Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia

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Abstract

This paper departs from the background of library research. The purpose of this article is to reveal how Thomas Lickona's idea of character education builds multicultural awareness, and how relevant it is to education in school/madrasah in Indonesia. The primary data source is a book written by Thomas Lickona entitled Educating for Character, which the author using the content analysis method used to analyze Lickona's ideas. Based on the analysis of this book, Lickona's idea of character education that builds multicultural awareness is relevant to be applied, namely a comprehensive model, which is implemented with due regard to: first, a positive culture, which is created by developing an overall madrasah environment that supports and strengthens the values that are taught by educators in the classroom; second, the importance of models with positive attitudes and behavior from the leaders of educational institutions, educators, educational staff, and other elements as models for students to behave positively; and third, involving parents or guardians of each student, as well as the community and other components outside the school/madrasah as work partners to support student learning in values or character.

Keywords: Thomas Lickona's Idea, Character Education, Multicultural Awareness

Abstrak

Tulisan ini berangkat dari background studi pustaka. Tujuan dari artikel ini untuk mengungkap seputar bagaimana gagasan Thomas Lickona tentang pendidikan karakter yang membangun kesadaran multikultural, dan bagaimana pula relevansinya dengan pendidikan di sekolah/ madrasah di Indonesia. Sumber data primernya adalah berupa buku yang ditulis oleh Thomas Lickona berjudul *Educating for Character*, yang oleh penulis dianalisis dengan metode analisis isi (*content analysis*) yang digunakan untuk menganalisis gagasan Lickona. Berdasarkan analisis terhadap buku ini, gagasan Lickona tentang pendidikan karakter yang membangun kesadaran multikultural relevan diterapkan, yaitu model komprehensif, yang diimplementasikan dengan memperhatikan: pertama, kultur yang positif, yang diciptakan dengan cara mengembangkan lingkungan madrasah secara menyeluruh yang mendukung dan memperkuat nilai-nilai yang diajarkan pendidik di dalam kelas; kedua, pentingnya model-model yang bersikap dan berperilaku positif dari pimpinan lembaga pendidikan, para pendidik, tenaga kependidikan, dan unsur-unsur lainnya sebagai model peserta didik dalam bersikap dan berperilaku positif; dan ketiga, mengikutsertakan orang tua atau wali dari masing-masing peserta didik, serta masyarakat dan komponen lain di luar sekolah/ madrasah sebagai mitra kerja untuk mendukung pembelajaran peserta didik dalam nilai-nilai atau karakter.

Kata Kunci: Gagasan Thomas Lickona, Pendidikan Karakter, Kesadaran Multikultural

INTRODUCTION

The theme of character education has clearly been written a lot. Some of them explore character education as an important concept (See: Adriono, 2010; Anwar & Salim, 2019; Arthur, 2003; Fitriyani & Meilina, 2021; Hasyim, 2015; Iriany, 2014; Koesoema A., 2009; Kurniawan, 2013, 2017; Majid et al., 2011; Margerison & Ravenscroft, 2020; Marshall et al., 2011; Muslich, 2011; Sudewo, 2011; Tanis, 2013; Taqwiem, 2018; Wibowo, 2012, 2013; Zubaedi, 2011). While some others highlight how as a concept, character education is relevant to be applied (See: Izfanna & Hisyam, 2012; Judiani, 2010; Lubis, 2019; Lubis & Nasution, 2017; Mustadi, 2006; Robertson-Kraft & Austin, 2015).

Many observers of character education, among whom were mentioned above, reveal how character education is important and can be used as a solution, especially to overcome problems related to character crises. Among many problems is the problem of vulnerability to conflict, which the source of the problem is the character crisis. In the Indonesian context, for example, the social condition of Indonesian society is very heterogeneous, both in terms of ethnicity, religion, language used, and customs, so that it is very vulnerable to conflict. Our collective memory in the past shows this tendency. For example is the tragedy in several places in the country, which happened to mark the fall of Soeharto and his new order, and entered to the next order which is called reformation (Bertrand, 2009).

In 1995 and 1996, there were riots in Situbondo, Tasikmalaya and a number of other places on the island of Java. In May 1998, there were riots followed by racial violence against Chinese ethnic, especially in the capital, Jakarta. Stereotypes and anti-Chinese sentiments became the motives for the riots. In the 1999-2000s, inter-ethnic conflict, which was motivated by ethnic stereotypes. It is also occurred in Kalimantan, there are in West Kalimantan and Central Kalimantan. These tragedies are clearly difficult to forget by the public in this country, because it's not only the violence that has claimed a lot of lives and property, but also remains traumatic experiences (Kurniawan et al., 2021).

