CHARACTER EDUCATION MODEL IN EARLY AGE CHILDREN

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Abstrak

Character education in addition to developing and strengthening personal potential and also filter out external influences which could ultimately shape the character of the students for the better. Efforts to establish this character solely conducted in educational institutions through a series of learning activities through a series of subjects and self-development activities conducted at the inside and outside of school. Habituation-refraction in everyday life also made, such as: religious attitude, honesty, discipline, tolerance, hard work, love peace, responsibility, of etc. These values would need to be fostered, which in turn can shape the character of individual learners which in turn is faces life of a nation. Hams in character education should always emphasize the importance of three components, namely good moral character or knowledge of moral knowing, moral feeling or sense of moral action and moral or immoral acts. This is necessary so that learners can understand, feel and do not run as well as virtues.

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INTRODUCTION

Associated with efforts to create a character education as mandated in the National Long Term Development Plan (RPJPN) in 2005-2015, in which character education is placed as a foundation for national development vision, which is "to realize the noble, moral, ethical, cultural, and based on the philosophy of Pancasila civilized. ", which meant it was actually already contained in the function and purpose of national education, which is" National Education functions to develop and shape the character and civilization of the nation's dignity in the context of the intellectual life of the nation, aimed at developing the potential of students to be human a faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible "(Law of the Republic of Indonesia Number 20 Year 2003 on National Education System UUSPN).

Thus, RPJPN and UUSPN a solid platform to implement operationally the nation's culture and character education as a priority program of the Ministry of National Education 2010-2014, as outlined in the National Action Plan for Character Education (2010): character education is mentioned as the value of education, cultivation of education character, moral education, character education that aims to develop learners ability to provide good-bad decisions, maintain a balk and what is good to realize that in everyday life with a vengeance.

On that basis, character education is not simply to teach what is right and wrong, more than that, but education should be of good character involves various aspects of both aspects of "knowledge, attitude aspects, and aspects of behavior. In Indonesia the educational model characters can be described as flow of thought in chart 1.

Chart   1.   Alur   Pikir   Pembangunan   Karakter   Bangsa
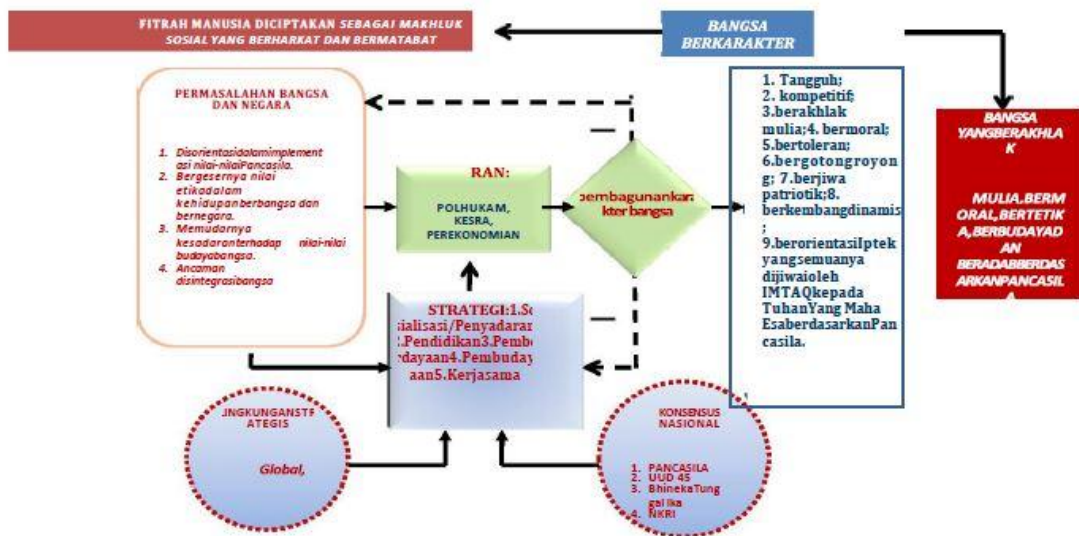
And those of the flow chart I think the character development of the nation, education is one of the basic strategy of building character in their implementation must be coherent with some other strategy. The strategy includes namely socialization / awareness, education, empowerment, acculturation and co-operation of all components. Character development is done by a systematic and integrative approach by involving the family, educational units, governments, civil society, legislators, media, business, and industry (Parent Book Character Development, 2010). So the education unit is a critical component in the development of the characters that run together with systemic and integrative other. Those components are based on national consensus based on Pancasila, the 45 Constitution, motto Unity in Diversity and Homeland and also based on both global strategic environments, regional and nationwide. While the character of the nation's development objective is to establish the characters, which basically aims to form a nation with the following traits: strong, competitive, noble, moral, tolerant, worked together, patriotic spirit, developing a dynamic, technology-oriented science and all animated by faith and piety to God Almighty on Pancasila.

