

THE VALUES OF MINANGKABAU CHARACTER EDUCATION IN LEARNING CIVIC EDUCATION

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Abstract

Studies on civic education learning materials about, especially the topics which are related to the rights and obligations of citizens, democracy, human rights, national identity, and national perception is very strong with the values of the Minangkabau culture imbued by the teachings of Islam which pretty much contains the values of the nation's character. Course material covering the fields of: Introduction to Civic education, National Identity, and the State Constitution, State Relations and citizens, Democracy, Rule of Law and Human Rights association, National Insights as geopolitical Indonesia, National Defence of Indonesia, National Integration, and National Strategy in state affair, including how to overcome development issues at the local, national, regional, and international level, contained a variety of Minangkabau traditional value as a contributor to educational values of the nation's character. That is what needs to be understood, and further explored, and to be finally implemented and communicated to the students in the learning process. Thus, the lecturers of civic education may play a role in planting values education on local based. The method used is a qualitative descriptive study. The objects are the 100 students who take the citizenship course as the general course at State University of Padang (UNP) during the semester of January- June 2014. The purposes of the study are: (1) to describe the values of traditional Minangkabau in strengthening civic education, (2) to find the Minangkabau traditional values tendency in shaping the national character of the student based on the students' point of view.

Keywords: *character education, Minangkabau, Citizenship learning, and student*

A. INTRODUCTION

Studies on civic education learning materials is much more on building the national character, instilling values, or giving examples on the behavior of the characters of Minangkabau public figures as the source of traditional and religion values. The topics that are related to the rights and obligations of citizens, democracy, human rights, national identity, and national perception is very strong with the values of the Minangkabau culture imbued by the teachings of Islam which pretty much contains the values of the nation's character. Course material covering the fields of: Introduction to citizenship education, National Identity, and the State Constitution, State Relations and citizens, Democracy, Rule of Law and Human Rights association, National Insights as geopolitical of Indonesia, National Defense of Indonesia, National Integration, and National Strategy of state affair, including how to deal with development issues at the local, national, regional, and international level, contained a variety of Minangkabau traditional value as a contributor to educational values of the nation's character. That is what needs to be understood, and further explored, and to be finally implemented and communicated to the student in the learning process. Thus, the lecturers of citizenship education may contribute to the cultivation of the values of the local character education.

Therefore, in this research, the formulation of the problem is: how far Minangkabau traditional values can reinforce learning courses of civic education. The purposes of the study are: (1) describe the values of traditional Minangkabau in strengthening civic education, (2) discover Minangkabau traditional values tendency in shaping the national character based on the assessment of students' character.

Character education has long been a concern of the government. In Law Number 20 of 2003 on National Education System in Article (1), stated that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self control, personality, intelligence, noble character, and skills needed by him, society, nation and state. Beside, the law also stated that many positive characters are written in the vision and mission of the institution. In general, educational institutions develop a vision that is not only to create smart graduates but also noble graduates. To find out what activities have been undertaken by formal education institutions in shaping the character of the nation, it needs to be studied in greater depth the various character education researches by using this meta-analysis study. Character education is a shared responsibility. Character education should start from campus. However, in recent years, it is found that negative character comes from the students themselves. Found cases/events such as: (1) students are not honest in making scientific work; (2) students are not honest in doing the exam; (3) students help the other students to pass the national exam and UMPTN (test for entering university); (4) lack of student discipline; (5) students become MKU (general course) blockers.

Pusham UNP (2010) conducted a survey about bullying (violence) on the campus of West Sumatra. The results of the survey are: (1) every day around 300 students are bullied in campus, or from virtual violence (cyber-bullying). There are also those done in secret, so that only certain people know it. With the advance of information technology and computers today, many cases occur, including: (1) writing assignment papers that are just downloaded from the Internet; (2) the thesis that is a replica of other people's work; like taking short cuts, and disliking a challenge.

