Character Education and Language

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Abstract

This paper describes the link between educational character and language education. Educational character is an important solution to overcome the moral decline, among young people (especially students). Educational character is closely related to language education, because some of the values of the character contained in the language education. Schools play an important role as a vehicle for character building and reinforce the cultural values of the nation. Language education, including literary, is one vehicle for shaping the character of students. In other words, it has a role in the formation of character. In learning the language and literature, strategies, methods, media, and teaching materials need to be optimized to form the character of students. Yet, language education is not only the duty and responsibility of the language teacher, but the responsibility of all teachers because all the teachers definitely use language. Thus, the most important thing to do is to increase students reading ability which is a key to success.

Keywords: *Education, Character, Language, Reading.*

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A. INTRODUCTION

A civilization will decline if there is a demoralization of its people. Many experts, philosophers, and wise men who say that the moral factor (morals) is the main thing that must be built first in order to help a society that is orderly safe and prosperous. The poet Syauki Bek said: "A nation depends on its morals, if the nation does not pay attention to its morals anymore, then wait for its destruction". The Prophet Muhammad was sent to this world, one of his main mission is to improve morals (morals): "I was sent to perfect noble morals. The relationship between the quality of character and the progress of the nation is very close. A developed nation is characterized by the good quality of the character of its people. Thomas Lickona, education professor from Cortland University revealed that there are ten clusters of epochs to watch out for because if they already exist, it means that a nation is heading for the brink of collapse. In other words, if the ten signs are in Indonesia, get ready that Indonesia will head to the brink of renewal. The ten signs are:

1. Increased violence among adolescents;
2. The use of language and worsening words;
3. Strong peer group influence in acts of violence;
4. Increasing self-destructive behavior such as the use of alcohol drugs, and free sex;
5. The blurring of good and bad moral guidelines;

6. Decreased work ethic;
7. The lower respect for parents and educators;
8. Low sense of responsibility of individuals and citizens;
9. Cultivating dishonesty;
10. There is mutual suspicion and hatred between people.

Since the reform era, the condition of this nation has been quite alarming, not only in economic terms, but also in moral terms. This makes the religious leaders and educators stifling. The nation that was once known as a civilized nation, turned into "savage". Certainly not excessive, because events such as looting, slaughter, clashes between groups, between tribes, between villages, even between scholars (students) occur everywhere. Crimes committed by individuals also increase in both quantity and quality, such as corruption, drugs, rape, murder, fraud, and so on. Perpetrators are not only from the lower middle class, but also the upper middle class, both in big cities and in remote villages, from among the less educated and highly educated.

Moral decline among teenagers is also increasing, such as brawls, drugs, promiscuity that leads to immoral acts, the circulation of pornographic videos and pornographic images. This cannot be denied because of the influence of technological and information advancements that have swept the world today. Of course it is not wise to only blame technological and information advancements or other parties. The most important thing is the effort to find a solution to overcome this problem. The solution that is considered quite effective is none other than through character education or character building. Therefore, in 2010, the Minister of Education and Culture, Muhammad Nuh, launched character education, which was followed by curriculum changes, namely the 2013 Curriculum which basically emphasizes the attitude aspects in addition to knowledge and skills. The minister's spirit was supported and welcomed by various parties, including experts, education bureaucracy, practitioners, observers, and religious leaders. Based on Suyanto's view, that character education is more related to the pillars of God's love and all of His creation, respect and courtesy, generous, like please help or cooperation, kind and humble. Therefore, some experts call it moral education or noble ethics. The process of character education is the whole process of education experienced by students as the experience of forming personality through understanding and experiencing one's own values, moral virtues, ideal values of religion, moral values. Character in the sense of attitude or behavior is closely related to language, and this relationship is logical or structural because language is a reflection of one's attitude and behavior. Language is a symbol of human existence. From the language, a person can know his desires, educational background, customs, even the region or country of origin. There is a phrase "language shows the nation". Language is a culture that is owned by each group or nation. Clark & Clark argued that there is an influence of language structure on a person's way of thinking, and conversely, a person's mind can also influence his behavior. Therefore character education is related to language education. In other

words, education or language learning as a vehicle to develop student character. This paper describes how to foster student character through language learning. Language learning is not solely the task and responsibility of language teachers, but it is the responsibility of all teachers in the field of study because all teachers must use the language. Thus, character education is also the responsibility of all teachers in the field of study. In this paper also explained the meaning / definition and importance of character education, character values, the nature and purpose of character education.