In character education Lickona (1992) emphasized the importance of the three components of good character (components of good character) that is moral or knowledge of moral knowing, moral feeling or sense of moral action and moral or immoral acts. This is necessary so that learners can understand, feel and do as well as virtues. (Ratna Megawangi:2009)

The same is expressed by Karen E. Bohlin, Deborah Farmer, and Kevin Ryan (2001) that form the character is to develop characters that are the habits of mind, heart, and action, which of the three (mind, heart, dun act) are interrelated. Character education that teaches only moral knowing, such as the

curriculum is conducted in Indonesia in religious education, and Pancasila Moral Education, no one can guarantee the character, that is, those that fit between the thoughts, words, and actions (Fasli Jalal: 2011).

RESULT AND DISCUSSION

Character Education

In character education Lickona (1992) emphasized the importance of the three components of good character (components of good character) that is moral or knowledge of moral knowing, moral feeling or sense of moral action and moral or immoral acts. This is necessary so that students are students able to understand, feel and do as well as virtues. (Ratna Megawangi: 2009)

Moral Knowing is important to teach the terdin of six things: 1) moral awareness (moral consciousness), 2) knowing moral values (know the moral values), 3) perspective taking, 4) moral reasoning. 5) decision making and 6) self- knowledge.

Moral Feeling is another aspect of the Hares implant in them which is a source of energy of human beings to act according to moral principles. There are six things that are emotional aspects that should be able to be felt by a person to become a man of character are: 1) conscience (conscience), 2) self-esteem (confidence), 3) empathy (feel the pain of others), 4) loving the good (love the truth). 5) self-control (able to control himself), and 6) humility (humility).

Moral Action is how to make moral knowledge can be translated into real action action / moral action is the result (outcome) of the two components of the other characters. To understand what drives someone in a good deed (act morally) then it should be seen three other aspects of the characters are: 1) competence (competence). 2) Desire (will) and 3) custom (habit). The same is expressed by Karen E. Bohlin, Deborah Farmer, and Kevin

Ryan (2001) that form the character is to develop characters that are the habits of mind, heart, and action, which of the three (mind, heart, and action) is another character who only teaches inside. Education moral knowing, such as the curriculum is conducted in Indonesia in religious education, and Pancasila Moral Education, no one can guarantee the character, that is, those that fit between the thoughts, words and actions.

William Kilpatrick (1987), suggests that one cause of the inability of a person to behave well, are not cognitive teriatih to perform acts of virtue or morality (moral action). The characters in the conventional education and training required constant practice as stated by Joc Moline in Lickona (1992). Thomas Lickona defines the nature of the character as a person in response to a moral situation that given into action through good behavior, honesty, responsibility, respect for others and other noble characters. This notion is similar to those expressed by Aristotle (1987), that the character is closely related to the "habit" or habits that continue to be done. Illustrated that the character is like the "muscle", where "muscles" of the character will become mushy if not trained, and be strong and sturdy that is often used. As a bodybuilder who constantly practice to form the muscles, the "muscles" of the character will also be formed with a Atihan practices that would eventually become a habit (habit).

According to Aristotle, a society whose culture does not pay attention to the importance of educating good habits, will be the people who are accustomed to bad habits. A habit can become instinctive response, be it good or bad habits. Character education is to educate a person to become accustomed to behaving well, so he becomes accustomed to and would feel guilty for not doing so.

