Character Education And The Strategy Of Building An Independent Learners

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Abstract: Education as an institution allows preparing human resources that have the readiness and competence in global competition. Learning program prepares learners with integrative interconnect. In addition, the program language proficiency skills and skills that are hard skills and soft skills. Therefore, strategies are needed education system and school management processes that lead to the formation of character learners. Rationally, character-based education is critical for immediate implementation, therefore, the central issue is examined in writing regarding strategy, a readiness of human resources, indicators of success, design implementation, evaluation strategies, barriers and policy components required. This study used a qualitative approach to presenting the study; (1) The description of the reality of education in Indonesia in general; (2) Strategy to build a new discourse of understanding the implementation of character education based on local wisdom

Keywords: Education, Integrative-Interconnective, Character Building, Local Wisdom

INTRODUCTION

Education is the interaction between humans and their environment, including the natural environment and human environment.[1] Inside the human interaction not only at interaction with fellow human beings but by nature so as to develop human potential optimally.

A pedagogical concept which is based on the understanding that humans have the potential to be creative in reality and to free themselves from the oppression of cultural, economic and political. The concept of education is thought to be able to deconstruct the paradigm of education that has been based on a "banking concept of education", namely education as nothing more than putting investment or cram some material to the students who ultimately education is simply a process of mechanization and the dehumanization of man. [2]

One of the prerequisites required for the achievement of "problem possing of education" is a democratic climate. Freire, in this case agree with the proposition of Karl Manheim, which states that the process of democratization spread massively, it will be increasingly difficult to encourage the people living in ignorance", then the logical consequence of this proposition

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[1] Saiful Bahri Djamarah, *Strategi Belajar Mengajar* (Bandung: Rineka Cipta, 1995), 8.
[2] Daniel. S. Schipani, *Religious Education Encounters Liberation Theology* (Alabama: Religious Education, 1998), 3.

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required the construction of buildings in a dialogical education, egalitarian, humility, compassion, hope, confidence and critical attitude.

Educators play an important role learning how to realize the ideal. The development of science and technology (Science and Technology) requires people to learn, the more educators who have the task of educating and teaching. Therefore, the ability of educators must be constantly upgraded to keep pace or to follow the progress of the era[3].

The problems of social, religious community that grew and developed into a fundamental duty of educators to translate, provide contextual analysis based on the appreciation, understanding, correct interpretation and proportional, balanced to the learners. Demands on the management of learners a comprehensive and integral, then an educator is required to have a normative depth and sharpness of vision.[4]

First, it takes the profile of educators to describe the fundamental and human depth to generate. The ssharpness of vision required an effort to ensure the educational process can be continuous with the changes that occur in the contemporary era and the future so that learners produced are the individuals who have the readiness to face future challenges.

Second, the educational process is carried out not oriented to a vacuum but is relevant to the problems and the reality of the social, cultural and religious developments. Therefore, an open learning system (open minded) is expected to overcome stuttering attitudes, behaviors of learners at any changes that occur in the community. The task of educators is how to build the process of empowerment and development (empowering) learners so that they are able to critically make changes and improvements own problems better life. In the study of theory educational philosophy Progressivism, the process of empowerment and development through education is an attempt to "the liberal road to culture," i.e. how education in an effort to build a view of life that has the characteristic properties such as: flexible (not rigid, do not resist change, not bound by a particular doctrine), curious (to know, want to investigate), tolerant (egalitarian) and open-minded (to have open heart).[5]

Educators according to Freire is not only to give instructions to the students, but they also need to portray himself as a cultural worker (cultural worker)[6]. They educators must realize that education has two powers at once; as a cultural action for liberation, which advocates for religious values and education against social inequality or as a cultural action for domination,

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[3] Muh Barid Nizarudin Wajdi, "Kawasan Teknologi Pembelajaran" (2017).

[4] Malik Fajar, *Visi Pembaruan Pendidikan Islam* (Jakarta: LP3NI, 1988), 213.

[5] Zuhairini et al., *Filsafat Pendidikan Islam* (Jakarta: PT. Bumi Aksara, 2004), 27.

