Using Human Resources Character Education through the Characteristics of Art and Culture

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Abstract—This paper is motivated by a study of the theory of experts related to character education, character meaning, cultural and cultural characteristics of human and community resources. The social problems faced by the nation today are character degradation. Systems in the digitization era will trigger changes in the basic needs fulfillment according to its characteristics are mobile, plural, competitive. Writing in the development of aspects of personality, attitudes, values, behavior and morals. The results of the discussion that this situation makes the condition of society experience metamorphosis towards open society, therefore education, should involve five human needs (human needs), namely "need for self-actualization, needs for meaning, social needs, aesthetic needs, and survival needs). This shows, that aesthetic needs are seen as an essential part, so it is important to be implemented in the world of education, because education is all human efforts to improve his personality by fostering his personal potential, namely spiritual (thought, intention, feeling, copyright and conscience) and physical and skills). Because the meaning can realign the mindset and concepts of education so that they are in accordance with their basic goals but still dynamically follow the needs of the community.

Keywords—character education; human resources; arts and culture; Kaffah

I. INTRODUCTION

Education is a place for characterization of human resources to become human beings with intellectual personality; smart and educated. There is a change in values developed among the community, causing the character of the community to be far from the value, namely the introduction of identity begins to diminish, including the fading of understanding and sensitivity to the environment can forge the personality of human resources on positive things.

This paper starts from the results of theoretical studies, referring to several theories of experts related to character education, the meaning of characters, artistic and cultural characteristics of human and community resources. Some of the results of the theoretical study include the following:

- Research Schwartz [1], entitled: Character Education in the United States: Striving for Effective Practice, findings of the results that Schools are turning to character education to help host behavioral problems, including cyber bullying, and to overcome intolerance among increasingly multi-community -culture. For character education to be effective, teachers are required to be ready to examine

- Cultural, classroom and school climate, strive to use pedagogy that supports the development of agreed core ethical values and the practice of social-emotional skills, comprehensively, effective character education holds the promise of preparing citizens the future with moral character and performance that can make a difference in local, national and world communities.

- Research Berkowitz and Johnnie [2], entitled: Effective Implementation of Character Education Education in Schools, findings are concluded that solutions address moral, ethical, social, emotional, and academic problems that develop concerns about society and security schools need to identify the characteristics of an effective program

- Research Braun and Warner [3], entitled: Teachers as Character Educators: Will national education schools end soon? In order for character education to be accepted and effective in the arts and culture today, core ethical values that must be held by the community, parents to help behavior define what values look like in action differently. This process allows the school community (parents, teachers, administrators, students, and community members) to build a shared definition of the core values chosen in reaching agreement on what values look like in action, the foundation laid to solve social problems in future.

From the background above it can be seen that the notion of character is moral and ethics, which is related to the values that a person believes and subsequently applied in relation to social and human responsibility with character is an individual who uses all his potential, including his mind, conscience, and actions as optimal as possible to realize public welfare [4].

In this paper try to formulate an analysis of the problem of character education taking place in Indonesia, discussing the role of the process of character education as part of the creation of the values of integrity in the life of the Indonesian nation. Teachers and groups often see character instruction estimates, but feel a lack of trust in knowing how to actualize a formal

project. The results of character education have been very empowering to prepare future pioneers. Because character education aims to shape cultural values involving freedom of thought, without any pressure and coercion from various parties and creatively to produce new ideas in approaching a reality, innovative in finding solutions to problems [5].

First, the social problems faced by the Indonesian people today are quite alarming, one of which is character degradation [3], namely:

(a) The extent to which character education interacts in the development and strengthening of personality; (b) how in its implementation, character education can be integrated in a particular subject matter study or given in the form of separate material learning about values, morals, or ethics; (c) what is the effective implementation strategy of Character Education so that the description of the value of cultural education and national character is fully integrated and How the Value or Character Formation forms the Grand Design of Character Education and Habit Value-filled behavior can be realized [6]; (d) how to apply togetherness values in community life, nationhood, state to realize the unity of the Republic of Indonesia.

Second, the Practical Way of Inserting the Characteristics of requesting procedures for character instruction must be long and continuous [7,8]. In addition, they highlighted the basis for associating character training with each part of school life so that it gained significance for students. A system technique for character training should be established into several school components, including: (a) all schools that educate modules, (b) school missions, (c) disciplinary approaches, (d) after school training, and (e) educator progress training proficient. Integration of character education in foreign language teaching can be implemented through: (1) accommodating character values with lessons, (2) instilling character values in each learning activity, (3) giving character values through the teaching methods used, and (4) planting and practicing character education of values through everyday life.

All problems that arise in life and human life continue to develop like dynamic spirals. In order to avoid chaos, it is required to have a strong soul, have a basic life to solve the problem of character education in the form of interactions between educators, students in the development and strengthening of personality [9]. The purpose of this paper gives meaning from some of the results of the study including that character education is a process that fosters, develops, matures, organizes, directs. This means that the development process of various kinds of potential that exist within humans in order to develop well and be useful for themselves as well as their environment. The provision of these meanings is: Understanding Character Education of Human Resources Through Characteristics of Art and Culture so that character education is directed at developing aspects of personality, affective aspects, emphasizing attitudes, values, behaviors, morals and describing the values of cultural and national character education.

II. FRAMEWORK OF THINKING

Education must be directed at building Indonesian people who are honest and have integrity, a means of building an inclusive society [10,11]; there are several challenges faced in the process of character education integration, including: (a) difficulties in matching the character of educational values to the available material. That is, not all material contains character values. Therefore, teachers, must be creative to connect character values in the available material, (b) various characteristics of students. In groups of learners they have different characters, including their level of competence. In this situation, the teacher must be able to manage the class well, competence as a teacher must be truly understood to be practiced, especially in pedagogical competence. Habitual behavior Value of everyday life must apply the totality of education relying on exemplary, creating an environment, habituation through various tasks and activities. Each activity contains elements of education and a well-developed characteristic.