Indeed, any conflict that occurs in Indonesia, whatever the background, as well it was due to differences in ethnicity, religion, or politics. Many efforts have been made by the government to resolve it, as well as initiatives from the society itself. There are those who take conventional legal routes, but also those who take the settlement route through customary mechanisms or local wisdom that prevails in the midst of society. However, when a society's situation is full of chaos, conflict and peace often reaches a stalemate, conflict resolution mechanisms through legal channels and customary mechanisms or local wisdom are short-term in nature, not only the mechanism that is considered a failure, but also " education" which is said to have sinned in the past because it was seen failed to produce from its womb, individual who is easy to forgive and to love peace (Kurniawan & Miftah, 2021a, 2021b).

As in Sambas, West Kalimantan. Even though in this area the community has lived without direct conflict for more than 20 years, the residue without conflict is still remains in this area. Based on research results, the Malay ethnic community in Sambas found that many of them felt unprepared to accept the presence of the Madurese again - in this case the Madurese who had been involved in a conflict with them in 1999 - to return to live side by side in Sambas (Kurniawan et al., 2021).

Indeed, not only in Sambas, other areas in Indonesia are also prone to conflict, it was due to the heterogeneous social conditions of the society, and this necessitates the importance of the functions of education to build multicultural awareness. To build this multicultural awareness, character education should be relevant, which in this sense means that education is conditioned to build the character of students who are able to tolerate, care, cherish the rights of others, love each other, support each other and respect differences (Wakano, 2019).

The character education referred here is strategic educational work that is carried out consciously to build the character of students who are in line with the needs of multiculturalism, both in terms of their potential, intelligence, and morals or reason (Anwar & Salim, 2019). Building multicultural awareness through character education is clearly important, not only for individuals, but also for

society, nation and state, especially in their heterogeneous and conflict-prone social context (Dalmeri, 2014). Until now, our nation, which is quantitatively predominantly Muslim, is experiencing a character crisis related to the lack of ability to tolerate, care, cherish the rights of others, love one another, support one another and respect differences (Wakano, 2019). Character education that is built from an early age will become the initial foundation for children to fortify themselves from moral degradation (Fitriyani & Meilina, 2021). Thus, character education can be an effort to revitalize national identity so that this kind of crisis can be corrected (Iriany, 2014).

If we read the Law of the Republic of Indonesia Number 20 of 2003 concerning to the National Education System, character education is clearly very relevant to the functions and the objectives of national education. In article 3, it states that national education functions to develop and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human being of faith and piety to God Almighty, to have noble character, to be healthy, knowledgeable, capable, creative, independent and to be a democratic and responsible citizen (*Law of the Republic of Indonesia Number 20 of 2003 Concerning to the National Education System*, 2003). The aim of this national education is a formula regarding the quality of Indonesian people which must be developed by every educational unit. This simultaneously means that character education is a mandate from the national education system, which is charged by educational institutions, including school/madrasah.

From conceptual perspective, character education builds multicultural awareness, by exploring the ideas of Thomas Lickona while finding their relevance to education applied in school/madrasah in Indonesia, clearly not much has been done. In fact, Thomas Lickona is one of the important figures in making character education an important discourse on strategic issues of education in the world today (Dalmeri, 2014). Departing from the void of this discourse, from the background of the literature study, this article will reveal how Thomas Lickona's idea of character

education builds multicultural awareness, and how relevant it is to education in school/madrasah in Indonesia.

METHOD

Methodologically, this article departs from a literature review with content analysis. This analysis is a systematic technique for analyzing message content or processing messages (Krippendorff, 2004). Content analysis by the author is used to process data obtained from literature studies or related literature which is then used to analyze and describe Lickona's discourse on ideas. The main library data source from Lickona is a data source in the form of a book written by Thomas Lickona entitled *Educating for Character* (Lickona, 1992). While supporting sources are data sources that support, complement, and strengthen the main data related to this book either directly or indirectly.