Rogers in Tilaar (1999:116) provide guidelines for keeping educators as facilitators of learning, should provide methods of inquiry or study discovered (discovery learning) therefore educators are required to change the paradigm of thinking in teaching, and the foremost educators need to provide a range of learning activities that have implications for many kinds of learning experiences so that students can improve power-critical analytic, students are able to develop their competence. A comprehensive understanding of the nature of learning, and how to create interactive learning, analytical critical to develop the potentials that exist in students can be accommodated properly. If it has been fulfilled in every soul educators it is not possible education capable of printing the individuals who are able to realize the independent civil society (civil society). Civilized society that upholds the values of humanity, who are aware of their rights and obligations, democratic, responsible, disciplined, control of resources in the fields of science and arts, culture and religion

[6] Muh Barid Nizarudin Wajdi, "Metamorfosa Perguruan Tinggi Agama Islam," *AT-Tahdzib: Jurnal Studi Islam dan Muamalah* 4, no. 1 (2016): 92–109.

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hegemony and cultural justification for the problematic; as a medium for producing new social system, progressive or as a medium for reproducing the status quo. If education is understood by an educator as a socio-cultural action for liberation, then education is not restricted function is only limited areas of learning in schools.

Educators should extend its role in providing a solution for a culture of violence, the culture of poverty and a culture of corruption in order to create public life was polite, ethical, fair, democratic and uphold the religious religiosity. Therefore in view of Freire, *"reading a word cannot be separated from reading the world and speaking a word must be related to transforming reality".* Thus, there should be contextual learning in class. Texts taught in class should be attributed to advocate for the problems in real life. In other words, there must be a dialectic between text and context, text and reality.[7]

Dialectics is the text and context of learning efforts by hooking anything that has been taught educators with the event, thought or feeling obtained from the home life, social, athletic, musical, artistic, sporting or academic learners. The concept of learning "*the world bring them into our world, and deliver our world into their world"* is also known as quantum learning is the development of the theory of constructivism[8].

The theoretical basis of the above will be used to analyze the phenomena that occur in the reality of the world of education. In the history of education is developing more dwell on "ideology" that already exist and are held down from generation to generation. The next generation has not dared to give a new color with a variety of innovations and creations in order dynamics of education in Indonesia, even if there seem half-hearted. Modern touches are often underestimated, even considered harmful that could threaten and eliminate the "ideology" and national identity.

The emergence of the idea of character education programs in Indonesia can be tolerated. This is because the process of education has not managed to build Indonesia's human character. The importance of building a national character that is authentic because it is motivated by:

1. The weakening of the culture of mutual cooperation in the community (the disappearance of selfless commitment crowded in the work).
2. Personality eroded local communities (indigenous) by modernization.
3. Fading etiquette among people with weak ethics education for the young generation, especially in affluent urban areas.
4. Trends used in ways anarchists (uncivilized) by a group of people in delivering aspirations.
5. Lack of accommodation of character education in formal, non-formal and informal;
6. The weakening of tolerance "Kebhinnekaan" as a result of economic inequality and lack of justice for a particular community.
7. The emergence of a number of events that indicate a weakening of the commitment to

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[7] http://www.kompas.com/kompas-cetak/0305/05/275458.htm, Accessed May 11, 2015.

If the education management principles can be translated performative; not just declare and describe but want to convert it into real action (http://rumahfilsafat.com/2009/11/29/derrida-dan-dekonstruksi, Accessed May 8, 2011, it is not impossible the implementation of education in Indonesia will produce learners, the next generation of reliable.

[8] Wajdi, "Kawasan Teknologi Pembelajaran."

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defend the public interest by most businesses, the formulator of Law Shrimp and government or related parties for the sake of short-term gain/private.

From the above background, it appears that character education is an alternative attempt, a breakthrough that should be taken to establish an authentic national character, independent, self-sufficient in order to prepare the next generation to face global challenges such as tough, a moratorium on the ASEAN Economic Community.

The idea of knitting ideal of education needs to be pursued, it is because education is an important factor in developing human capacity, capability, to students in order to see the existing reality with a contextual approach that frees.

The idea of the concept revivalist and revitalization of education becomes important. Besides, the moral responsibility of education to prepare generations of independent, responsible, empathy and compassion toward one another in the frame of education. Besides, efforts to grow and develop creative and innovative in themselves educators explore new modes of management of the educational process without sacrificing the values of the idealism of the purpose of education itself.[9]

This study seeks to describe the general picture of education in Indonesia and character education strategies in preparing an excellent generation to face global competition.