Character building should be done hollistically by all educational environments. (Lickona, Schaps, & Lewis: 2003). Application of the 11 principles of character education can be the parts of the educational program. Universities should give exemplary behavior or become the role model of good character in the community. *The Character Education, Guidance, Lifeskills* (www.livewiremedia.com) identify man with a good character has these following characteristic: 1) Trustworthiness: trustworthy, 2) Respect: courtesy, 3) Responsibility: has the responsibility on a given task, 4) Fairness: be fair and wise in making decisions, 5) Caring: show concern for others, like to help others, 6) Citizenship: shows the attitude of nationality, love for the country/institution, loyalty, discipline in obeying the rules, 7) Honesty: has the attitude to be honest, open and candid, 8) Courage: have the courage or like to face a challenge, 9) Diligence: have a diligent attitude, tenacious, never give up and work hard, 10) Integrity: having an integrity or words and actions are always consistent.

Local knowledge in the system of village government in West Sumatra where the village serves as indigenous villages and village government autonomy provides the value of the character for attitude and action. Benda-Beckmann (2001) states that "decentralization and the return to the villages has led to a new interest in the indigenous as a legitimation of political authority and rights to natural resources".

Tarigan (2003) states that the nation's cultural values such as interpersonal relationships, trust, brotherhood, and mutual help are capable in creating the common bonds and it a reliable social source. The values above can be applied in any action in an environment where the students live. Indonesian Heritage Foundation (IHF) develops a "Character-based Holistic Education" model. The curriculum used is "Character-based Holistic Curriculum". The curriculum aims to develop the whole human dimension. There are nine pillars of character in the curriculum, namely: (1) the love of God and all His creation; (2) independence and responsibility; (3) honesty/trustworthiness; (4) respect and courtesy; (5) generosity, mutual help and mutual assistance/cooperation; (6) self-confident and hard-work; (7) leadership and justice; (6) kindness and humbleness, and; (9) tolerance, peace, and unity (Ratna Megawangi, 2010). Also, Mohammad Nuh (2011) states that the rise of a nation can not be separated from the educational sector. Character and good communication skills determine a nation's civilization.

The following will be discussed: (1) the values of the Minangkabau culture in strengthening civic education learning process, (2) the tendency of Minangkabau traditional values in shaping the students' national character.

B. DISCUSSION

1. The values of Minangkabau custom in supporting civic education learning process

From 100 students who has given questionnaire about their comprehension in ABSSBK (Adat Basandi Syara' Syara' Basandi Kitabullah) value in ideology of Pancasila, it can be seen in the table that:

Table 1
Frequency and Students' Percentage in Understanding
ABSSBK's value in Pancasila

No.	Respondents Answer	F	%
1	Comprehend	19	19,00
2	Understand	16	16,00
3	Quite understand	35	35,00
4	Not Really Understand	19	19,00
5	Not Understand	9	9,00
	Sum	100	100,00

Source: Primary Data Processing, 2014

The materials that were asked to the students in Pancasila are the nature, the purpose, and advantage of learning Civic education, the rights and the duty of citizen, the country of religious value, and the historical values of the national struggle before and after 1908. The materials above are associated with the ABSSBK value in Pancasila. Sila Ketuhanan Yang Maha Esa. The first article states that Indonesian people, especially Minangkabau people, believe in the existence of God who rules the universe. Minangkabaunese mention this in an idiom, *indak dapek sarempang padi, ambiak galah diparaku. Indak dapek bakandak hati, kandak Allah nan balaku or tidak dapat sarempang padi, ambil galah diperaku*. It means that human destiny does not depend on the human, but it depends on Allah's will. The Not Reallyon from what *syara' mangato* (Islamic values) says that every person will die. That means, no one is immortal, all people will die. The second article is

Kemanusiaan Yang Adil dan Beradab. This article is aspirations of the Indonesian who need justice. Minangnese reveal that *setiap mahukum adil setiap bakato bana. Hukum adil tahan banding kato bana tahan kasasi*. That means this article also put human right (HAM) proportionally and positionally. For example, in an idiom of Minangkabau, *nan buto paambuih lasuang, nan pakak palapeh badie, nan lumpuah pahalau ayam, nan rancak palawan dinie, nan cadiak lawan baetong*.