RESULT AND DISCUSSION

Thomas Lickona and His Works Regarding to Character Education

Thomas Lickona, who wrote the book *Educating for Character* that we are discussing, was born April 4th, 1943 and stayed in New York, United States. Lickona earned a Bachelor of Arts degree in English from Siena College in 1964, a Master of Arts degree in English from Ohio University in 1965, and a Doctor of Philosophy degree on psychology from the State University of New York at Albany in 1971 after defending her dissertation on the development of children's moral reasoning. Lickona is a developmental psychologist and professor of education at the State University of New York, Cortland. Lickona also chaired Center for the Fourth and Fifth RS (Respect and Responsibility) (Ramadhan, 2022; Rijal et al., 2023).

After becoming President of the Association for Moral Education, Lickona served on the Board of Commissioners at Character Education Partnership and on the Advisory Board at Character Counts Coalition and Medical Institute for Sexual Health. Due to his expertise in character education, Lickona is also often invited as

a visiting professor at other universities, such as Boston and Harvard University. Lickona is also often included by schools as a character education consultant and become a keynote speaker at various seminars related to character education, as well in the United States, Latin America, Canada, Switzerland, Ireland, Japan, Singapore, and others. Lickona also become a guest starred on numerous radio and television talk shows, including *The Larry King Live*, *Good Morning America*, and *Focus on the Family* (Ramadhan, 2022; Rijal et al., 2023).

Lickona's works on character education that have been published are numerous. In addition to the book *Educating for Character* (1991), he also wrote: *Moral Development and Behavior* (1976); *Raising Good Children* (1983); *Character Development in Schools and Beyond* (1992); *Character Matters; How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues* (2004); and *Character Quotations* (2004), as well as what he co-wrote with his wife Judth and William Boudreau is a book called Sex, Love and You (1994). The book *Educating for Character* that Lickona wrote was awarded the Christopher Award in 1992 for his affirmation of the core values of humanity. Lickona's writing has even been featured as a cover story in *New York Times magazine*, "*Teaching Johnny to be Good*" (30 April 1995), made into the video *"Character Education: Restoring Respect and Responsibility in Our School"* and *"Eleven Principles of Effective Character Education"* (National Professional Resources), and a four-part training video series on character education (Quality Educational Media, Inc.) (Ramadhan, 2022).

Character Education which Builds Multicultural Awareness According to Thomas Lickona

The term of character and personality or nature are often used interchangeably. Character is nature, characteristic or things that are very basic in person. Character is also often synonymous with behavior or temperament. In a synonymous sense with behavior or temperament, character refers to the attitudes and behavior of an individual which is assessed by the surrounding community as

attitude and behavior that are desired or rejected, praised or criticized, good or bad. Character is also often interpreted by a system of beliefs and habits that direct the actions of an individual. In Islam, character is synonymous with *akhlak* (Anwar & Salim, 2019).

In the academic text "Pengembangan Pendidikan, Budaya dan Karakter Bangsa", the Ministry of Education and Culture of the Republic of Indonesia, has formulated a number of values (character) which teachers in school/madrasah can instill to their students. Values (character) such as mutual understanding, caring, recognition of the rights of others, tolerance for one another, mutual love, mutual support, and respect for differences in society are relevant to this purpose (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2010).

Considering the importance of character in this context, character education has become the concern of many people today; and it is also a priority in most countries in the world. Character education referred here is an educational effort that is carried out consciously to create students who can develop their potential, develop their intelligence, moral and reason (Anwar & Salim, 2019).

Character education in the context of building multicultural awareness here is a process of transforming life values based on multiculturalism to be developed in the personality of students so that they become one in the student's nature and behavior. In this sense, there are three important elements that cannot be overlooked: first, the process of transforming values; secondly, it is developed in personality; and third, become one in nature and behavior (Hasyim, 2015). Character education here is an effort to guide students towards basic standards. The focus is on ethical goals. While the practice includes strengthening important skills, among which are important for the development of students' social skills (Majid et al., 2011). Character education which builds multicultural awareness also means the process of internalizing character into a learner which built from multicultural awareness, so it makes them to be civilized individuals and live their social lives with attitudes such as mutual understanding, caring, recognition of the rights of

others, mutual tolerance for one another, mutual love, mutual support, and respect for differences in society.