Someone who has been accustomed to bathe twice a day, will feel bad if he bathe only once a day. Good habits when it becomes automatic instinct, the person will feel bad if you do not do such a good habit. Similarly, bad habits, which used to lie to someone who would feel no guilt in doing so. However, educating good habits is not enough. Someone who used to do good is not necessarily appreciate the importance of moral values (valuing). For example, a person does not steal because of the punitive sanctions, it is not necessarily uphold the values of honesty itself. It is therefore an important component that also should be noted on character education is to foster a sense of desire to do good (desiring the good). Desire to do good is derived from a love for doing good (loving the good). Aspect of love is what Piaget referred to as sources of energy can be effectively functioning knowledge of the moral, so they can make someone have a consistent character. If the spiritual perspective, foster a love of virtue is to facilitate that human nature is likely to be the sanctity of a flourish. This love will be the most effective internal control, reverse and external controls.

As an example of the lack of influence of external control in shaping the character of a person is about cheating habits in the classroom. This fraudulent behavior can indeed be reduced by providing the following sanctions: a harder, seating arrangements, and tight control of the gum. As well as the level of corruption in countries with legal systems work well and do it consistently, is much lower than in countries such as weak legal system in Indonesia. But still, cheating behavior occurs, for example in the U.S. with financial manipulation in the Enron case, and many other companies, which posted trehwa external control, cannot create a human character. Because of their unwillingness to corruption due to fear of heavy penalties, not because they are honest. External control is important and necessary, to provide an environment to familiarize the public itondusif well behaved.

But the effect is stronger internal controls. As Hannya Berkowitz (1998) which says that the habit of doing good ti always guarantees that the man who had been

accustomed to (cognition) to appreciate the importance of character values (valuing). For example, someone who used to tell the truth for fear it could have been punished this person not understand the high moral values of honesty itself. Therefore, character education requires also the emotional aspects. According to Lickona (1991), this component is called the "desiring thr good" or desire to do good.

According to Samay (1986), fosters a love of the man of moral values is important because this aspect of love (emotion) is "the general supply of all behavior, Integrating the force of all knowledge and valuation" (p. 73). Or also known as a source of energy and moral functioning (Piaget, 1981) Piaget, J. (1981) .., Plato says that children should be provided with moral education so that they could 'tall in love with virtue and hate vice "(falling in love with virtue and hate munkar) ... The love that is the source of energy for humans to want to do good.

Loving the good aspects of character education is the most difficult to teach, because it involves the emotions (Ica brain / Ian). Berkowitz (1998) divides these two aspects of emotion, the self-censorship internal controls) as set forth above, and pro-social. Internal control is associated with feelings of guilt (feeling guilty) Jan shame (shame), where this control will prevent someone from Puruk behavior and there is always a desire to improve themselves. While pro-social aspect is related to the emotions that comes from seeing the difficulty. Or suffering of others, and is commonly referred to as a sense of empathy and sympathy.

Although the moral aspect of feeling is difficult to be grown, unless it has been taught since childhood, but it can still be cultivated through education from kindergarten to higher education In the process of education of children should be able to generate commitment to the values of honesty: this bias through discussion, dialogue, which refers to the standard values of honesty, is more

effective than external controls such as rules and sanctions. By raising awareness of the importance of behaving will arise a sense of love for the value of honesty, and this can be, internal controls over a sustained impact, while the external control will still make some people to cheat when there are gaps and opportunities. (Ratna Megawangi: 2009)

If the internal controls and pro-social aspects have been embedded within the individual, then that person can be said as a man who lived his life just based on moral principles, or has become a man of bright mind. This is the wisdom that is not personally be affected by bad passions urge was in him, including the collective communal values that conflict with his conscience.

Many say that guilt, shame, empathy and sympathy should be developed before children enter formal schooling. Moral emotions can grow in the first and second age of the child, in which Hoffman says that children ages 1 and 2 years old already have a sense of empathy for the troubles of others. Megawangi (2002) says that when children enter the formal school (kindergarten) children should already have a sense of guilt, shame, empathy, sympathy, pride and so forth, and the task is to better direct the school again so that children can always be loved goodness and hate rebellion. By therefore appropriate as stated by William Kilpatrick in Fasli Jalal (2010) explains that the educational process in educating early childhood should involve at least three aspects, "training of the reason, training of the will, and the training of the imagination ", which means similar to" know, or want to practice, and love ". Dideinisikan character education is the education to shape one's personality through character education, the results are seen in one's action, which is good behavior, honesty, responsibility, respect the rights of others, hard work, and so forth.