Change and social development (social change and social development) in modern society inevitably had an impact on the need for interpretation and a new understanding of the education system, Application of character education in education today, yet also contributed significantly to the improvement of mental and moral qualities of participants children as the future generation.

The results of the reading of literature and reference expected to be useful in: (1) Purpose of theoretical form of contributions to the reading and the development of the education system; (2) Purpose practical in terms of the inputs for the manager to maintain local knowledge (the old tradition that is relevant) and make revisions as well as taking new policies to component (entity) in the management of education so that the expected educational scored excellent generation, characterized by intelligent social transformation and civilization, especially in the face of global economic competition. There are several scientific works with the theme of character education, including;

Ida Kurniawati (2013), with the title; *Character Education in Islam*. In her reviewed, she said that the concept of character education in Indonesia is the value of education, namely education noble values sourced from Indonesian culture in order to develop the personality of the younger generation that includes three aspects: moral knowledge (moral knowing), moral

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[9] According to Cohen in Degeng (1989), there are three possible variations integrated learning with regard to education conducted in an atmosphere of progressive education that is integrated curriculum (integrated curriculum), the integrated (integrated day), and integrated learning (integrated learning). Integrated curriculum is the integration of various materials to organize the activities of subjects through a cross-cutting themes form a meaningful whole so that the boundaries between different fields of study are not tight or virtually non-existent. Today the integrated form of planning the activities of the students of the class something on a particular day to study or do various activities according to their interests. Meanwhile, integrated learning refers to learning activities that are organized in a more structured contradictory on certain themes or specific subjects as its center point (center core/center of interest). Furthermore, innovative learning models and integrated that may be adapted, for more details see Trianto, *Pembelajaran Inovatif Berorientasi Konstruktivistik* (Jakarta: Prestasi Pustaka Publisher, 2009).

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attitudes (moral feeling) and moral behavior (moral acting). Besides, it is explained that the concept of Islamic education is the guidance given by someone to someone so that he develops optimally in accordance with the teachings of Islam regarding the coaching aspect of the body, mind, and heart learners. Character education in the context of education in Indonesia is the value of education, namely education noble values originating from the culture of Indonesia.[10]

The Ministry of National Education Board of Research and Development Center for Curriculum (2010) in the Development of Culture and National Character Education. This book is a hand book for schools. Broadly speaking, disclosed that character as a 'moral excellence' or morality is built on various virtues (virtues) which in turn only has meaning when it is based on the values prevailing in the culture (nation). Indonesian national character is a character owned by a citizen of Indonesia based measures are considered as a virtue by the values prevailing in the society and the nation of Indonesia. Therefore, Culture and National Character Education focused on efforts to develop the values that underlie a virtue to become a citizen of personality. Different from teaching materials that are 'mastery', as well as a 'performance content' of a competence, materials and Cultural and National Character is 'developmental'. Differences in the nature of both groups such material requires treatment differences in the educational process. Educational materials that are 'developmental' educational process requires quite a long and mutually strengthen (reinforce) the learning activities with other learning activities, between learning in the classroom with curricular activities at school and outside of school.[11]

Tanty Erlianingsih (2011) with the title, *Growing spirit of Nationalism in Frame Character Education*. She concluded that the spirit of nationalism or nationalism does not come by itself but is influenced by various factors such as character and national character and acculturation in everyday life. The responsibility of character education is not only the responsibility of some educators, especially teachers of Civics subjects alone but requires the cooperation and synergy among the public schools, education to jointly develop, cultivate character education based on local wisdom and culture of the East.[12]

RESEARCH METHOD

This research is a library (library research), which studies the data obtained from the literature or the relevant literature. The study also included in the category of descriptive analytic because the study is about the strategy of character education in Indonesia. In accordance with the meaning Jane Richie, the research seeks to present the social world and its perspectives in terms of concept, perception fund behavior is characteristic of qualitative research.[13]

This study used qualitative methods focused on discourse analysis. Thus, the process used was the induction, so do not rely on the existence of a theory or hypothesis because in qualitative research are working to understand or interpret the data that has been

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[10] Ida Kurniawati, "Pendidikan Karakter dalam Islam" (Skripsi, Salatiga: Sekolah Tinggi Agama Islam Salatiga, 2003).

[11] Buku Pedoman Sekolah, *Pengembangan Pendidikan Budaya dan Karakter Bangsa* (Jakarta: Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010).