Abidin Wakano argues that education that builds multicultural awareness should be able to conditioning students, so they can learn to live in diversity, build mutual trust, maintain mutual understanding, uphold mutual respect, open minded, appreciate and interdependence, conflict resolution and non-violent reconciliation. Then to understand multicultural values, there are at least four principles that must be adhered to: first, appreciation of the reality of cultural and societal plurality; second, recognition of human dignity and human rights; third, developing the responsibility of the world community; and fourth, the development of responsibility towards the earth (Wakano, 2019).

The background behind the idea of education which builds multicultural awareness is the condition of society with different individual background in language and nationality, race/ethnicity, religion, gender, and social class. It is realized that the diversity of individual backgrounds in society has implications for the diversity of student backgrounds in educational institutions (Wakano, 2019).

The history of the emergence of education which builds multicultural awareness in countries like America and Europe, for example, is almost difficult to separate from the dark history of countries on these two continents which were previously conditioned by racism. Multicultural education then became widely discussed in these countries, especially in the 1960s, when there was a movement that demanded attention to civil rights (civil rights movement). The main goal of this movement is to reduce discriminatory practices at home, workplaces, educational institutions, and other various public spaces, which carried out by the majority group against minority groups (Banks, 1989).

In its application in educational institutions, character education which builds multicultural awareness is not only about how to transfer knowledge about morals or values to students, but it is much broader than that as a means of culture and values distribution (enculturation and socialization). This is because as a human being, a student must get an education that is able to touch the basic dimensions of
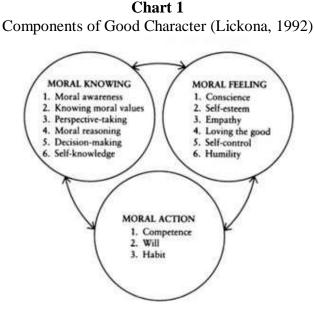
his humanity. The human dimension includes the three most basic things, namely: first, affective, which is reflected in the qualities of faith, piety, noble character, including superior personality and aesthetic competence; secondly, cognitive, which is reflected in the capacity to think and intellectual potency to explore, develop and master science and technology; and third, psychomotor which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competence (Iriany, 2014).

According to Lickona, there are three important elements of character that teachers need to pay attention in building the character of their students. These three elements are: knowing the good, desiring the good, and doing the good. Character education is not just teaching what is right and what is wrong to students, but more than that, character education instills good habits from teacher to student, so that students understand, able to feel, and want to do good. Good character according to Lickona includes knowledge about goodness, then creates a commitment (intention) towards goodness, and in the end someone actually does good (Lickona, 1992). Based on what Lickona assumes about this character, character education which builds multicultural awareness means referring to a series of knowledge, attitude and motivation, as well as behavior and skill.

This character is then closely related to moral knowing, moral feeling and moral action. Moral knowing includes: moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge. Moral feeling include: conscience, self-esteem, empathy, loving the good, self-control, and humility. While moral action relates to: competence, will and habit (Lickona, 1992).

Lickona describes the relationship between three (moral knowing, moral feeling and moral action) in the following chart:

Chart 1

Components of Good Character (Lickona, 1992)

The arrows connecting each character domain and the other two character domains are intended to emphasize the interconnected nature of each of these domains. Moral knowing, moral feeling and moral action do not function as separate parts but interpenetrate and influence each other in some way. Moral judgment according to Lickona can increase moral feeling, but moral emotions can influence thinking. A person's moral thoughts and moral feelings are clearly enough to influence a person's moral action, especially when someone cooperates. But here according to Lickona, the influence is reciprocal: how we behave also influences how we think and feel (Lickona, 1992).

For this reason, character education programs which build multicultural awareness must be able to proceed in a planned manner; not random jobs. Educators must realize that character education which builds multicultural awareness is a genuine effort to understand, shape, foster ethical values in students, both for themselves and when positioning themselves as citizens, with some attitudes such as mutual understanding, caring, acknowledging the rights of others, tolerance to one another, loving one another, supporting one another, and appreciating differences in society. Some of the development of these attitudes is relevant to

what Lickona's concern, that several essential and main things of character education, including: first, honesty; second, compassion; third, kindness; fourth, self-control; and fifth, cooperation. Some of the essential and main things of this character, according to Lickona, are important for educators to instill to their students, including in the context of building multicultural awareness (Lickona, 1992).
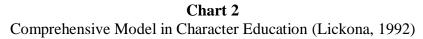
In line with this, James Lynch said that the principles of education which are built within the framework of multiculturalism, are oriented at least in two ways, namely: first, respect for others; and second, respect for self (Lynch, 1986). This principle is relevant using the comprehensive approach proposed by Lickona to implement it.