Looking at the complexity of the educational process individual characters, then it's time to approach character education (including religious education may be) to be

reviewed, so as to involve all of aspects of "knowing the good loving and desiring the good and the good acting" (Knowing, Loving, Wanting, and Working) simultaneously and continuously. The explanation may explain why the lessons of religion, Pancasila Moral Education, which since the 1st grade through university level is a mandatory subject in Indonesia, but does not give effect to human behavior Indonesia. It turned out that too much emphasis is knowing the good aspects of it (knowledge, cognitive), and involves almost no aspect of feeling and practice how to do it in everyday life. With character education is expected to be the solution to these failure.

Therefore, Indonesia Heritage Foundation (IHF) has made a pioneering barn to create a character education using sustainable strategies in implementing the nine pillars of character that is the way to train children to "know, love. Want, and practice virtue." The method is by discussing, sharing, practicing all the time, singing, and playing

By encouraging children to join our discussion, children accustomed to get. Curriculums dared to think and has been developed for pre-school level Primary School sisters system uses a competency-based evaluation that involves aspects of the character, so the teacher will be explicitly focused on the purpose of how to shape the character of children.

Working out the role of the Education Unit Character In Early Childhood

The role of the educational unit has been seen already developing and implementing the values forming the character through the operational program of each educational unit. This is a precondition of character education in the educational unit to the next at this time by 18 amplified the results of empirical studies Curriculum Center. The value is a precondition, among others, god-fearing, clean, tidy comfortable, and courteous.

In order to further strengthen the implementation of character education has been identified 18 values derived from religion, Pancasila, Culture, and aim of National Education, namely: (1) Religious, (2) honest, (3) tolerance, (4) Discipline, (5) Work hard (6) Creative, (7) Independent, (8) Democratic, (9) Pain Want Know, (10) The spirit of nationality, (11) Love the country, (12) Rewarding Achievement, (13) Friendly / Communicative, (14) Love of Peace, (15) Joy of Reading, (16) Care for the Environment, (17) Care Social, & (18) Responsibility (Curriculum Center. Development and Character Education Culture & People: Guidelines for Schools. 2009:9-10).

Although there have been 18 forming the national character, but the educational unit to determine its development priorities with the cam continues to be strengthened with some of the preconditions of prioritized values and values above 18. In its implementation, the number and type of the selected character will certainly vary from one institution to another one. It depends on the interests and condition of each educational unit. Among the various values of the characters are developed, the implementation can be started from the essential, simple, and easily implemented in accordance with the conditions of each school, which is clean, neat, comfortable, disciplined, polite and courteous. For early childhood institutions that need to be developed should be the basic values that the content does not deviate from the level of achievement of the development of moral values and religion as it is implicit in the Government Regulation No. 58 Permendiknas Year 2009 and the Guidelines for Character Education and the Ministry of Research and Development Center for Curriculum and library in 2011.

Character Education in Early Childhood

Early childhood education to meet international commitments on education for all, klosul first stated that, expanding and improving comprehensive early childhood

care and education, ESPECIALLY for the most vulnerable and disadvantaged children; even further in the sixth klosul stated overall educational program meets Hams aspects of quality as expressed, improving all aspects of the quality of education and ensuring excellence of all so That Recognized and measurable learning outcomes are Achieved by all, ESPECIALLY in literacy, Numeracy and skills essential *.

In the first education for all, especially for young children has been implicated both developed and developing countries, but the compliance aspect of quality, and compliance sheerness essential life skills do not meet established standards. This could Mutt of the number of qualified teachers is only about 20%, so a lot of impact in the learning process, class handling cars, the assessment process and further more difficult to measure in almost all stages of education and hard putt to measure the essential life skills mastered by the participants learners in early childhood education.