B.   LITERATURE REVIEW

1. The Importance of Character Education

Worldwide Western education figures such as Klipatrick, Lickona, Brooks, and Goble seemed to echo the echoes echoed by Socrates and the prophet Muhammad PBUH that morals, morals or character are the inevitable goals of education. Likewise, the role of Martin Luther King agreed to this thinking by saying. "Intelligence plus character, that is the true aim of education." Intelligence plus character, that is the true purpose of education. According to Thomas Lickona's analysis as summarized by Howard, the rise of the logic of positivism which states that there is no moral truth and no right and wrong targets, has drowned moral education from the beginning of the world of education. Likewise the thought of moral relativity with his view that all values are relative, influences the forgetfulness of character education. Personalism which states that each individual is free to choose his own values and can not be forced by anyone, and the increasing understanding of pluralism that questions the values of who is taught, increasingly complements the reason for the rejection of character education. Meanwhile, community secularization has fostered fear of teaching morality in schools for fear of being seen as religious teaching. This is experienced by many developed countries, but secular. Other figures such as Mahatma Gandhi also stated that one fatal sin is "education without character". Theodore Roosevelt also argues, "to educate people in mind and not moral to educate a menace to society" (educating someone in the aspect of brain intelligence and not morals is a danger threat to the community). Prof. Dr. (HC) .Ir. R. Roosseno in each of his remarks and speeches often reminded the Indonesian people, especially the younger generation, namely the need for "moralee herbewapening" (moral preparedness) in the profession, this is associated with conditions of economic progress, techniques that very quickly bring side effects that are often not morally beneficial (drugs, corruption, dishonesty). This must be dammed by arming oneself with positive understandings and character. Antonin Scalia stated: The only thing that cannot be traded in this world is character. Billy Graham: If property is lost, actually nothing is lost, if health is lost, something is lost, but if character is lost then in fact, everything is lost.

2. Definition and Character Definition

Various definitions or definitions of character put forward by para experts include:

a. Quraish Shihab: Character is a collection of experience, education and others that foster capacity in us, as a carving tool that embodies thoughts, attitudes and behaviors, among others, noble character and noble character.

b. HD. Bastaman: Character is the actualization of the potential from within and internalization of moral values from outside, which is part of his personality.

c. Soemarno Soedarsono: Character is moral values imprinted in us through education, experience, experimentation, sacrifice and environmental influences, becoming intrinsic values that manifest in the system of impetus / struggle, which underlies our thought attitudes and behavior.

d. Sigmund Freud: Character is a collection of values that manifest in a fighting system, which underlies thought, attitude and behavior.

The definition of character according to the Ministry of National Education Language Center is "innate, heart, soul, personality, character, behavior, personality, character, character, temperament, character". As for character, is personality, behave, character, and character. From the opinion above it is understood that the character is related to moral strength, connotes 'positive', not neutral. So, 'character people' are people who have positive (certain) moral qualities. Thus, education builds character, implicitly implies building behavior traits or patterns based on or relating to positive or good moral dimensions, not negative or bad ones. An individual with good or superior character is someone who tries to do the best things for God, himself, others, the environment, nation and country and the international world in general by optimizing his potential (knowledge) and accompanied by his awareness, emotions and motivation (his feelings).

From the point of view of understanding, it turns out that character and character do not have significant differences. Both are defined as actions that occur without further thought because they are embedded in the mind, and in other words, they can be called habits. Moral according to Imam Al Ghazali is an embedded trait, deep in the soul and with that quality a person will be able to spontaneously radiate an attitude of action and action.

3. Character Values

Based on the study of religious values, social norms, regulations / laws, academic ethics, and human rights principles, values have been grouped into five main values, namely the values of human behavior in relation to God Almighty One, self, fellow human beings, and the environment and nationality. There are 18 values in the development of cultural education and national character made by the Ministry of National Education, namely: (1) Religious; Obedient attitudes and behaviors in implementing reli-

gious teachings, being tolerant of other religious practices, and living in harmony with followers of other religions. (2) Honestly; Behavior that is based on efforts to make himself as a person who can always be trusted in words, actions, and work. (3) tolerance; Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from him. (4) Discipline; Actions that show orderly behavior and comply with various rules and regulations. (5) Hard Work; Actions that show orderly behavior and comply with various rules and regulations. (6) Creative; Think and do something to produce a new way or result from something you already have. (7). Mandiri; Attitudes and behaviors that are not easy depend on others in completing tasks. (8) Democratic; How to think, behave and act that assesses the same rights and obligations of himself and others. (9) Curiosity; Attitudes and actions that always strive to find out more deeply and extensively from something that is learned, seen, and heard. (10) Nationalism; A way of thinking, acting and having insight that places the interests of the nation and the state above self and group interests. (11) Love the Motherland; A way of thinking, acting and having insight that places the interests of the nation and the state above self and group interests. (12) Appreciating Achievement; Attitudes and actions that encourage him to produce something that is useful for society, and recognize, and respect the success of others. (13) Friendly / Communicative; Attitudes and actions that encourage him to produce something that is useful for society, and recognize, and respect the success of others. (14) Peace of love; Attitudes and actions that encourage him to produce something that is useful for society, and recognize, and respect the success of others. (15) Likes to read; The habit of providing time to read various readings that provide virtue for him. (16) Environmental Care; Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has already occurred. (17) Social Care; Attitudes and actions that always want to provide assistance to other people and communities in need. (18) Responsibilities; The attitude and behavior of a person to carry out their duties and obligations, which he should do, towards oneself, society, the environment (natural, social and cultural), the state and God Almighty.