The third article is Persatuan Indonesia. This third article mentions that the main priority is unity not oneness. What is the differentiation of oneness and unity? Linguistically, unity means that every tribe, language, religion, and local knowledge are united but they do not recognize the diversity and tends to adhere uniformity. So, linguistically, it is not really appropriate to use Negara Kesatuan Republik Indonesia (NKRI) but Negara Persatuan Republik Indonesia (NPRI) (M.Yamin, 1956). The aim of the Indonesian nation is to create an intact and strong Indonesian unity. Since M Yamin is not only a law expert but also a linguist, thus, he tends to use NPRI. The forth sila is Kerakyatan Yang Dipimpin Oleh Hikmah Kebijaksanaan dalam Permusyawaratan Perwakilan. This forth sila declares that the system of leadership or management of Indonesia is based on a hierarchical representation system that require wisdom wisely through consensus. The fifth sila, Keadilan Sosial bagi Seluruh Rakyat Indonesia. M Yamin aligns this sila with an idiom of minangkabau *Mandapek samo balabo, kehilangan samo marugi, samo bapokok babalanjo, samo bajariah bausaho or mendapat sama berlaba, kehilangan sama merugi. Sama berpokok berbelanja, sama berjerih berusaha*. That means each child should be the same as the Indonesian to feel the profits from this nation and the profit should not only be enjoyed by only a half of people in this country. Conversely, if this country experienced losses, it will also be felt by the whole nation.

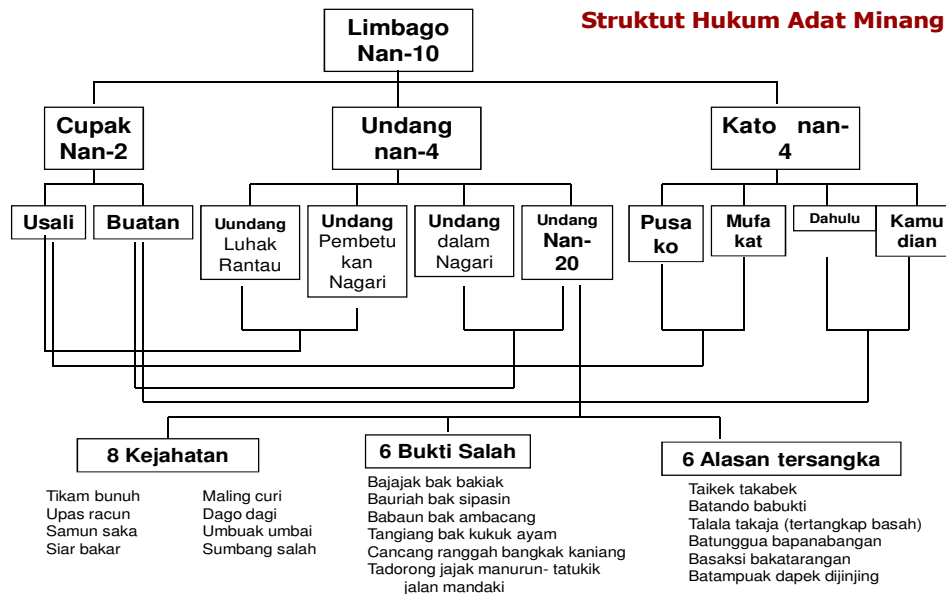
The following will discuss the students' understanding of the ABSSBK values in the constitution through table (2).

Table 2
Frequency and Students' Percentage in Understanding Value of ABSSBK in constitution

No.	Respondents Answer	F	%
1	Comprehended	8	8,00
2	Understand	22	22,00
3	Quite Understand	38	38,00
4	Not Really Understand	17	17,00
5	Not Understand	15	15,00
	Total	100	100,00

Source: Primary Data Processing, 2014

The related materials about ideology of ABSSBK in the constitution are the problem of: the state, the constitution, the state agencies, the democratic principle and its application, the state law, the instrument, and settlement and violation of human rights. Constitutional life in indigenous philosophy shown in the diagram (1) below:



Yul Yunus, 2008

Diagram 1. The Structure of Traditional Minangkabau Law

The structure and the strength of traditional Minangkabau -ranking law of Limbago nan – 10 is quite effectively regulated in Minangkabau, especially enhanced the positive law. It is obvious that there is an integration of Minang and national culture. However, Minangnese involved in making the positive laws today often ignore the root of their culture, including the aspects of customary law. That is a poor reflection of the synthetic element Minang culture (religion and customs) and the national aspect. Take a look in the Nagari (village) Regulation (Regulation No. 9/2000 West Sumatra Provincial Government amended No. 2/2007), it is neglect and disadvantage the indigenous elements and institutions, such as exaggerating the element of *ninik mamak* with the youth element in the 5 elements in the selection of Bamus; providing opportunities for indigenous peoples (nephew) to take action against the common law, in which the nephew *mandago* (fight) mamak, and position KAN (customary institution) as the highest traditional institutions in marginalized villages and loss of function, whereas the first function of customary institution is legislative and judicative couple with the leader of village as executive. It is similar with the regulation of the immoral which has polemical and controversy. Its essence is not possible to show the synthetic braids. The impression is just the product of politics and gender touch, for example when a women goes outside in the night, actually she should not be out at that time, if in that time she is disturbed by a man, how much punishment that man have to get. Because of in the west, when a man looks at a women and she suspect, it could be that man is arrested by the police. Possible in policy-making (the law) is not participatory community involvement and custom institutions, the highest is LKAAM, (Yunus, 2007).

Here is discussed ABSSBK in Indonesian national Insights.

Table 3
Frequency and Students' Percentage in Understanding
the value of ABSSBK in Indonesian national perception

No.	Respondents Answer	F	%
1	Comprehended	23	23,00
2	Understand	22	22,00
3	Adequate	28	28,00
4	Not Really Understand	22	22,00
5	Not Understand	5	5,00
	Sum	100	100,00

Sumber: Primary Data Processing, 2014

The material studied in the topic above is the nature, the legal basis and the benefits of national perception, application of geopolitics and geo-strategy, National perception Elements, Implementation national perception and Challenges its Implementation, and awareness and the development of the area before and after the independence of Indonesia. In philosophy be taught: *Nagari aman santoso* characterize safety and security of society manifested in the lives of Minangnese. *Tagak di kampung paga kampuang, tagak di nagari paga nagari, tagak di bangso paga bangso*, characterize sytem of strengthening region endurance, culture and nation (tribe) in Minang.

In the aspect of Defense and Security (Defense and Security), the Minang is not free from various things (threats, challenges, obstacles and interference) security if not vigilant can cripple Minang resistance from all aspects of life including theology and *Ipoleksosbudhankam*.

The issue of weakening endurance of Minang is visible internally and externally. In the socio-cultural aspects (Sosbud), for example, there is a threat of modernization and global influence on the Minang young generation's faith, free sex, which tends to occur in violation of morals, ethics and morality as well as religion and customs of Pancasila and no longer wise minang proverb mention that: *ingek di rando dapek malu/ sarato calo di tapian* that are the wisdom of maintaining the security guard duties on moral damages of youth. It also happen miss understanding between the local leader (mamak) with people (nephew), at least there is Not Really dynamic phenomena of minang generation on inheritance of religion and customa, also inheritance of *local knowledge, local discursus, local genius* of Minang and so on, and a change in the behavior of the Minangnese are Not Really committed in carrying value of religion and customary and so on. As a result of the weakening of security in all aspects of Minang's life, causing the phenomenon appears there ABSSBK in Minang security. *Nagari tidak lagi merasa santoso*, disturbed behavior such as communal/high heirlooms sold to investors, traditional forest taken over, marginalized of custom institutions in village government, also Ninik Mamak does not function well, Minang's generation is Not Really respect toward local cultural norms, lack of manners, lack of good character and beautiful of *baso* and others. Such as loss of guidance of Minang value.

From important issues, especially the form of changes in Minang, the intensity of the commitment in the implementation of their custom based on religion and as citizens living guidelines on implementing the Pancasila, the direction of the Minangnese now, indicates a need to develop guidelines in, *adat basandi syara', syara' basandi Kitabullan – syara' mangato adat mamakai, alam takambang jadi guru* and the philosophy of Pancasila.

The following table is the student's understanding of the application of ABSSBK in the National Defense learning material:

Table 4
Frequency and Percentage of Student Understanding
Value ABSSBK in National Defense

No.	Respondents Answer	F	%
1	Comprehended	20	20,00
2	Understand	15	15,00
3	Adequate	35	35,00
4	Not Really Understand	20	20,00
5	Not Understand	10	10,00
	Sum	100	100,00

Source: Primary Data Processing, 2014

The materials which are discussed are: the sense of National Identity, National Identity As National Character, processes and State Not Really Nation, Identity Politics, and the Pillars of Nationality, Definition and History of Indonesian National Defense, National Security Element elements, Approach to Realize National Security Slot, Globalization and the National Security perspective.

