviors that will be displayed steadily.

Character education is defined as a system of instilling character values to school members which includes components of knowledge, awareness, or willingness, and actions to carry out these values both to God Almighty, self, neighbor, environment, and nationality so that they become human beings (Samani and Hariyanto, 2011). Character education is the creation of a school environment that helps students develop ethics, responsibility through models, and teaching good character through universal values (Berkowitz & Bier, 2005).

Character which is the values embedded in a person through education, experience, experimentation, sacrifice, and environmental influences, so that it becomes an intrinsic value that underlies a person's attitudes and behavior. Therefore, the characteristics must be manifested through the values possessed by society such as religious, legal, cultural and civilization values as the basis for attitudes and behavior.

2. Values as the Foundation for Character Building

Talking about character in education, we are faced with quite critical questions about the human image that is in our minds that has character. To answer this question, it is necessary to understand how to understand the anthropology that exists in human nature and self. We can sensually differentiate between good people and bad people; between those who have virtue and those who do not. Are these virtues and virtues inherent in all human beings or are the

privileges of certain people? If that virtue is a character that has existed from human birth that is owned by each person, it is static in nature, character education pays attention to the process of development and growth of the perfection of an individual to be meaningless. It is useless to seek character education because basically humans are good and will always be good humans. However, this view is different from reality, because in our society, people are still found who are truly evil, become murderers, crooks, like to fight and other evil characteristics. Does this person have this trait from birth? If this is the case, then character education is no longer needed. However, this view is refuted, because in reality there are still people who change their behavior from good to evil, and vice versa. This change becomes a place for character education to instill values in a person.

The values that are internalized in a person are the values possessed by society, nation and state. For the Indonesian people the values that become the basis for character education are religious values, because the Indonesian nation is a religious nation. Discussing value, in the Big Indonesian Dictionary (Poerwadarminta, 1984) it is explained that: Value is defined as: a) price in the sense of an estimate, for example the value of diamonds (gems); b) the price of something, for example money; c) intelligence figures; d) grade, quality; e) characteristics or things that are important or useful to humanity, for example religious values". In life, we are often faced with a situation or environment where we can give an assessment of circumstances and situations, for example "A beach scene with its palm waving." For writers, painters, and an economist, they have different opinions about the value of the scene, for a man of letters this landscape is a source of inspiration for his artwork as well as for a painter, while for an economist this landscape can bring foreign exchange for the country.

The illustration above shows that values in society can be interpreted differently depending on needs and interests, so it can be said that value is something that is useful or beneficial to humans, what is considered useful is maintained and carried out in their behavior. For the Indonesian people, the values possessed are religious values, Pancasila ideological values, legal values, and cultural and civilizational values that grow in social life. However, the problem is who and how to determine which values are appropriate for character education material, and what are the criteria for determining these values so that they have validity for a character education and what are the methods for determining the selection of these values.

Determining which values are materials for character education, here there is dialectic between individual interests to cultivate and deepen the values which he thinks are good and the interests of the state which wants its citizens to have a public spirit for the sake of social life. State authority in character education should be accompanied by support and criticism of the values offered by the state. Likewise, in determining the criteria for determining the value, as well as the appropriate method in determining the selection of the determined values, it all boils down to the state's muscles, but it does not rule out the possibility of the state involving the community both in an organized manner and individually in determining its policies in carrying out character education.

As an illustration, Koesoema (2009) outlines the values that are relevant to the educational institutional situation, including:

- a. Virtue values, which are displayed in the form of physical and moral strength, physical strength such as: excellence, strength, tenacity, and generosity. Meanwhile, moral strengths such as: dare to take risks on life choices, be consistent, and loyal;
- b. Value of Beauty, not only directed at works of art that have high value, but beauty touches the dimensions of human interiority which is religiosity;
- c. Work Value, respect for work value determines the quality of the individual;
- d. The value of love for the country (patriotism), which shows the love for the country, the nation and the country;

- e. Democratic Value, the absence of domination from one another, creating dialogues in solving problems that arise in society;
- f. Value of Unity (unitary), the value of unity as the basis for the establishment of the Indonesian state as stated in the Three Principles of Pancasila;
- g. Moral Value, by Socrates as a call to care for the soul;
- h. Humanity values, placing humans as human beings.

The values put forward by Koesoema are actually an explanation of the values that are adopted and developed in Indonesian society and nation, such as; religious values, moral values, legal values, decency values, and moral values. Where values are interpreted as norms in people's lives, these existing values have different sources, such as religious values that come from God through His Word, Pancasila values and law come from the state and society, and politeness and morality can come from religious teachings. as well as in human customs, culture and civilization.

Because the sources are different, the sanctions for violation of these values and norms are different; if someone violates religious norms, the sanctions are from God; if they violate legal norms, the sanctions are from the state; and if they violate the norms of decency and morality, they can be given sanctions both for the state and society depending on whether the violation of this value has been stated in the legislation.