In this comprehensive approach, an educator is required to: first, be able to act as a lover, model and mentor who treats students with compassion and respect, sets a good example, supports social habits, and corrects if something goes wrong; second, creating a moral community in the classroom, helping students to know each other, respect and care for each other, and feel part of the group; third, practice having moral discipline, using rules as an opportunity to help uphold morals, self-control and a generalization of respect for others; fourth, creating a classroom environment that is democratic, involving students in making decisions and sharing responsibility for creating good classrooms, as well as comfortable for learning; fifth, teaching good values through the curriculum, using academic lessons as a vehicle for discussing ethical issues; sixth, using a cooperative learning approach in teaching students to behave and be able to help each other, and work together; seventh, developing "the art of conscience" by helping them (students) develop academic responsibility and respect for the values of learning and work; eighth, encouraging students to reflect on morals through reading, writing, discussing, practicing, making decisions, and arguing; ninth, teach them to seek resolution of a conflict so that students have the capacity and commitment to solve problems without violence (Lickona, 1992).

Meanwhile for an educational institution, as well at school/madrasah, a comprehensive model according to Lickona is required, can be implemented by pay attention to: first, a positive culture, which is created by developing an overall madrasah environment that supports and strengthens the values taught by educators in the classroom ; second, the importance of positive attitude and behavior models from the leaders of educational institutions, educators, educational staff, and other elements as models for students to behave positively so it can help students learn about how to build real care for others ; and third, involving parents or guardians of each student, as well as the community and other components outside educational institutions as work partners to support student learning in values or character (Lickona, 1992).

Lickona describes the comprehensive model he means in a chart, as follows:

Chart 2
Comprehensive Model in Character Education (Lickona, 1992)

From what Lickona proposed regarding a comprehensive approach to character education, it is indeed difficult to deny that the culture of educational institutions has a major contribution in determining the success or failure of character education in building students' multicultural awareness. Related to this, Lickona assumes that every interaction, whether it is part of an academic, curriculum or humane curriculum that regulates, plays a role, relates to and has the

potential to influence the values that will be held by student along with their character, either makes them become learners both good and bad. Thus, it is not a matter of how to provide educational values, but how to convey them properly (Lickona, 1992).

A comprehensive approach to character education that builds multicultural awareness in its implementation should not be biased. This bias has the potential to thwart the achievement of character education goals in this context. Wakano details six types of bias that are commonly found in the context of education in schools: first, invisible bias; second, stereotyping; third, selectivity and imbalance; fourth, unreality; fifth, fragmentation and isolation; and sixth, the language used is biased. These various forms of bias indicate a fundamental problem, namely the lack of educational values that respect multiculturalism, and on the contrary what emerges is discriminatory attitudes, intolerance, harassment, and conflict and violence that departs from narrow primordial attitudes based on ethnicity, religion, and group (Wakano, 2019).

Its Relevance with Education in School/ Madrasah in Indonesia

As it is understood, even though there is a shared commitment by educational institutions to the importance of implementing character education that is aware of heterogeneity, it is clear that it is difficult to deny the fact that our education in schools/madrasah has not been optimal in building multicultural awareness, so that relations between ethnicities, religions and various social groups are still weak. often colored by conflict, mutual suspicion, harassing each other, discrimination and intolerance. Indeed, we hope that the traumatic experience of "bloody conflict" like what happened in the past in this country will not be repeated.

Character education which builds multicultural awareness as the author describes from Thomas Lickona's ideas above is thus very relevant to be used as a reference for the development of character education in schools/madrasah in the Indonesian context which is heterogeneous and prone to conflict. Moreover, as understood by teachers in schools/madrasah, the Law of the Republic of Indonesia

Number 20 of 2003 concerning to the National Education System itself has indicated the relevance of character education to the functions and goals of national education. In Article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning to the National Education System, it states that national education functions to develop and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human being who believe and fear to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen (*Law of the Republic of Indonesia Number 20 of 2003 Concerning to the National Education System*, 2003).

