Moral Forming And Character Of Participants In The Al-Qur'an Perspective

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Abstract: *Moral and character degradation is quite alarming in Indonesia, especially among students. As a result of moral and character degradation this causes increased delinquency in students in committing acts not commendable either in schools or in the community. Efforts to suppress moral and character degradation are by forming students' character by cultivating reading and applying the Koran to them. With the activities of cultivating the Koran as a lifestyle for students will provide solutions to moral degradation in students. This activity is expected to provide solutions and help teachers in overcoming moral and character degradation in students.*

Keywords*: Moral, Character, Al-Qur'an*

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Introduction

Moral is a term that shows the application of the values of goodness in the form of actions or behavior. Although the term moral can refer to good morals or bad morals, but in its application people are said to be moral if applying the values of goodness in their behavior. While people who behave badly such as selfish, unsafe, irresponsible, and individualist, are said to be immoral (Sunarti, 2005: 1).

In essence moral behavior is related to the dignity of human beings themselves as noble beings on this earth. Dignity and dignity are demonstrated in various aspects of life, including in the formation of harmonious relationships between fellow human beings and the building of an orderly and civilized society. These conditions will in essence have an impact on individual happiness and the welfare of the wider community. In social life, aspects or moral values are needed to be used as a guide in the formulation of rules that govern life.

Muhammad Athiyah al-Abrasyi in his book "*At-Tarbiyah Al-Islamiyah*" suggests that Islamic education is moral education that embodies moral human beings, both men and women, has a clean soul, true ideals, high morals, wisdom with obligations and hold fast to it, respect human rights, be able to distinguish good from bad, choose one fadhilah it, avoid a despicable act and always remember God in doing every deed (Al-Abrasyi, T. Th: 110).

According to An-Nahlawi (T.Th: 45) that Islamic education is the development of the human mind and the arrangement of behavior and morals based on the Islamic religion, with

the aim of realizing Islamic teachings in the lives of individuals and society, namely in all fields of life.

The most basic goal of an educational effort is to make humans good and smart, as stated by Socrates since about 25 centuries ago. What was delivered by Socrates was apparently no different from Muhammad's last apostolic mission. also said that the main mission sent by God to the face of the earth is to perfect human morals, because the nature of human beings is good both in terms of behavior, both born and inner. Even Western education leaders agreed that character or character is a goal that cannot be ignored in the world of education. Even Martin Luther King said that: Intelligence plus character is the true aim of education (Intelligence and character, that is the true purpose of education). That means that the transformation of knowledge which is a work of cognition is only a part of the educational process, so that the process of forming students' character is something that is inevitable in an educational endeavor.

Not much different, not to say the same, in chapter II article 3 of the National Education System Law it is stated that the function of national education is to develop capabilities and shape the dignified character and civilization of the nation in the context of educating the life of the nation, while the aim is to develop the potential of students to become people who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. It's really very clear our national education goals.

However, it must be admitted that in fact our educational institutions are still more oriented towards cognitive intelligence than affections that are oriented towards character formation, so that character development seems to be something that is not integrated with the transformation of science, fraud that occurs within the scope of the world of education, both schools, madrasas and Higher education, whether cheating during exams, stealing UAN questions, plagiarism / plagiarizing people's work, buying grades, even buying / selling degrees, and other criminal acts, all become indicators of the unsuccessful implementation of character education programs by field managers education. Not to mention the moral depravity that occurred in the wider community, whether committed by conglomerates, officials, bureaucrats or just people living in poverty, all of whom are educational products.

Families, schools, communities and the environment, all need to jointly equate perceptions in building the character of this nation's children, because in reality family and environmental education is an important part that has a major role in shaping the child's personality. Whereas a famous Egyptian writer Ahmad Syauqi Bik said that: "The uprightness of a nation is determined by the establishment of good character, if a nation has been corrupted then the nation is actually waiting for its destruction". Because of that all parties, both government, schools / formal education institutions, parents and the community all share the responsibility and share their respective roles in maintaining the existence of the nation through building the character of students, as a form of their responsibilities.