Meanwhile, learning technology products have been spread among other early childhood implementation using Beyond Center and Circle Time (BCCT) or use the Center's approach and circle with an emphasis on the theory put forward Howard Gardner, Frames of Mind: The Theory of Multiple Intelligences. Theory emphasizes that every child has potential and talent that can be developed within the intended capabilities include the following: 1). Linguistic intelligence, 2). Logical-mathematical intelligence 3). Spatial Intelligence 4). Bodily-kinesthetic intelligence 5). Musical intelligence, 6), Interpersonal intelligence 7), intrapersonal intelligence, and 8). Naturalist intelligence.

In the implementation of sexing up some problems in early childhood education is partially done and the results cannot be measured with a model and learning method that is, the more so many assumptions that have not been measured in comparison with

that derived from the surrounding environment. By structuring a more imitation and import EXS learning methods, which are expected early childhood education valuing succeeded in creating the character of the learner rather skeptical to be realized. This objection is due only be taught by educators and the perception of its readiness to take into consideration the aspect of simplicity or more of Educators undersimplificated approach will only do one and eight of the most mastered the ability of intelligence and other abilities to ignore the self- learner who is not good at.

The main objectives for early childhood education is to growing a potential students, because a number of demands instant as expected by the parents and the classroom setting factors are more concerned with the assessment, the low competence of teachers and educational staff, such as the theorized potential

In contrast to the demands of an ideal character, in the daily early childhood faced with:

Educators who feel the concepts without regard to its social psychological aspects of children, especially educators who faces the broken concept and socioeconomic backgrounds who face; education is not sustainable, where basil education obtained at the level of early childhood education is more oriented to learning a fun erased by a further burden the practice of children with a number of concepts.

A number of media spectacle through TV and VCD that does not educate a greater emphasis on the Entertainment and violence under the guise of child interest and neglect of children's readiness to accept the view that display the wise;

The ratio of teachers and students of higher education less the outpouring of attention can be given to students and more students to be aware of a teacher, that teacher is no longer possible notice of a person's character carefully.

Addressing the phenomenon associated with the empirical conditions that occur, Megawangi (2004) argued that: Education is the character of long-term process that must begin early and be done gradually and continuously. Character education is not a straightforward instance of education, but takes steps to go through phases of stimulation and internalization process that will encourage the formation of behavioral explanations exactly. From Megawangi has provided an overview on the kits that form the human character it is necessary to stimulate continuous stimulation, and gradually according to the level of growth and development of each child.

Model Character Education Early Childhood In accordance with the Stages of Moral Development of Children as with any aspect of motor development, mental, social and anal that goes in stages and requires an approach that should be in accordance with the stages of child's age, character education provided to children also should pay attention to the stages of moral development of children. According to a psychologist Lawrence Kohlberg, a person who avoids bad behavior because of fear of punishment is the lower moral level. But the highest moral level is when a person has a rational understanding of the universal moral principles to the survival of a system of society can be maintained, and this stage can be achieved only by adults. Thomas Lickona (1992) says that a person who upholds moral principles merely to maintain a social system of sociality, not necessarily have the highest moral level. According to him, could have a social system predispose individuals to behave badly (e.g. call for war to bomb other countries, although Harris killed many innocent people). Waiting Lickona (1992) that have a high moral level are those that can maintain the moral principles that respect human rights, though it should be opposed to a bad social system to achieve the highest moral level, some experts arrange the stages of moral development of

individuals, that in fact each other are complementary. Character education both at home and at school Hams tailored to the stages of moral development of children so that the approach should be (appropria).

Lickona (1992) formulated the theory of moral development of children by adopting the theories that have been developed previously by Kohlberg, William Damon, and Robert Selmon. There are six phases according to Kohlberg's moral development. ' "Meanwhile, according to Erik Erikson '" says there are 8 stages. By summarizing the theory of Thomas Lickona, with comes with the theory of Lawrence Kohlberg, and others, these phases can be described as follows:

Baby Phase: Building a Moral Foundation

Kohlberg says that babies do not understand about moral amoral), so do not understand the meaning of good and bad. The role of parents in this phase is so large, because the moral foundation was formed in this phase. In the early days of baby's live, mother and child attachment is required. The results of the literature study conducted by Judith Schickedanz. has proved the positive influence of the history of the influence of psychological attachment to the child when the baby is very influential on a child's behavior at the next age. Children who have a strong psychological attachment to his mother to have a better nature, that is easy to get along, easy set up, have a high motivation to learn, enthusiastic about the activities at school, compared with children who as infants are less closely the relationship with his mother. (Judith Schickedanz: 1995)

Besides Erikson said that the formation age of the baby is trust versus. Mistrust (believing the opponent does not believe). If the quality is good care (given love, attention, and stimulation of a good thing), then the confidence of children by people other than him will be formed, so that in later development, is Alcan believes it to others. Trust is important in inter- personal

relationships in the community, and cause feelings of the children that this world is a safe and enjoyable.

Phase 1: Thinking Egoseatris

Lickona (1992) says that this egocentric phase thinking the revolves around the age of 4 years. While Kohlberg can be started at the age of 1 to 5 years. Meanwhile, according to Erikson phase 1. Till think egocentric point of 3 years of age, the term Ericson is the establishment of autonomy. At this time the children will do better if there is reward or praise, and fear of punishment if guilty.

Children at this age are self-centered, making it difficult to share toys with friends. By karma, good schools Hams set up more than a toy of the same type, so there is no conflict between his friends at school. At the age of 2 -3 years of a child who tends to selfish, then there is the tendency of parents or teachers often prohibit or yelled at the child. According to Erikson, children are banned and yelled too much will not be formed sense of independence, so the child becomes shy and insecure. Faced with these children is to give a gentle but firm guidance, and give clear reasons why an action is prohibited.

According to Lickona, children aged 2-3 years can already be introduced to good manners, and good and bad deeds. At this age a bit unruly, so parents need patience. Lickona said other than selfish, happy child at this stage to break the rules, showing off din, and happy to impose its will sometimes done, the manipulative and lying. However, this phase the child can understand the rules of moral good / bad when it is taught. They want to behave well because they want to get a reward / praise and avoid punishment. They could also demonstrate a willingness to cooperate and Icasth unfortunately so far no conflicts with its interests.

According to Lickona, character education to the children of this phase can be done by providing incentives to get children to behave well (for example, with honors), provide clear direction about how good deeds

(for example, a child who will not hit his ball), giving the rule / sanctions are obvious (for example, children who shout vulgar will not be given the opportunity to draw on the board). This method is effective because the children in this egocentric phase according to the degree their interests would be met.

PHASE 2: to obey without TERMS

By Thomas Lickona, this phase ranges from 4.5 to 6 years of age, called the phase obey unconditionally. Children at this age are easy in and deal with, so they are easy to work on parent command or gum. The reason they want to obey because in order to avoid problems or penalties. But there are times when children this age still shows the behavior of the children first phase, which is very egocentric. This means that the children's moral development is not optimal.

Lickona (1992) in Ratna Megawangi (2009) says that the hallmark of moral development of children between the assessments of this phase includes:

Able to accept other people's views, but views are considered correct adult can respect the authority of parents assume that adults are omniscient and is easy to see that mischievous friend or against the rules.

Happy to tell his friends that bad because they think adults are the only moral role models. They consider that a violation of the rules Hares punished and the good rewarded Hams. Although they think that they Hams abide by the rules, if there is no (one adult / teacher to see, they tend against. They do not understand why rules are made.

According to Ratna Megawangi (2009): the content of character education can be provided in external control where teachers can teach authoritatively morally good or bad. They strongly believe that what the teacher says is true, and then the emphasis on the importance of good manners and courtesy will be very effectively done in this phase. But Lickona said that the character education approach Hams also provide opportunities for children to understand the reasons for reasons

other than the authority of teachers, but cannot see at higher levels. Therefore, it needs to be given its own perspective in educating children.

Teach morals to children at this stage can be a tendency to use the principle of reciprocity they can negotiate to get a deal that is fair for them. But educators Hams give understanding to enable them to reach the next stage of moral development. Because if not, the kids just think the principle of reciprocity, or reply-reply to adulthood. Erikson supposes that during this age (6 years until the early pubertal) children at the stage of industry versus inferiority. If the previous stages of the child will feel happy to take the initiative to start something, the next stage of development is satisfied that the child will have completed the something. Erikson reminded that this age is the most critical age. Because if a parent or teacher can not instill a sense of industry (flavors are able to perform the task), children will be inferior (inferior) that will carry over to adulthood.