[12] Tanty Erlianingsih, *Menumbuhkan Semangat Nasionalisme dalam Bingkai Pendidikan Karakter* (t.t.: Lazuardibirru, 2011).

[13] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005), 6.

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uncategorized.[14]

Selection of the approach was done because there was a belief that the nature of social reality and the text of the document was double, which were objective as well as subjective or two shades express (phenomena) and implicit (noumenon). Of course, to understand social phenomena or human behavior that are unique to the interpretation required methods that umbrella paradigm interpretive epistemology.[15]

The data to be collected included; (1) Overview of education in Indonesia; (2) The problems of education in Indonesia; (3) Character Education Strategy.

The technique used to analyze the research data was to shape content analysis (content analysis), using any method that was used to draw conclusions as an attempt to find message characteristics and objectively and systematically.[16]

Efforts that this research could be focused and systematic, the research was conducted through methodological steps as follows: (1) Track and collect data relevant to the problems of education in Indonesia. Therefore, the reference books used as the source of the writing had not just limited to books on education, particularly the education of character references; (2) Processing the collected data to be classified based on the similarity of themes and issues, then given a special mark to facilitate the editing process. Then the data were linked and compared to each other and placing it in an abstract pattern that exists logically. The next stage was to identify and classify the data in variables, so that between each other there were a tangle of logical and systematic; (3) To analyze the data, by using descriptive analytic approach for reviewing of the implementation of education in Indonesia, especially the character education, was to provide a complete picture, and systematic and conduct analytical studies in uncovering problems in the world of education. Therefore, the method used was a qualitative method with descriptive writing techniques.

RESULT AND DISCUSSION

"Education is not a preparation for life, but it's life itself". Thus, the opinion of John Dewey when he tried to explain about the realm of real education. Education is a life process. But in the process of education is often learners uprooted from the world when it comes to learning.

Attempts to question the term "blackboard-whiteboard educators regardless of the issue of life" has always been required questions to ask when about to start building a world of idealism education. This is because until now the educational process in the school was still more priority than the cognitive aspects of affective and psychomotor. Even the National Exam was more concerned with the intellectual aspect rather than honesty. Allegedly the level of honesty of the National Examination was only 20% because there are many students who cheat in various ways in the work of the National Examination (even ever encountered dishonest efforts of educators to seek some elements of the National Examination results from). In this case, the character education is needed to build a more civilized life, not life just filled with savage

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[14] Anas Saidi Mahfudz, "Pokok- Pokok Perbedaan Epistemologi Positivistik dan Epistemologi Intepretatif: Sebuah Pengantar" (Paper of Metodologi Penelitian, presented at Pekan Ilmiah Mahasiswa PTAIS Se-Indonesia, Jakarta: Graha Wisata Remaja TMII, 2005), 25.

[15] Noeng Muhajir, *Teori Perubahan Sosial* (Yogyakarta: Rake Sarasih, 1984), 17.

[16] Moleong, *Metodologi Penelitian Kualitatif,* 198.

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behavior known as character education (character education).

Education as a process of character formation of students at least involve aspects of knowledge (cognitive), feeling (feeling), and action (action).[17] Three of these aspects is an integral and synergistic whole. If one does not exist then the character education will not run effectively. Awareness of the process of a person knows about the values of good (knowing the good), then felt and loving kindness (feeling and loving the good) was so etched in his soul which eventually became a strong character to do good. Feeling and loving the good, is how to feel and love of virtue into a power that can make people always want to do something good.

Referring to history, the leaders, and the world of education experts agree that the history of character education as old as the history of education itself. Since, 2500 years ago, Socrates has said that the most fundamental purpose of education is to make one a good and smart. In the history of Islam, the prophet Muhammad asserts that the primary mission of educating people is the enhance the character and pursue the formation of good character (good character).

But along with its development, the formation of character as the basic purpose of education began to be eroded by the thought of positivism and relativism, which considers that there is no moral truth and there is no objective right and wrong, all values are relative. Each individual is free to determine its own merits without being able to be forced by anyone. Character education was increasingly drowned with their understanding of pluralism that considers all values, whatever it is, is good.

According to Howard, the 18th and 19th century, character education began to be seen as the main purpose of education but raised sinks related to political issues and historical events. Similarly, in Indonesia, education pattern corresponding to the character of the ruling political era. For example, in the era of guided democracy, education is known as the national character and character building, In the New Order era rolled out of character education in upgrading P4, and in the reform era character education included in the curriculum based on competence. (Majid, 2011).