C.   RESULT AND DISCUSSION
1. The Nature and Purpose of Character Education

In Law Number 20 of 2003, Article 3 states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe in and devote to God Almighty, moral noble, healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen. The role of the government as a policy maker needs to take strategic steps to grow prospective students with strong characters, for example with the issuance of Law No.20 of 2003 concerning "National Education System". There are several articles in this

national education legal umbrella related to character education, including in chapter I article I which reads "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious spiritual strength , self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation and country ". Thus, character education is everything that education does, which is able to influence the learner's character. Educators help shape the character of students. This includes exemplary how educators behave, how educators talk or deliver material, how educators tolerate, and other related nationalities. The purpose of character education is (1) to develop the potential of the heart / conscience / affective of students as human beings and citizens who have cultural values and national character; (2) developing habits.

The 2013 curriculum actually emphasizes character education, which is known as Core Competence as a substitute for Competency Standards in the previous curriculum. Core Competencies include Core Competency 1 (KI 1), i.e. spiritual attitude, Core Competency 2 (KI2), i.e. social attitude, Core Competency 3 (KI 3), namely knowledge, and Core Competency 4 (KI 4), i.e. skills. All teachers and all subject matter at all levels of education or any teacher, any material, and anywhere must refer to or lead to core competencies. In other words, all subject matter is charged with character education, or character education is integrated into all subject matter at all levels of education. This curriculum has only begun in the 2013 school year, specifically grade 1, grade 4, grade 7, and grade 10; 2014, class 1, class 2, class 4, class 5, class 7, class 8, class 10 and class 11, and in 2015 all classes. Although it does not cover all classes and all schools, due to the consideration of limited facilities and human resources, the new curriculum is expected to be able to answer the problems that have plagued the nation namely character education.

2. Language Education

Experts agree that there is no man without language, and no language without man. Wherever humans live, surely they speak language. With language, humans can communicate and interact with each other. Through human language can exchange information, ask each other questions, respect each other or lack respect, greet each other so that social relations occur. Thus language is inseparable from human life every time, every moment. Since waking up in the morning, doing activities, interacting socially, getting to bed or resting humans use language. Maybe only when people sleep do not use language, because sleep is half of death.

Language is not only used to interact with others, but also as a friend when alone, which is used to reflect, think, fantasize, pray, and so on. By thinking and pondering, someone produces something, for example works in the field of art such as songs, poems, or other works. So high is the position of language, that experts say that the language that distinguishes humans from other creatures, as said by Aldous Huxley

"humans without language, no different from dogs or monkeys". In the Koran it can also be found that the language that God first taught Adam (the first man). "And he taught Adam names (things) altogether. Language is also the first thing taught by parents to their children. In the teachings of Islam, language is first played in the ears of newborn babies (call to prayer and qamat).

As has been stated that character education is closely related to language learning. Samuel Smiles methodologically says that characters are formed by habits, habits are formed by actions, and actions are formed by thoughts that we always say and do. Plant the mind then we will take action, plant action then we will pick habit, and plant habit then we will pick character, and plant character then we will pick fate (destiny). John B. Waston: Psychologists have agreed that the so-called mind, basically, is nothing but talking to ourselves ... Skiner: The simplest and most pleasing view is that thinking is behavior - whether or not it is taught ... Thinking is not a process supernatural behavior that produces behavior but behavior itself is the mind ... 9 Tools for thinking is the brain. Since about a century ago, there has been an assumption that there is a direct link between language and the brain. According to experts, the left hemisphere and the right hemisphere have different functions, and language is closely related to the human left hemisphere. Dr. Paul Broca said that ability Our speech is centered on the left hemisphere. Injury or pain in the front part of the human left brain will result in articulation of words that are not bright, sound words that are not well pronounced, sentences that are not grammatical, and lack of fluency in speaking. Even so, the sufferer is able to express meaningful sentences, according to the purpose he wants to communicate. This disease among neurologists is called aphasia or forgetfulness of language.