Phase 3: Meeting the Expectations Environment (Peeroriented Morality)

If the truth is determined by the previous phase of an authority figure. at this stage is determined by the environment according to Bronfenbrenner peers. Kohlberg called the phase of "anakbaik". Children in this phase to be accepted by his friends, so the action tends to be adjusted to what the environment dlharapkan by peers. At this time the children have understood the moral good and evil, but rather driven by the desire for a child to say good by the environment.(Hurlock : 1992)

Thomas Lickona said that this period can take place at the age of 8.5 to 14 years. And he said, typical of moral development at this stage:

- Want to get social rewards from other people that want to do something for others to think that "I am a good person."

- Been able to understand the concept of 'golden rules ";" Hams memperlalcukan others as you expect others to treat you. "
- Can understand what is required of others, not merely thinking "what can I get". If they can put themselves in others, they can do good.
- Could accept the authority of parents and think "parents are wise and necessary to follow his advice".
- Can accept responsibility and do for the sake of his family, because they already have a perspective as a member of a group.

Because of its orientation to gain acceptance dart their tend to feel less confident or feeling Wilk injunction (especially in the early days of puberty). Thus, in the aim may fall to negative things to gain acceptance and its peer group.

Already started to have a conscience, but not yet stable, because it is easily affected by the outer environment especially with regard to self- concept to be received by the environment. Maintaining a good relationship with them by communicating, tuna as well as in solving the problem, and help them to find her identity.

Phase 4: Want to Keep the Group of Oriented collective & Morality)

In this phase the child feels that he has a duty to maintain the integrity of the group, the group loyalty to liability, so the interest groups has to above personal interests. If according to Kolhberg, this phase is referred to as the law-and-order stage, the children feel loyalty to the rules of the group was his duty to order and peace maintained. Kohlberg gave a higher stage and law-and-order stage, stage 5 is called social- contract stage (stages of social consensus), but essentially the same. The respect and abide by the rules prevailing in the community.

The majority of adolescents aged 16-19 years is expected to be able to achieve this moral stages, namely adherence to the rules and code of ethics in society. Usually the person who has reached the stage it will respect the moral of his leader, and considered the leader is always right According to Lickona, moral level that can be achieved at this age youth:

Believe that a good man is responsible for a role in the social system in which it resides parents and educators can help them to achieve the highest moral stage, which is sticking to moral principles that uphold human rights, although it must be contrary to the social system, Inviting those discussions that could brighten their conscience based on the principle respect and doing other duties as members of a system social. Call discuss moral issues faced by society, and encourage them to think how to make a positive contribution to the social system. Give them real experience in participation in the community (social work, make money themselves, help those who need it, learn to live independently outside of the house, Scouts, camping, etc.). Encourage them to think about his future. instill a bright future that can only be achieved with education, discipline, and hard work.

Give them real experience in participation in the community (social keija, seeking his own money, helping people who need it, learn to live independently outside; scouts, camping, etc.). Encourage them to think about his future. Instill a bright future that can only be achieved with education, discipline, and hard work.

Phase 5: Morality Not Favor (Objectively Oriented Morality)

Kohlberg says this stage as the stage 6 called universal principles that are fully committed to universal moral principles "indiscriminately". If there is any conflict between the rules/groups that conflict with universal moral principles, then the person who has reached this stage of moral will cling to the moral principles universal, although Hams contrary to the group/community/ government.

If there is a conflict between laws/regulations with a conscience, they will obey what his conscience says, although it must bear the personal risk, because of its commitment to the belief in the equal rights of all people, regardless of fur. If Thomas Lickona said that this face can be achieved at the age of 20 years. Those who have reached this stage will refer to the moral conscience.