3. Teaching the Character

Character education as an integral part of the overall national education system, must be developed and implemented systemically and holistically in the three national pillars of character education, namely education units (schools, colleges, non-formal education units/programs), family (broad family, single-parent family), and society (community, local community, region, nation, and state). This is also consistent with the concept of the responsibility for national education that lies with schools, families and communities. Each pillar is an educational entity that develops values (ideal values, instrumental values, and practical values) through a process of intervention (intervention between elements of education) and habituation (life in the world of education).

Teaching character for someone can be done on each of these pillars, therefore the character internalization process can be carried out in every component of society. The process of value dissemination is not only carried out directly in the classroom, but can take advantage of various elements in the world of education that can help students realize the values that are valuable and useful obligations for themselves as determinants of their character. In addition, a tool that can be used to help disseminate the idea of values that guide its character is curriculum planning, because curriculum planners at every level of education can meet the achievement of character building of students.

At the level of formal education, character education is interpreted as a form of teaching that is appropriate and takes into account the social conditions at each learning location. In Indonesia, character education is relevant to be applied to overcome various empirical facts that imply a signal of “irregularities” in the field of education, due to cases of corruption, bribery, and crime, and immoral behavior (the case of nasty videos similar to artists), which when the perpetrators are traced are people who have received education or even higher education. In a practical form of character education in a formal education environment, it can be pursued through scientific integration, as explained by Ali Usman in the blog <https://aliusman.wordpress.com/page/2/>, namely; First, to realize character education for students, there needs to be a complete integration between IQ (intelligence quotient), EQ (emotional quotient), SQ (spiritual quotient). So far, the Indonesian education system is more oriented towards filling cognition which is equivalent to a mere increase in IQ, although EQ education is also integrated in it. In fact, the best heritage of our nation is a tradition of high

spirituality (SQ) which is almost neglected - not to say forgotten. The second is increasing the awareness of students about the introduction of eastern cultures that have long been upheld by our ancestors and our founding fathers. If it runs effectively and optimally, it is possible that awareness will arise for students until when they graduate so as not to commit immoral (immoral) acts which clearly do not reflect our eastern customs and culture.

This learning method is generally referred to as moral education, which is integrated into two subjects, namely Pancasila and Civic Education (Civics) and Religious Education. However, in practice there is still a lack of integration of learning models and strategies. Students are more oriented towards mastery of the material listed in the curriculum or textbook, and less related to essential moral issues that occur in society so that students do not have the ability to solve moral problems that occur in society.

At the level of non-formal education character education can also be developed by functioning the social roles of families, community leaders, and religious leaders. This is in line with the past learning model in the early days of promoting education in the country. Education in the past generally did not require education in the sense of educational formalism which encouraged the growth of intelligence competition with one another, but what became the center and requirement of education was in the form of household welfare or in other words education centered on the welfare and wholeness of living together between mother and father. It has been a tradition passed down from generation to generation that it is on the shoulders of the mother and father that it is the responsibility of all matters concerning the life of their children. With this custom, mothers and fathers feel they must act as examples (The Glass of Benggala) for their children and grandchildren and their future descendants.

In a non-extreme sense, this non-formal education model, in my opinion, is in line with what Ivan Illich had put forward in the late 1970s through his controversial idea of a de-schooling society (society without schools). Illich predicted that if the knowledge and maturity level of society had developed naturally, formal educational institutions would no longer be needed. The community will be able to carry out educational functions through broad social and cultural elements without having to be tied to institutional authorities such as schools. Illich's idea is certainly very bright but it needs reinterpretation to find its relevance. In the Indonesian context, non-formal education has not been able to function and be aligned with the idea of Illich's de-schooling society. Formal and non-formal education is still needed, which we hope there will be a mutualistic symbiosis of mutual support between the two of them. By upholding character education, we are optimistic that the quality of our national education will be better, one of which is marked by a reduction in the number of crimes, corruption cases, and immoral acts.

4. Solution for the Degradation of National Civilization

Weak character education is blamed for the emergence of various acts of crime, corruption, anarchism, and immorality which causes humans to lose their dignity as humans who in God's eyes are the most perfect and noble creations among other creatures. This indicates that humans have left civilization which should be a value order in directing their actions and behavior.

How not the world of education is in the spotlight, because the world of education is a hope and a driving force to facilitate character development, so that members of society have an awareness of a harmonious and democratic national and state life while still paying attention to the principles of the Unitary State of the Republic of Indonesia (NKRI) and norms; social norms in society that have become a mutual agreement. "Where you come from is not important, your body size is not important, your brain size is quite important, it is the size of your heart that is very important" because the brain (mind) and heart are the most powerful to move a person, "speak words and act." Listen, study, and ponder in your heart whether there

are adequate "vehicles" of learning to provide opportunities for students to multi-intelligence who are able to develop attitudes; honesty, integrity, commitment, discipline, visionary, and independence.