The national education goals above are formulations regarding to the quality of Indonesian human beings that must be developed by each educational unit. This simultaneously means that character education is a mandate from the national education system, which is imposed on educational institutions, including madrasah. In the academic text of "Pengembangan Pendidikan, Budaya dan Karakter Bangsa", the Ministry of Education and Culture of the Republic of Indonesia, has formulated a number of values (character) that can be instilled by teachers in madrasah to their students, and among these relevant values related to attitudes such as mutual understanding, caring, recognition of the rights of others, mutual tolerance between one another, mutual love, mutual support, and respect for differences in society (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2010).

As for the master design of character education, the Ministry of Education and Culture of the Republic of Indonesia has also explained about character configurations in psychosocial and socio-cultural contexts in four major groups, namely: first, spiritual and emotional development; second, intellectual development; third, physical and kinesthetic development; and fourth, affective and creativity development (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2010).

Thus, it is not much different from Lickona's assumption in his book *Educating for Character*, that character refers to a series of knowledge, attitudes and motivations, as well as behavior and skills. This character is then closely related to moral knowing, moral feeling and moral action. Lickona then describes moral knowing including: moral awareness, knowing of moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge. Moral feeling include: conscience, self-esteem, empathy, loving the good, self-control, and humility. While moral action relates to: competence, will and habit (Lickona, 1992).

This is also what educators in schools/madrasah in Indonesia must pay attention to in their professional work in character education which builds multicultural awareness. Furthermore, the mission or goals that they should aim at this context from their students include: first, cognitive, namely the work of filling the brain, teaching students from not knowing to knowing, and in the following stages being able to cultivate their minds in the sense can function his mind properly; second, affective, which relates to feelings, emotional, the formation of attitudes within a student's self; and third, psychomotor related to actions, deeds, behavior and so on. Thus, it is not enough for a student to only know and understand about values or character, but it is also important for them to be able to act and behave in line with the values or character they know and understand. These three, according to Lickona, are interconnected, because they are needed to direct a moral life, and ultimately form the moral maturity of a learner, including in the context of the development of multicultural awareness (Lickona, 1992).

CONCLUSION

Character education is considered as a solution to dealing with problems related to character crises, which although not instantaneous, the results are quite promising, considering that human nature and behavior are related to character. Likewise, the vulnerability of a nation in conflict due to its heterogeneous social conditions, should be overcome by manipulation in the world of education, which in this case is character education. As it is well understood, the social condition of

Indonesian society is very heterogeneous, both in terms of ethnicity, religion, language used, and customs, so it is very vulnerable to conflict. Even now, the heterogeneous social conditions of Indonesian society are still prone to conflict. So, this implies the importance of strengthening multicultural awareness through good character education in school/madrasah.

Good character according to Lickona includes knowledge about goodness, then creates a commitment (intention) towards goodness, and in the end someone actually does good. For an educational institution, as well at school/madrasah, Lickona offers a comprehensive model, which is implemented by pay attention to: first, a positive culture, which is created by developing an overall madrasah environment that supports and strengthens the values taught by educators in the classroom; second, the importance of models with positive attitudes and behavior from the leaders of educational institutions, educators, educational staff, and other elements as models for students to behave positively. The existence of this model according to Lickona will help students learn about how to build real concern for others; third, involving parents or guardians of each student, as well as the community and other components outside the school/madrasah as work partners to support student learning in values or character.

Character education that builds multicultural awareness as the author describes from Thomas Lickona's ideas above is thus very relevant to be used as a reference for the development of character education in school/madrasah in the Indonesian context which is heterogeneous and prone to conflict. Moreover, as understood by teachers in school/madrasah, the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System itself has indicated the relevance of character education to the functions and goals of national education.

In the academic text of *Pengembangan Pendidikan, Budaya dan Karakter Bangsa*, the Ministry of Education and Culture of the Republic of Indonesia, has formulated a number of values (character) that can be instilled by teachers in madrasah to their students, and among these relevant values related to attitudes such

as mutual understanding, caring, recognition of the rights of others, mutual tolerance between one another, mutual love, mutual support, and respect for differences in society. As for the master design of character education, the Ministry of Education and Culture of the Republic of Indonesia has also explained about character configurations in psychosocial and socio-cultural contexts in four major groups, namely: first, spiritual and emotional development; second, intellectual development; third, physical and kinesthetic development; and fourth, affective and creativity development.

Thus, it is not much different from Lickona's assumption in his book *Educating for Character*, that character refers to a series of knowledge, attitudes and motivations, as well as behavior and skills. This character is then closely related to moral knowing, moral feeling and moral action.

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