Formulation of the problem
1. Explain the moral understanding?
2. What is moral in the perspective of the Qur'an?

3. How is moral formation in the perspective of the Qur'an
4. Explain the notion of character?
5. How is character formation in the perspective of the Qur'an?

Literatur Review

1. Moral Definition

Moral development is the development associated with someone to learn good and bad, awareness to do good, habits that do good, and a sense of love for the good. Moral develops in accordance with the original word mos which means decency, character, or behavior. Furthermore Salam defines moral as matters relating to decency (Masganti Sit: 2012, p. 142)

The terminology operates from moral derived from the Latin expression 'customs' which is the plural form of the word 'mos' which means custom. Meanwhile according to the Big Indonesian Dictionary (online, ed.III) is a good choice for behavior and behavior. Moral conditions used to determine the boundaries of an action, behavior, character and character are declared right, wrong, good, bad, proper or unworthy, both women and non-women. Moral is also referred to as (1) the principle of life with regard to right and wrong, good and bad. (2) the ability to understand the difference between right and wrong. (3) teachings or descriptions of good behavior. Moral education as part of value education in schools, is an effort to help students know, recognize their interests, and live up to moral values which are made a guide for
their attitudes and behavior as humans, both together in one society.

According to Piaget (Inggridwati; 2008, p.3-21), the nature of morality is that which accepts and obeys the regulatory system. Meanwhile, according to Kohlberg (Inggridwati; 2008, p. 3-22) stated that the moral aspect is something that is not taken from birth, but something that develops and can be developed / developed. Moral development is a process of internalizing the values / norms of society in accordance with the maturity and ability of a person to adjust to the rules that apply in his life.

So, moral development regulates cognitive aspects, namely knowledge about good / bad or right / wrong, and affective aspects, namely moral behavior about how moral practices are practiced besides moral behavior, there are also immoral behavior, behavior that is not in accordance with social expectations because attitudes are not agree with applicable social standards or less than feeling obliged to adjust; also immoral or non-moral behavior that is behavior that is not in accordance with social expectations because of indifference or rest against social group standards.

2. Moral In Islamic Perspective

Islam is a religion that Shamil and Kamil (explained and perfect) provides rules and explanations in all fields, including the rules in being ethical or moral. Islam as a moral religion is certainly rich in concepts and principles, both related to divinity and also, the concept of healthy relationships vertically and horizontally, such as the concept of monotheism, justice, concepts (equality), reviewing (tasamuh), to those related to cleanliness . These concepts are derived and prescribed as moral concepts for the sake of the creation of a

vertical sacred relationship between man and his God and the harmonious, dynamic, and constructive horizontal functional relations of the world between humans and humans, as well as using them in nature. In Islam the term moral is better known as morality (Adian Husaini: 2016, p. 70), Although there are significant differences in its substance, the word morality is accepted from the Arabic "which is the plural form of" khuluq "Nowadays" akhlak "means character, tabi'at, character.

Ahmad Amin approves morals as a normal will. Ibnu Maskawih advocates morality is the soul of someone who encourages to carry out activities without consideration (before). While Al-Ghazali provides a resolution, morals are all qualities that help in the heart, which generate activities lightly and easily without being asked for consideration. So in essence the character (character) a condition or nature that has permeated the soul and has become a personality, so from that arises various tasks in an easy and spontaneous way without being made and without being asked.

If from this condition arises a good behavior and commendable According to shari'ah views and reason, then he is called noble character and, on the other hand, understands what is born of bad behavior, it is called despicable character. One example that Islam teaches morals is the words of the Prophet Muhammad: "Indeed, every religion has morals, and Islamic morals are ashamed." (Narrated by Ibn Majah)

In another hadith the Prophet SAW said:

"Indeed, I was sent to perfect the noble character." (Al Bukhari)

Moral is the main fence of jewelry because the believer who has a perfect fence is the best. With good morals, a believer can attain the degree of a person who is fasting during the day and at night always pray at night.

"There is nothing heavier on the scale than good morals."