At the National Long-Term Development Plan for 2005-2025 (Higher Education, 2011), a character education placed as the first vision of the eighth national development vision. On many occasions, the Indonesian president also expressed the importance of the development of character (character building), because the State Indonesia wants to build a human who has a certain, well-mannered and well-behaved. Nation Character Development National Policy has developed as the implementation of the mandate of the National Long-Term Development Plan for 2005-2025 and also the implementation of the directives of the President of the Republic of

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[17]In the view of Thomas Lickona (1992: 219) the character of the child can be established or known by educating for character. In the establishment of these characters, Lickona refers to thinking philosopher Michael Novak argued that the nature or character of a person is formed through three aspects include: moral knowing, moral feeling, and moral behavior. Through three frameworks are the result of the formation of attitudes or character of children can be seen. Each of these three aspects in the framework of moral formation of children who Lickona noted above has elements or aspects of their own. Aspects of the concept of moral (moral knowing) includes moral conscience (moral awareness), knowledge of moral values (knowing moral value), foresight (perspective taking), moral reasoning (moral reasoning), decision making (decision making), and self-knowledge (self-knowledge). Aspects of moral behavior (moral feeling) include: conscience (conscience), confidence (self-esteem), empathy (empathy), love kindness (loving the good), self-control (self-control), and humility (humility). Aspects of moral behavior (moral behavior) include: the ability (compalance), volition (will), and custom (habit).

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Indonesia.

After learning that character education is currently a crucial requirement for national education, a fundamental question arises about the meaning of character education itself. Character education is education that emphasizes the formation of character values in students.

There are four basic traits of character education formulated by FW Foerster (Timothy, 2011); *First*, emphasize character education every action guided by the normative values. Students respect of existing norms and guided by the norms. *Second*, coherence or building confidence and courage, so students will be the private firm establishment and not easily swayed and are not afraid of risk every time we face a new situation. *Third*, autonomy, that students appreciate and practice the rule from the outside to be for his personal values. By doing so, the students were able to take independent decisions without being influenced by pressure from outside parties. *Fourth*, constancy and fidelity. Dependability is the durability of the students in realizing what is considered good. And loyalty is the basis of respect for the commitments that have been selected.

Gaffar (2010) explained that character education is a process of transformation of the values of life to be cultivated in a person's personality to become one in the behavior of that person's life. In this definition, there is three important ideas mind, namely: (1) the process of transformation of values, (2) is fostered in personality, (3) into one in behavior. While Majid (2011) argues that character education is an attempt to guide human behavior toward the gold standard. Character education focus is on ethical purposes, but in practice includes strengthening the skills that are important which includes social development of learners.

The purpose of character education by Lickona (1993), are: (1) develop the social skills of the students, both ethically and academically by incorporating character education into curriculum education, (2) help students develop good character which includes aspects of knowing (knowing), care (caring), respect (respect), responsibility (responsibility), honesty (honesty), justice (fairness), and casing pity (compassion). While, according to Kusuma (2011) goal of character education are: (1) strengthen and develop the values of the good life that it becomes a distinctive personality, (2) correct behavior that is incompatible with the values that are developed, (3) establish connections harmony between family and community responsibility in playing a character education.[18]

Based on the above it can be concluded that the exposure of character education is not only educated to understand the course but to internalize these values in themselves, forming a distinctive character or personality. True, ultimately, the success of a person's character education does not just stop at the cognitive assessment, but how that character could form the human

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[18] According Rosworth Kidder, there are characteristics that make the quality of character education, namely: (1) Empowered, educators should be able to bamboozle him to teach character education by starting from itself, (2) Effective, the educational process should be carried out effectively, (3) Extended into a community, the community should assist and support schools in instilling values, (4) Embedded, integrate the entire value into the curriculum and the whole learning process, (5) Engaged, involving the community and displays the topics that are essential, (6) epistemological, there must be coherence between thinking the meaning of ethics with the efforts made to help students apply it correctly, (7) Evaluative, evaluation, awareness of ethics, confidence to make decisions, the capacity to show confidence in practice, the capacity to use practical experience in the community, and the capacity to be agents of change. See Abdul Majid and Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT Rosdakarya, 2011).