In the saying of: Minangkabau philosophy, Minangkabau people really understand the nature. Nature for them is everything, not only as a place of birth and place of death, place of living and growing, but it also has a philosophical meaning, as expressed in its *mamangan*: *Alam takambang jadi guru*. Therefore, their teachings and way of life is quoted in proverbs, *pituah*, *mamangan*, and others take the expressions of the form, nature, and the nature of life. Indigenous proverb says: "*Panakiak pisau sirauik, Ambiak galah batang lintabung, Selodang ambiak ka niru, Nan satitiak jadikan lauik, Sakapa jadikan gunuang, Alam takambang jadi guru.*"

Nature and all its elements always consist of four or can be divided into four, which they called nan Ampek (the four). As well as: no sun, no moon, no earth, no stars, no day, no night, no breakfast, no evening; no east, no west, no north, no south; no fire, no water, no land, no wind. All elements of these different nature and role levels that are related but do not bind to each other, collide with each other but not eliminated, and each is in clusters but do not merge with each other. Each element lives with their existence in a *hannoni*, but according to the dynamic nature dialectic which they named *bakarano bakajadian* (cause and effect).

When nature figures all the elements of human life, they make an analogy of nature as Minangkabau homeland, then a meaningful understanding of the natural elements as institutions or individuals in their communities. And each of them is entitled to maintain the existence of their life journey. Each agent has a duty to maintain the existence of individuals within their agencies, beside for each individual was obliged to preserve the existence of the institution as well. While harmony is understood, as the harmony or conformity of life among institutions and among individuals, between institutions and individuals, and vice versa. Any institution or individual has different levels and roles. Therefore, they will not be able to unite with others, but will remain the same with the others. Thus, the dynamics of harmony, each of them unite into one and each become the same by themselves.

Given this philosophy, the Minangkabau people should always try to investigate, read, and study the conditions which contained in the universe (the laws). So that, by performing repeated investigation, it will be concluded which can be used as a compass - because the nature which is studied carefully, will be a source of invaluable learning.

Philosophy "ATJG" is the source of wisdom Minangnese. Nature is created by the Creator which is useful and beneficial to humans. It contains a myriad of natural science and technology. Natural basically there are four properties. First, natural stems, which are derived from all natural herbs bud facing the sky plunged deep into the earth. Second, the nature of the beast, that the animals that creep, slither, and feeding back into the sky and turn one practice eating with the mouth. Third, nature of thinking, the natural events that can be reached with a human by thinking either expressed directly or impliedly. Fourth, supernatural nature is angelic nature (all-natural unseen supernatural being created the Most Ghaib/God). The nature and the natural signs can be read with discernment Minang. Nature is guided like a teacher. Good nature so like/good teacher (positive trait). The signs are not good nature so like/bad teacher (negative trait).

Positive teacher is the nature that must be recognized and executed as deeds. The positive attributes of chicken in which (1) he never fell asleep and woke at dawn always tell by crowing: *Mantimun bungkuak di baliak rankiang, ayam berkukuak tando hari ka siang*, (2) likes to work hard for looking for food to raise their children and their children who grow up without a lot of *marasmus*: *mangakeh bak induak ayam*, (3) is always compact and adherent in togetherness: *saciok bak ayam*, (4) diligent and obedient tasks: *bak ayam panayiak* (Dt. Rajo Pangulu, 2005: 169).

While the negative teacher is the negative nature that does not need to be replicated and used. Bad teacher in the nature is like chicken. The negative character of chickens are: (1) Rebellious: *katiko ketek disayang-sayang, alah gadang jadi durako* (small time cherished grown into law/Not Reallyness). This means chicks childhood cherished mother by looking for the chicken. Eating together with its brother and sister. After a great parent be his wife for cock so well his sister and wife also used to breed; (2) Not responsible: *ibarat bapak ayam* (like chicken father). That is one father who does not want to know the duties and functions in support his family, (3) Grumpy: *bak ayam di pintu kandang* (like a chicken in a cage door). This means that every person who comes into place greeted with anger and love squeeze, (4) Arrogant: *ayam bakukuak di ateh paga, bak galapua induak ayam*. That is where the sitting and upright showcase valor and, (5) The spirit of a moment: *Angek-Angek cirik ayam*. That is the spirit of a person only once, when there is a clash then retreat, (6) Quick confused: *bak ayam kahilangan induk*. This means that people are quickly confused when they lose leaders.