The relationship between character education and language learning can be seen in the items of character values which include honest, creative, curiosity, and fond of reading. One institution that plays an important role as a vehicle for strengthening the character and cultural values of the nation is the school. Schools as educational institutions are covered by parties who are supposed to have good dedication to the nation, so that they can be used as a potential vehicle for inculcating national character for students. Masnur Muslich argues that in an effective and complete character education programming there are three forms, namely: First, school based; second, school-based culture; and third, community-based. One of the subjects taught at school and is the main subject is language and literature, both Indonesian literature and foreign literature. Yosi Wulandari stated: "The choice of language and literature as learning that can instill character education cannot be separated from the consideration of the characteristics of these subjects. In addition, language and literature learning cannot be separated from the function of language and literature as people perceive that these two things are like two sides of a coin, both between language and literature, as well as between language and literature with character education. Therefore, when discussing language and literature learning, namely the learning strategies to be implemented, the atmos-

phere, processes, substance, and evaluation of language and literature learning are oriented to character and identity. Thus, language and literacy learning can optimize all these considerations, so that they can use instructional media or teaching materials in the form of poetry, short stories, drama texts, folklore texts, novels, videos / films, recordings / audio and so on that contain values education and virtue so as to educate the character of students. Furthermore, in instilling the values of national character and culture in language learning, it needs to be aware that the language and literacy learning undertaken must be able to introduce and educate the character and culture values and national identity of the students. This condition is important because learning does not only teach language and literature as aspects of science and skills, but also introduces the values of character and culture and national identity.

Language is a subject that is taught at all levels of education and provides a basis for students to master other subjects. That is, with language skills students will be skilled and able to understand other subjects. This is stated because language is central in the world of education. Ministry of National Education states language has a central role in the intellectual, social and emotional development of students and is a supporter of success in learning all fields of study. Language learning is expected to help students get to know themselves, their culture, and the culture of others, express the language, and discover and use the analytical and imaginative abilities that are in them.

Halliday said that there are three kinds of language learning that go together and are interrelated. What is meant is to learn languages, learn through languages, and learn about languages. Language learning, not always through formal education (schools), but also can directly interact with the language user community. For example, people in Bali, especially those around the coast, are able to communicate well with tourists from abroad, even though they have never learned through formal education. Learning through language is learning various knowledge or culture through language, or in other words, language as a tool. Learning about languages, is learning about language knowledge. This is only obtained through formal education. Language as a subject (teaching material), can not be separated from the 3 (three) domains, as Bloom's theory, namely cognitive (knowledge), affective (attitude), and psychomotor (skills). As knowledge, includes knowledge about grammar (grammar) which consists of syntax and morphology. Indonesian, although as a native language, the everyday language of association, and at the same time as an official (national) language, it is recognized that the grammar is quite complicated and not as simple. In language learning includes 4 (four) aspects of skills, namely listening skills (listening skills / mahratul istima '), speaking / speaking skills, reading skills (reading skills / mahratul qirah), and writing skills (writing skill / mahratul kitbah). Listening and speaking / speaking skills take precedence over reading and writing, because what is called language, according to theory, is what is heard and spoken. Therefore, in learning foreign languages, English or Arabic, listening and speaking skills should take precedence over reading and writing

skills.

Experts say that speaking skills are essentially the skills to use the most complicated language, if what is meant by this skill is the expression of thoughts and feelings with words or sentences that are correct or appropriate. Therefore this speaking skill requires practice from an early age. One method that is generally used by teachers in learning is the method of discussion, and of course it is intended to train skilled students to speak their thoughts and opinions, while training their courage to appear in public. Of course the most important is the use of good and correct language and ethics. As stated by Thomas Lickona that one of the destruction of the nation is the use of language and worsening words. We often see this almost every day in the form of discussions, dialogues, debates, the delivery of aspirations and so on, which are broadcast by electronic media such as radio and television, both carried out by ordinary people and respected people's representatives.