(HR. Abu Dawud danat-Tirmidzi)

Stories can be very evocative and involve a variety of emotions, influence behavior, and determine someone's decision making when delivered effectively. Therefore the story can be used as one method in moral education by exploring the strengths that are in it. According to Sunarti (2005: 9-10) extracting the power of stories aims to:

1. Embed the hidden character "hidden model" in the minds of children. The characters are identical or strongly represent certain characters. The hidden figure is expected to be able to provide the strength of direction and guidance for children's daily character behavior.
2. Improving children's exploration abilities through the search for other examples such as the moral character of the story, in everyday life.
3. Building analytical skills and problem solving skills related to moral behavior.
4. Improve the child's ability to implement moral concepts in everyday life. Children are expected to be able to show the real concepts and moral actions in daily life.
5. Build the ability of analysis and evaluation of the benefits of moral behavior and the negative impact of immoral behavior, and draw conclusions on the results of the analysis.

According to Mulatsih (www.tabloid nova.com) mentions several ways to convey a good story, including:

1. Speak slowly (not in a hurry) and clearly. The younger the child is, the slower the delivery. This is intended so that children can absorb and understand the story.
2. Normal and relaxed voice intonation.
3. There are variations in the tone of voice on various characters.
4. If there are illustrations, hold the book so the child can see it.
5. Can also use props.

6. Give responses to reactions or comments made by children to the story that was delivered. While the story that will be presented must contain values of kindness. Good values as taught by our role models as Muslims. Prophet Muhammad SAW is a personal figure who is very appropriate to be a role model, especially when viewed from the aspect of morals or morality. The characteristics of his perfect perfection, including shidiq, trust, tabligh, and fathonah should be emulated by all of us especially by our students.

The moral wisdom of the Messenger of Allah is not in doubt, because in the 5 Qur'ans it has been stated that there has been a good role model in Rosulullah SAW. Allah the Exalted said:

$$لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا$$

It means: "Indeed, the Prophet (s) is a good role model for you (that is) for those who hope for (the mercy) of Allah and (coming) on the Day of Resurrection and he often mentions Allah." (QS.Al Ahzab: 21).

The presenters were basically the staff of the teacher council who taught SKI subjects as well as the Akidah Akhlak subjects. This is very helpful and synergizes the two subjects in an effort to shape the morale of students. Because the teacher is directly able to know the morals of students and how the right steps will be taken in the process of moral formation of students.

b. Moral Formation of Students

Formation comes from the basic word "form". According to the Big Indonesian Dictionary (Depdikbud, 1999: 136) formation means the process, manner, form of action (guiding or directing). The definition of formation here is the process of guiding or directing human behavior (students) with the aim of the realization of noble morals or morals. Moral according to the Big Indonesian Dictionary (Ministry of Education and Culture, 1999: 724) is good and bad that is generally accepted about deeds, attitudes, obligations, etc .; morals, manners, morals. Moral comes from the Greek mos, which is plural mores which means custom or way of life. The term moral is used to provide criteria for the action being assessed. Therefore, morality is not a science but is a human act (Mahyudin, 1999: 7). But in the discussion, the benchmarks of morality values are emphasized more on the aspects of the Qur'an and Al Hadith. Children according to the Big Indonesian Dictionary (Depdikbud,

1999: 37) are children who are still young (not yet mature). While educating (educating) is maintaining and providing training (teachings, guidance, leadership) regarding morals and intelligence of the mind (Depdikbud, 1999: 232).

Educate by example (example)

Modeling in education is part of a number of the most effective methods of preparing and shaping children morally, spiritually and socially. An educator is an ideal example in the view of a child whose behavior and courtesy will be imitated, and even all those examples will cling to themselves and their feelings. If we look at the way Luqman educates his children contained in the letter Luqman verse 15 that religious values start from the personal appearance of a faithful, charitable deity, thank God Almighty and wise in all things, then those who are educated and advised to their children are unanimity faith in Allah alone, morals and courtesy to both parents,

to humans and devout worship. In connection with this, parents should provide an ideal example to their children, often seen by children performing prayers, socializing with courtesy. Speak with gentleness and others. And all that will be imitated and set an example by children.