Table 5
Frequency and Students' Percentage in Understanding
ABSSBK Value in Strategy and National Development

No.	Respondents Answer	F	%
1	Comprehended	15	15,00
2	Understand	15	15,00
3	Adequate	35	35,00
4	Not Really Understand	20	20,00
5	Not Understand	15	15,00
	Sum	100	100,00

Source: Data Primer Processing, 2014

Related Material: National Integration and Indonesia Citizen Pluralism, Intergration Strategy, Theory and Development Model, Geography Stranas, Demography and Natural Resources, Ideology, Politic, Economi, Social Culture and Security, and some issues in territory level, National, Regional, dan International.

In this following paragraph, there is ABSSK in philosophy of custom:

In economy aspect, the tradition teach an aphorism *barakit-rakit kahulu, baranang-ranang katapian, basakik-sakik dahulu, basanak-sanang kemudian*, The tradition teach Minang citizen about hardwork, it counts the potential to reach village development. Nowadays, Minang citizens is triggered by the economic issue which makes them have a thought more *homo economicus*. For instance the matter of village boundary, it is full of conflict in geopolitics point of view. Apparently, the conflict is often triggered when the boundary is valuable. The conflict will appear suddenly when an economic centre is developed in the frontier. Yet, if there is no importance of *lebensraum* (tuang hidup) in the frontier, there will be no conflict. Moreover, in the importance of education institution, it is hard to represent the Minangnese manager and the committee. It also matches with John Naisbit dan Patrisia that nowadays to represent 20 persons we need to invite 200 guests. The reason of this can be described by this statement, *rapat ke rapat saja berhabis waktu dan duit, kalau tak dapat duit mengapa rapat terus*. This phenomena is one cause of Islamic School disrepair, so that there are so many change their name just like some Islamic School in Java moreover the belonging and management systems also changed from a communal system become private, the curriculum is also included by the term "madrasah ala modern" the teaching material is common *material and religion material* it seems like Pondok Pesantren Modern Hamka which teach common material and religion as well. The economic issue is characterized the Minangnese as a *survival*. Minangnese as a world citizen also want the economy guarantee in the prosperity of their life development. In the Minang aphorism, this economy guarantee is called by: *bumi sanang/ padi masak/ jagung maupiah/ taranak bakambang biak*.

The important issues about social and culture in Minang are character problem, ethics and moral. In Minang, thing that increase the dignity is the right thinking, in another aphorism it is called by: *bia tak bapitih/ bia buruak/ asa budinyo elok*. The characteristic of leader's authority is that (parent and uncle) and people (nephew) in Minang is mentioned in aphorism, *bapak kayo- andeh baameh - mamak disambah urang pulo*. Some decades ago, in house-prayer the Minangnese teenager got some explanation about custom and religion deeply from their teacher, and mostly the teacher are mamak tungganai in their own community, (Imam Jamal, 1975). The value of development is discussed in *kitabullah* as guidance in *adat nan sabana adat*.

2. Find out the preference the value of Minang custom in shaping the character of students

Among 100 students was spreader their assessment on the application of Minang value (ABSSBK) that is included in Pancasila Ideology in this following table.

Table 6
Frequency and Students' Percentage on The Application of ABSSBK value in Pancasila

No.	Respondents Answer	F	%
1	Extremely Agree	4	4,00
2	Agree	11	11,00
3	Adequate	56	56,00
4	Not really	9	9,00
5	Not Agree	20	20,00
	Sum	100	100,00

Source: Primary Data Processing, 2014

The preference of student assessment on the application of ABSSBK value in Pancasila is already sufficient. The custom material of Minangkabau is already lifted in Pancasila value.

It is the discussion about State Constitution.