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personality and civilized, in accordance with the opinion of Mardiatmaja stated that character education is the spirit of education in humanizing (humanist human).[19]

It should not be a mere formality or stop the discourse of values and norms in the implementation of character education in educational environments because it is very complex and comprehensive judgment. Do not get stuck in a routine and shedding liabilities, while the spirit of education the character itself was denied. This will only be futile because the applied character education will never be able to produce human-human character. Therefore, character education must be supported by all elements of the nation, either from family, society, and government. Basically, the character is formed of imitation (modeling) and habituation (habituation), so how can a character education play an optimal role if there is no synergy between the family, the community, and the government as policymakers and implementers. In creating quality human resources can be implemented several steps as follows: (1) program to maximize the talents of human resources early on to carry out the process of filtering interests and talents; (2) The provision of appropriate educational talents of human resources; (3) Escort and giving structure to channel the talent; (4) Provide guidance and optimization skills; (5) Provide business opportunities, and facilitate the ability of human resources. If the minimum has been implemented, Indonesian human resource capacity optimization probably is not possible. Minimum reducing the unemployment rate in Indonesia. Of course, with the improvement of the education system that impressed this chaotic. Furthermore, addressing the issue of culture. Indonesia is a haven of culture in the world. With a wealth of diverse cultures and has a characteristic between each race or races in Indonesia. By maximizing the potential of culture in Indonesia, it is not impossible Indonesia will become an international tourist destination paradise.

Many efforts may actually be implemented in maximizing the potential of culture in Indonesia. One of them by setting up cultural centers are able to spread in the region in Indonesia. This being the case, is expected to provide an open door for the development of Indonesian culture. Also by authenticating and registering assets indigenous cultures of Indonesia to UNESCO, and continue to oversee the preservation of culture in Indonesia, being a valuable asset to the infinite riches of the price and become the country's wealth-producing opportunities, and of course the identity of a nation proud of its people.

Crisis characters that happen in this life are not yet developed characters for their good behavior reference unfavorable to become unclear. As a result, all groups or individuals making respectively. This condition susceptible problematic, there is a collision, friction is even possible until the horizontal conflict because all of the groups claim to be a true community. Under these

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[19] Sholeh (2006) revealed that in the process of education, educators not only perform the function of knowledge transfer (transfer of knowledge), but also serves to instill values (values) and to build character (character building) learners in a sustainable manner. In Islamic terminology, educators termed *Murabbi*, one root word with *Rabb* meaning God. Thus, the function and role of educators in the education system is one manifestation of divinity. Thus, noble educator position, as to the Lord, in the sense as *Rabb* identify himself as *Rabbul 'alamin* the Supreme Master. To that end, the first duty imposed upon each slave as disciples of the Supreme Master is learning, seek knowledge. After that, anyone who has had a science has an obligation to teach it to others. Thus, the teaching profession is a duty that is a manifestation of worship. As a consequence, anyone who hides a knowledge that he had stepped to the brink of hellfire. See Asrorun Niam Sholeh, *Membangun Profesionalitas Guru Analisis Kronologis atas Lahirnya UU Guru dan Dosen* (Jakarta: eLSAS, 2006), 3.

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conditions the characters are often only limited discourse, and in the subsequent development tends to occur a crisis that increasingly worrisome and now people just realized that all the crises of economy, fuel, food, environment, and the health crisis it departs from a spiritual crisis and crisis introduction us to the absolute, God.

Plato, said that: "if you ask what is the good of education, in general, the answer is easy, that education makes good men, and that good man act nobly." Prayitno and Manulang (2011) says that "The end of education is the character". So, entire educational activities should be geared towards the formation of character. Intra and extra-curricular activities as the core of education in the education unit should be done in the context of character development.

The quality of Indonesian citizens has the character of Pancasila means of quality size (educated) for all citizens of the Homeland is whether he has the values of Pancasila and human values. Drought Pancasila values of personality would constitute a threat to the Homeland. Philosophical ideographic make room so that every intelligent citizen and master of science widely. Therefore, citizens have quality Pancasila character, human values and individual abilities in the mastery of science and technology.