Reading is the key to education. No wonder that reading is the first commandment received by the Prophet Muhammad (iqra '). Chastain said that reading skills can last longer than other skills. This is a fact that cannot be denied, where someone who has learned to read a language, and even though they have never read for decades, that person will still be able to read. This is different from other skills such as speaking or writing, and this skill is very supportive of the formation of character values that is fond of reading. Carter: reading is a thought process, which includes interpreting, interpreting meaning, and applying ideas from symbols. Anderson (1988), said that reading is the process of composing meaning from written discourse. It is a complex skill, demanding coordination from a number of frequently related information sources. Hardjono said that what is called reading is not only an activity of transferring texts (written) into an oral language or understanding the contents of the text. Reading is a communicative activity, where there is a reciprocal relationship between the reader and the contents of the text. Reading a foreign language or a second language is somewhat more difficult than reading the first language or mother tongue. Alderson said that "we cannot, and will indeed have difficulty, to illustrate the clear difference between the first language and a foreign language". He quoted Coady's opinion as saying that reading a foreign language was a reading problem, and not a language problem. Coady's statement indirectly supports Goodman's hypothesis that the reading process will be the same for all languages. This view is commented on by Clarke who states that if the reading process is basically the same in all languages, then logically we hope that good readers of their own language (language speakers), will become good readers too in the second language.

A different view was expressed by Yorio who supports Godman's opinion, that the reading process is concerned with the reader, guided by his knowledge of language speakers, capturing written signs, and relating them to syntactic, semantic, and phonological rules. In Yorio's view that reading includes four factors: knowledge of language,

the ability to predict or guess according to the correct choice, the ability to remember previous cues, and the ability to connect between different cues that have been selected. In the end Alderson made two hypotheses, namely: First; the low ability to read a foreign language is due to the low ability to read the first language. Second; the low ability to read in a foreign language is caused by not enough knowledge about the target language (foreign language). Hardjono said that if we pay attention to what students in Indonesia are doing when reading foreign language texts, for them it is a hard-to-translate translation without any communication between the reader and what is read. An ability to make strategies to understand the text is not at all. Specifically reading Arabic, understanding written symbols includes Arabic letters with punctuation marks such as fathah, kasrah, dhummah, tanwin, shaddah, and mad signs (long vowels). Recognizing Arabic letters is not too difficult especially for Muslims who have learned to read the Koran, but what is difficult is to determine the reading signs, because Arabic writing has no punctuation except the Koran. Punctuation of a word can change because it changes its function in the sentence. Therefore Arabic reading skills are closely related to mastering grammar or grammar.

Reading in terms of the way there are two, namely reading in the heart (al qirah al smitah), and reading aloud / aloud (al qirah al jahriyah). Reading silently obviously doesn't make a sound, and this is more done than reading aloud. Reading silently, faster than reading aloud, and the reader can easily understand the contents of the text being read, compared to reading aloud. In addition, it can be done anytime and anywhere, both when alone or in a crowd. Instead reading aloud is more difficult than reading silently, especially foreign languages. People who are able to read foreign languages by 'reading silently' may not necessarily be able to 'hard'. And in general people are better able to understand readings (foreign languages) by reading silently rather than reading aloud. Therefore, reading aloud is intended to recognize alphabet letters that have been arranged into words in a series of sentences, or in other words carried out at the stage of 'learning' (practicing pronunciation), while reading silently is intended to understand reading.

As stated above, one of the items of character value is reading fondness. According to experts, who likes to read or other terms of reading culture among Indonesian people is still lacking. Just a small example, people go to hospitals or other places, prefer to ask about the patient's place rather than see the instructions that already exist. Similarly, the habits of students or students who prefer to the internet than to the library if asked to do the assignment. Therefore, one way to get students used to reading is to give structured assignments such as making resume / book summaries related to teaching material. Writing skills include three things, namely forming the alphabet, spelling, and composing. The skill in forming foreign language alphabet, especially Arabic, is rather difficult for Indonesian students, because Arabic writing has its own characteristics that are different from Latin writing. Therefore it takes its own training. Writing skills

are a form of expressing thoughts or feelings with words or sentences correctly and correctly in writing. This skill also requires practice and teacher guidance, because people who are skilled at speaking are not necessarily skilled at writing or writing.

D.   CONCLUSION

Character education is very important to answer issues related to moral decline both now and in the future, especially among teenagers. Character education is the responsibility of all parties, including parents, teachers, community and government. Institutions that play an important role as a vehicle for strengthening the character and cultural values of the nation are schools. Character education is closely related to language education. Many character values are found in language education and literature. Language and literature education is one of the subjects expected to shape student character. Literature is very important in shaping the character of students, because it is full of social values, ethical values, moral values, and so on, all of which can support the success of students. Language education, not only the duties and responsibilities of language teachers, but the duties and responsibilities of all teachers in the field of study, because all teachers must use the language. In language and literature learning, strategies, methods, media, and teaching materials need to be optimized with educational values and virtues so as to shape the character of students. Teachers must use a variety of ways to encourage students to enjoy reading and writing, both in the mother tongue (Indonesian) and foreign languages.

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