History provides a very valuable lesson, how differences, contradictions, and exchanges of ideas are what actually led us to the gates of freedom. Through this debate, we learned a lot about the tolerance and openness of the founders of this Republic in accepting opinions, and various criticisms at that time. Through this exchange of ideas, we can also observe how strong the desire of the nation's leaders to unite in one national identity so that differences does not become a problem for them. Therefore character education must be extracted from the ideal foundation of Pancasila and the constitutional foundation of the 1945 Constitution. Indonesian history shows that in 1928, the pledge of the "Youth Pledge" affirmed the determination to develop Indonesia's nationality. They vowed to have one nation, homeland, and to speak one language, namely Indonesia. It is when independence was chosen the form of a unitary state. These two historical events show a need that socio-politically reflects the existence of this pluralism character. This historical and socio-cultural reality is further strengthened through the meaning of the symbol "Bhineka Tunggal Ika" in the symbol of the Indonesian state.

Character education that is offered to build a nation's civilization that has experienced degradation (decline) is the wisdom of the diversity of values and cultures of social life. The wisdom immediately emerges, if a person opens himself up to live a life together by seeing the plural reality that occurs. Therefore education must be placed in the right position, especially when facing conflicts based on race, ethnicity and religion. Character education is not just a discourse but the reality of its implementation, not just words but actions and not symbols or slogans, but smart alignments to build national civilization.

According to Sawali in the blog <http://sawali.info>, there are at least three important and fundamental things that need to be scheduled immediately so that character education can actually be implemented in educational institutions, namely:

First: building the role models of the nation's elite. It has been many years since the New Order regime came to power this country has lost a statesman who can become a social role model and role model in everyday life behavior. Our elite are recognized or not only good at speaking on the platform, but the implementation of their actions is like "far from the fire". They talk about "eradicating corruption and the legal mafia", but in reality what is happening is the process of ignoring evil and corrupt behaviors. They shouted "defend the little people", but in fact what happened were the marginalization of their roles and the displacement of small people everywhere. Educational institutions will not have much meaning if our elites are only "on top of the ivory tower of power", lack of exemplary, and are only busy playing acrobatics to maintain power alone.

Second: empowering teachers. Honestly, it must be admitted that the teaching profession since the enactment of the Teacher and Lecturer Law has become more "prestigious" and dignified. At least, teachers who have passed the certification can enjoy the professional allowance equal to one time the basic salary. However, it is not only the level of welfare needed by teachers, but also empowerment from the realm of competence, which so far has left a question mark. The four competencies - professional, pedagogic, personality and social which are mandatory requirements for professional teachers have not been fully implemented in teacher daily behavior and performance. Not to mention the issue of protection and advocacy for teacher performance this is considered weak, so that teachers are not fully able to carry out their roles and functions optimally. No less important, teachers also need to be continuously empowered in the matter of developing cross-subject character education. This means that character education is not only the responsibility of Civics or Religion teachers, but also an integral part of the overall and integrated teacher performance.

Third: support for the social, cultural, and religious environment for the sustainability of character education in the world of education. In the midst of a civilization situation that is increasingly ignoring moral values and manners, educational institutions cannot be completely "autonomous" and run alone without environmental "intervention". All elements of the nation, from community leaders, religion, to the media, need to provide full and optimal support for the implementation of character education. According to Sawali, the television media, which has become a new "god" among children and adolescents, needs to carry out its function as a civilization enlightener by providing educational shows and shows. Do not let children who are "chasing their identity" being fed with glamorous mystical soap operas or entertainment, so that the nation's children in this country will lose their grip and the basis for character education in their lives.

Furthermore, Sawali said, children have the belief that violence is not the right way to solve problems like what they get in school. However, social reality shows in real terms that violence has become a "mass" and massive culture as they see it in everyday life, whether they experience it themselves or what they see through TV shows. If the condition of such "split personality" is not resolved immediately, the future children of this country will tend to choose a practical way that can be used as a mode to channel their instincts of aggressiveness. No doubt, violence will truly become a new culture among our students whenever they are faced with crucial situations and problems that are both complex and at the same time complex. The new culture of "violence" that they build will continue to be recorded in their memories and personalities and will carry over until they become adults. Children who are aggressively pursuing knowledge in education still have confidence in the greatness and glory of cultural, moral and ethical values, but their beliefs are not supported by a healthy and conducive social situation.

The fundamental and important things stated above are things that can be used as a reference for the components of society, especially educators, because no matter how good ideas and discourses are born without the role and support of all elements in society, the hope of forming a civilized nation will never be achieved as stated in the second principle in Pancasila as the basis of the state and the ideology of the Indonesian nation, namely "Just and Civilized Humanity." Therefore, every family must become a police officer and inspectorate for their children, namely; fostering, supervising, maintaining, and evaluating family members. The same is true for teachers or educators in schools, and community leaders and other community leaders are no exception.

Conclusion

It has been described how character education is very urgent to be implemented and to explore its application, but that is not enough, because the problems surrounding character education are very complex so that what is presented in this paper still requires a deeper study. Likewise in answering questions about what is happening to our world of education especially in character education for students who are prepared as the next generation of the nation's ideals. This can be overcome by arranging a curriculum that has so far been not accommodating for character education, and various government policies that can foster norm violations in society and government. The form of character education that is carried out in overcoming the degradation of the nation's civilization is to strengthen the joint commitment of all elements of society to carry out at least three main things, namely: 1) Building the role model of the nation's elite, 2) Empowering educators, and 3) Supporting the social, cultural environment, and religion.

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