A character cannot be in the interpretation as a number of properties, but the character is personality. *"The essence of education is to recognize truth. All branches of learning are like rivers. The spiritual learning is the like ocean. All rivers go and merge into the ocean. When they merge in the ocean, the rivers lose their individually completely".*

Characters should be seen as an overall property of a personality, which runs through a person's behavior. This is the essence of a character concept. If a person of good character at home, then it is also a good character in the community, workplace, and others. In the case of multiple personality disorder, the two characters in a person, more likely to be regarded as a clone character, i.e. when speech is not in accordance with the act. Characters golden generation is expected to show a figure personality intact and original, where greeting accordance with the act.

Character education consists of the development of a positive attitude, mindset essential, normative commitment, and competence that must be grounded IESQ ability. A positive attitude includes understanding (though), action (action), and custom (habit). The main foundation of understanding is IQ, actions and habits are IEQ foundation are IESQ especially SQ.

Mindset essentially consists of a practical approach, theoretical approach, and the approach is essential. The main runway practical approach is IQ, a theoretical approach is the cornerstone of IEQ and essential approach is IESQ especially SQ. The commitment consists of continuous, effective, and normative. Competence consists of understanding the concept knowledge, skills, and abilities. The main runway is understanding the concept of IQ, skill to apply the concept is the cornerstone of IEQ, and ability is IESQ especially SQ.

Efforts to create a Golden Age character can be built intact and original, with IESQ that (intelligence quotient IQ, EQ-emotional, and spiritual-SQ). IQ refers to the speed and accuracy of cognitive activity in understanding, solving various problems, challenges, and tasks.

Intellectual intelligent means fast and precise mental activity, thinking, reasoning, and problem-solving. Dimensions intellectual capabilities include numerical, verbal comprehension,

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perceptual speed, inductive reasoning, deductive reasoning, visualization space, memory. IQ can be measured using intelligence tests. EQ refers to the potential ability and interpersonal issues. SQ referring to noble qualities and human values is intelligence associated with the problem of meaning and value. This intelligence is positioned behavior and life in the context of a broader meaning and rich. SQ is the necessary foundation for the proper functioning effectively IQ and EQ.

IESQ development strategy in the education unit can be done by controlling the entire program and activities of intro and extra-curricular activities, as well as institutional development. The school principal leadership, teacher learning, Employees in administrative services to build IESQ everything was under control. IESQ development in a comprehensive manner is a prerequisite for building a positive attitude, mindset essential, normative commitment and competence abilities.

It can be concluded to form a golden generation of character on the basis IESQ which include; (1) A positive attitude towards the value of Pancasila and human values into daily living habits. This attitude effectively developed in intro and extra-curricular activities as well as the development of education units; (2) mindset is essential to use the essence of the approach in solving problems and tasks of life. This mindset effectively developed mainly in intra and extra-curricular activities; (3) Normative commitment of fidelity and willingness to sacrifice for the institution or for the nation. This commitment effectively developed on the development of the educational unit, the main significance of each individual's institutional interests; (4) Competence ability, professional stints as art.

CONCLUSION

In conclusion of this review, the researcher presents the story of Pygmalion drama created by George Bernard Shaw who recounts the efforts of a professor helping a woman "cheesy" named Eliza Doolittle become a respectable woman. This story tells of the efforts of the professor treats Eliza Doolittle really like to treat a lady. At the end of the story, the woman really meets the expectations placed on him the professor. Drama Pygmalion inspire the movie "Pretty Woman," starring Julia Roberts and Richard Gere, by setting the storyline among the tangle of love story romance between a prostitute with a flamboyant rich.

Goethe stated above principle with the following sentence: *"Treat a person as she had seen it he would have been worse. But treat a person as possible by its potential, then surely it will be so".* Goethe statement above meaning when one optimized capacity based on the potential and talents, it will be the maximum potential power that can be used either for himself or for the benefit of society. Because a person's potential cannot be measured physically everyday appearance. Potential and talent are unique things become a hidden membership of a person because in essence humans are created with potential and talents vary.

Goethe implicit meaning of the phrase implies actually if we have correlated with efforts to establish the character of the golden generation, we can make reference material contemplation, that the print quality generation like offset also by optimizing the potential and talents of learners. Not just stuffing with scientific theories, but the development of the skills possessed by learners. When this education process systematically includes elements of character

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education, maximizing IESQ, and also offset both by optimizing the potential and talents of learners, it is not impossible for this country to create a generation, the golden generation of quality that has moral sublime and also the ability to think and act intelligently.

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