Table 7
Frequency and the Students' Percentage on Application of Assessment Value (ABSSBK) in Constitutional

No.	Responden Answer	F	%
1	Comprehended	13	13,00
2	Understand	17	17,00
3	Adequate	37	37,00
4	Not Really Understand	23	23,00
5	Not Understand	10	10,00
	Sum	100	100,00

Sources: Primary Data Processing, 2014

The assessment of the students tend to value of constitution has already accommodated the value of ABSSK in constitution, but after amendment, there is a meaning change, such as section 2 UUD 1945 before amendment, the member of MPR consist of the member of DPR, delegation of region and group that is not representative, but now it is represented by DPR and DPD and come from political party. This is reputed as deviate from custom Not Really on about representative in every element.

National Perception of Indonesia

Table 8
Frequency and Students' Percentage
In assessment of application of ABSSBK in Indonesian National Perception

No.	Respondents Answer	F	%
1	Comprehended	21	21,00
2	Understand	16	16,00
3	Quite Understand	34	34,00
4	Not Really Understand	21	21,00
5	Not Understand	10	10,00
	Sum	100	100,00

Source: Primary Data Processing, 2014

The preference of student assessment that the Indonesia national perception can be risen by the Minangnese prominent figure, from the first organization point of view approximately 1908 is mostly regionalism just like Budi Utomo, after their existence of Minangnese prominent figure suddenly appear some national organization as nationality.

The reality is that Minang people never make any "Kampoeng Minang" in the other parts of Indonesia This is the following value of National Endurance.

Table 9
Frequency and Students' Percentage on the Application of
ABSSBK Value n National Endurance

No.	Respondents Answer	F	%
1	Comprehended	9	9,00
2	Understand	6	6,00
3	Adequate	54	54,00
4	Not Really Understand	26	26,00
5	Not Understand	5	5,00
	Sum	100	100,00

Sources: Primary Data Processing, 2014

The preference of student' assessment that national endurance as that factors of state dynamics should be discussed and filled just like ideology, politics system, economic system, and culture system is not generalized but respected, and the endurance and security system are suitable with minang custom, but in the application of the state organizer, they mostly deviate from what it should be, for instance as M. Hatta said RI global politics is like "*berlayar di dua karang*", it is not completely liberal either socialist, both of them is not bent down on West or East.

Strategy and National Development

Table 10
Frequency and Students' Percentage on the Assessment of ABSSBK Value in the Strategy and
National Development

No.	Respondents Answer	F	%
1	Comprehended	19	19,00
2	Understand	21	21,00
3	Quite Undertand	30	30,00
4	Not really understand	15	15,00
5	Not understand	15	15,00
	Sum	100	100,00

Sources: Primary Data Processing g, 2014

The preference of student assessment that the national development strategy is already deviated from the principles of state management. It is like all of the countries try to import anything as Not Really as possible, and do the export as such as possible. Indonesia dependence on foreign countries seems like the fault of state management (take a look o the custom philosophy and Peter Grafers' comment that there is no rich country and poor country, the best term is a country with bad managements

C. CONCLUSION

Based on the findings and discussion of some conclusions can be drawn as between the other: 1) Minangkabau traditional values can strengthen civic education, and according to their students understand the value ABSSBK associated with Pancasila, the Constitution, national insight Indonesia, national security, and national development strategies; 2) The tendency of Minangkabau traditional values in shaping the nation's character is quite adequate student, and student assessment of the linkage ABSSBK with Pancasila, the Constitution, national insight Indonesia, national security, national development strategy is quite relevant, although there are still some value of ABSSBK that need to be explored more far to establish the character of the nation's students; 3) Assessment of learning civic materials as a course has a lot of shaping national character, instill values, or give examples of the behavior of the characters as the emission Minangkabau traditional values and religion; 4) Topics which are related to the rights and obligations of citizens, democracy, human rights, national identity, and national perception are very strong with the values of the Minangkabau culture imbued by the teachings of Islam pretty much contains the values of the nation's character. Course material covering the fields of: Introduction to Civic education, National Identity, and the State Constitution, State Relations and citizens, Democracy, Rule of Law and Human Rights association, National Insights as geopolitical Indonesia, Indonesian National Defense, National Integration, and National Strategy in state, including how to deal with development issues at the local level, national, regional, and international, contained a variety of Minangkabau traditional value as a contributor to educational values of the nation's character.

Recommended in this paper are: 1) To Minangkabau traditional values can strengthen civic education needs to compile ABSSBK to enrich the course of civic education; 2) For Minangkabau traditional values in shaping the character of the nation's students who need to find adequate models and examples in internalization value.

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