Although the earlier stages of moral (is already good, even the rare adult who can reach this stage, but this stage does not reflect the highest moral quality. The highest moral level is when a person has a rational understanding of the universal moral principles to the survival of the entire system society can be maintained. Thomas Lickona (2003)says that someone who upholds moral principles merely to maintain a social system sociality, not necessarily have the highest moral level. According to him, could have social system effect individuals to be not good, although the reason is to maintain integrity of social systems. According to Lickona one who has the highest moral level are those that can maintain the moral principles that respect human rights, although Hams opposite social systems. man who has reached the stage of moral as this will not be easily provoked or influenced by the propaganda of its leaders, because awareness of conscience just sticking to moral principles that respect every human being, despite different social systems.

Indonesia Heritage Foundation (IHF) has compiled the three components mentioned Lickona characters into a series of values that should be taught to children, which include, namely: (a) the love of God and all His creation, (b) independence and accountability answer: (c) honesty / trust, wise; (d) respect and courtesy; (e) Generous, helpful, and mutual assistance; (f) self-confident, creative and hard working, (g) leadership and justice; (

h) the kind and humble, and (i) tolerance, peace and freedom. (Megawangi: 2004:94)

On the other hand the category of value is based on the consideration that in effect the behavior of a person of character embodies the totality of the psychological function that covers all the potential of the human individual and cultural functions in the context of the totality of social interaction and last a lifetime. Configuring the characters in the context of the totality of the psychological and socio-cultural can be grouped into: if the heart, if thought, sports and kinesthetic, and if the sense and intention. All four psychosocial processes that have a coherent and holistic interconnectedness and complementary, as well as individual psychosocial process is conceptually a group of noble values that it contains a value that should be taught to students.

Implementation of Character Education in Early Childhood Education Unit Education model is expected to be characters learning materials (lesson learns) for each educational unit. The following are examples of character education are to develop a model of cultural approaches. Principles and Approaches Culture and Character Development Nation Education In principle, the development of culture and nation character not included as a subject but is integrated into the subject, self-development, and school culture. Therefore, early childhood educators and Education Unit to integrate the values developed in the culture and character education into the curriculum, syllabus, RKM, and early childhood. Learning principles used in the development of education character, getting learners to recognize and accept the value- cultural values and character as their own and take responsibility for his decision through the familiar stages of selection, assess options, determine the establishment, and then make a value in accordance with such confidence. With this principle, learners learn through the process of thinking, behaving, and doing. Three processes are intended to develop the

skills of learners in doing social activities and encourages students to see themselves as social beings. Fasli Jalal (2011) suggested several principles that are used in the development of character education are as follows: .1) Sustainability; implies that the process of developing the values of character education is a long process, starting early and get students to complete and an educational unit. (2) Through all the themes study, development, and school culture requires that the process of developing characters values that go through each and every center of learning themes or areas of learning every day. (3). Values are not taught but developed; implies that mated value of culture and national character is not the usual materials, that is, the value is not used as subject matter set forth as it does when teaching a concept, theory, procedures, or facts as in religious subjects, the Indonesian language, Civics, Science, Social Studies, mathematics, physical education and health, art, and skill. Beginning with an introduction to understanding the value of teachers' guides developed by the learners to actively and effectively keeps the time.

This is done without the teacher told the students that they must be active, but the teachers plan learning activities that lead to active learners formulate questions, search for sources of information, and collect information from sources, process the information already possessed, reconstructs data, facts, or the value , presents the results of the reconstruction or development process, fostering cultural values and character in them through a variety of learning activities that occur in the classroom, school, and duties outside the school.

CONCLUSION

Character education in addition to developing and strengthening private potential also filter effect from outside which could ultimately shape the character of the students for the better. Efforts to establish this character

is purely only in educational institutions through a series of learning activities through a series of subjects and self-development activities conducted at the inside and outside of school. These usuallity in everyday life also made, such as: religious, honest, disciplined, tolerant, hard work, love peace, responsibility, etc.. These values would need to be fostered, which in turn can form the personal character of learners who in turn is a reflection of life of a great nation. Culture and National Character education is not a subject that stands alone or is a value that is taught, but rather the effort to plant good values through subjects, self-development program and school culture. Similarly, self-development, such as school routines, spontaneous activity, exemplary, conditioning. Cultural planning and development of character this nation needs to be done by all stakeholders in the school together as a community educator in the school curriculum is applied to produce the next school culture.

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