III. STUDY OF LITERATURE AND ANALYSIS OF DISCUSSION

A. Forming Character of Cultural Arts Base

The substance of character instruction is represented by a quote: Character education programs help children learn to think before acting, to understand the fundamental differences between right and wrong, make good decisions [11,12]. Preservation of traditional cultural arts and values of leadership, imagination, intuition, thought, creativity, and sensitivity to taste and benefit others and their environment. To achieve wisdom, requirements are needed, including to be learned, smartness, common sense, recognizing the core, insight, understanding norms and truths, and ability to digest (to digest) life experiences [13].

This means that the actors of art and culture are literary sources to shape the character in the world of education. If this goes dynamically, we can be sure that through cultural arts education can give birth to a generation of creative, have a sense of refinement in anticipating negative changes very aggressively developed in the community.

B. Art and Event Culture from Character Education

Effective character education promotes the core ethics of performance values and values that support as the foundation of good character [5,7]. The role of character education is widely shared, pivotally important, core ethical values, such as caring, honesty, fairness, responsibility and respect for self and others, together with performance values that support, form the basis of good character. Because character is a lens through each individual's view, making it a decision, character education and media literacy education goes hand in hand.

C. Assessment of Value Systems in Character Formation

Function of Character Education According to the Ministry of developing potential students and improving [8]: strengthening national education's role to be responsible for developing more dignified potential; cessation of one's own national culture and other national cultures that are not in

accordance with cultural values and dignified national character. Character Education Objectives include: developing the potential of heart / conscience / affective as human beings have cultural values and national character and values of Character Culture that are developed are identified from the following sources.

1) Aspects of the character component are moral knowing: There are six things that are the objectives of moral knowing teaching, namely (a) moral awareness, (b) knowing moral values (knowing moral values), (c) perspective talking, (d) moral reasoning, (e) decision making, (f)) self-knowledge. The moral knowing element fills their cognitive domain. Moral feeling. There are six things that are aspects of emotions that must be able to be felt by someone to become a human character, namely: conscience, self-esteem, empathy, love goodness, self-control, and humility. This moral action or moral action is an out come from two other character components. To understand what drives someone to act (act morally) it must be seen from the character of competence, desire (will), and habits.

2) Grand design of character education: The values developed in the Character Culture will be formed as a result of understanding three relationships that must be experienced by every human (triangle relationship), namely; relations with oneself (intrapersonal), with the environment (social and natural relations) and relationships with God (spiritual). Every outcome of the relationship will provide understanding which ultimately becomes values and beliefs, spiritual intelligence [14]. Thus, all levels of our education must integrate character values into curriculum, syllabus, and lesson plans and also in teaching learning material. Understanding human character education through the characteristics of cultural arts in the form of interactions between educators and students in the development of strengthening personalities. Interaction takes place continuously with interrelated and mutually influential in one living environment, so that the process of transmitting habits and exemplary behavior occurs [15]. For this reason, the methods that can be used include habituation, exemplary and praise and punishment methods.

Descriptions of the meaning of character education in human resources through artistic and cultural characteristics are as follows:

TABLE I.   GRAND CHARACTER DESIGN VALUES AND DESCRIPTIONS OF THE VALUE OF CULTURAL AND NATIONAL CHARACTER EDUCATION

No	Value	Description
1	Religius	Attitudes and behavior that are obedient in carrying out the teachings are adhered to, tolerant towards the implementation of other religious services, and religious life get along well with other religions.
2	Honest	Behavior based on efforts to make himself a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnic,opinions, attitudes, and actions of others that are different from his.
4	Hard work	Behavior that shows genuine effort in overcoming various learning obstacles and assignments, as well as completing assignments with the best.
5	Creative	Think and do something to produce new ways or results from something that has been owned.
6	Independent	Attitudes and behaviors that are not easily dependent on others in completing tasks.
7	Democratic	How to think, behave, and act that assesses the rights and obligations of himself and others.
8	Desire Know Spirit	Attitudes and actions that always strive to find out more deeply and extensively than something they learn, seen, and heard.
9	Nationality	The way of thinking, acting, and having insight that places the interests of the nation and the state above the interests of themselves and their groups
10	Appreciate Achievement	Attitudes and actions that encourage themselves to produce something that is useful for the community, and recognize, and respect the success of others.
Source: Partially condemned from MONE (2010: 9-10)		

IV. CONCLUSIONS

The moral degradation experienced by the people of Indonesia today has reached an unsettling stage. The cultural values possessed by this nation have shifted along with the progress of the times. The character of people who are harmonious, friendly, tolerant, has turned into an angry, intolerant, violent character. This of course becomes a common concern that must be addressed together. Education as a planned business certainly becomes something very important to be implemented well, planned sustainably, not only by the government or school but also by the community. In the end, there needs to be a process of value integration in the process of applying a culture of integrity to the Indonesian people. Integration with complete understanding and solid belief. Viewed from the outside, it will appear as a person full of loyalty, loyalty, and dedication. Every movement carried out is progressive, there are always aspirations to rise, propagate, expansive, multiplication, exhalation, evolution, extension, expansion, widening, elevation, development, maturation, and division. The power of integration of this value will lead to full awareness.

Thus, building a personality integrated with full belief in a strong and dynamic strategy planning perspective, is the process of building mental learning in the life he experiences. To be able to build, have a mental learning, each person is required to have emotional and spiritual intelligence that is able to compensate for one's knowledge and faith which is the result of character education that is integrated in KAFFAH.

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