Educate with habituation and practice

Every child in a state of holiness, meaning that he was born on the fitrah (sanctity) of unity and faith in Allah. Therefore it is the duty of parents to start and apply habits, teaching and education as well as foster and invite children into pure monotheism and noble character. Every parent should be aware that in the child's personal coaching is very necessary habits and practices that are appropriate and in accordance with the development of his soul. Because habituation and practice will form certain attitudes in children, which gradually the attitude will look clear and strong, so that it has entered into a part of his personality.

It is here that habituation and training as a method or method have a very big role in instilling education in children as an effort to foster their morals. The role of habituation and practice is aimed so that when a child grows up and is mature, he will get used to carrying out religious teachings and does not feel heavy doing it. Habit and practice if done repeatedly it will become a habit, and the habit is what will make children tend to do good and leave the bad easily.

Educate with advice

Among the effective educations in efforts to shape children's faith, prepare morally, psychologically and socially is to educate with advice. Because this advice can open the eyes of children about the nature of something and push it towards a noble situation, decorate it with noble morals, and provide it with Islamic principles. Sincere advice is a trace and is influential if it enters a clear soul, an open heart, wise mind and thought.

The advice will get a response as soon as possible and leave a deep mark. The Qur'an has affirmed this understanding in many of its verses, and repeatedly mentions the benefits of warning with words that contain sincere guidance and advice, including:

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

"Indeed, in that there is truly a warning for those who have reason or who use their hearing, while he is witnessing it." (Q.S Qaaf: 50:37)

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ

"And keep warning members, because actually the warning is useful for people who believe". (Q.S Dzariyat: 51:55)

Advice is very instrumental in explaining to children about all nature and decorate it with noble character. Parental advice is far better than others, because parents are always giving love and examples of good behavior to their children. Besides providing guidance and support when children have difficulties or problems, and vice versa when children get achievements.

2. Definition of character

The term character literally comes from the Latin "charakter", which among others means: character, character, mental characteristics, character, personality or character. Whereas in terms, character is defined as human nature in general, where humans have many characteristics that depend on their own life factors. Character is the mental, moral or ethical nature that characterizes a person or group of people (Thimoty Prana 2011, p. 56).

Character is the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and
actions based on religious norms, law, etiquette, culture , and customs. Character can also be interpreted the same as character and character, so that the character of the nation is identical to the character of the nation or the character of the nation. A nation with character is a nation of good character and character, on the contrary a nation without character is a nation that is not or lacks character or does not have good norms and standards of behavior.

Character Education Definition of character in the etymological principle, the word character (English: character) comes from the Greek (Greek), namely charassein which means "to engrave". The word "to engrave" can be translated to carve, paint, carve, or carve (Marzuki tth, p. 4). In the Big Indonesian Dictionary (KBBI 2012, p. 56), the word "character" is defined by the nature, mental characteristics, character or character that distinguishes one person from another and character. In the MoNE language center (2008, p. 682) as quoted by Marzuki (tth, p. 4), characters can also mean letters, numbers, spaces, special symbols that can be displayed on a screen with a keyboard. Characterized people means people who have personality, behavior, character, character, or character.

Thus the character can also be interpreted as personality or character. Personality is a characteristic, characteristic or characteristic in a person. Character can be formed through the environment, for example the family environment in childhood or innate from birth. There are those who think the good and bad of human character are innate. If the innate soul

is good, then humans will be of good character. But that opinion could be wrong. If that opinion is true, then character education is of no use, because it will not be possible to change people's character. Actually the character can also be interpreted as character, which means temperament or deeds that are always done or habits or can be interpreted as character, namely the nature of the human mind that affects all thoughts and behavior or personality. Characteristics of Morals in Islamic

teachings Simply put, Islamic morals can be interpreted as morals based on Islamic teachings or Islamic morals. The word Islam which is behind the word morals in terms of occupying a position as a trait (Ali 2009, p.65). Thus Islamic morals are actions that are carried out easily, intentionally, ingrained and actually based on Islamic teachings. In terms of its universal nature, Islamic morals are also universal.

Design character education

The character limits are in two regions. He is believed to exist as the nature of human nature, while on the other hand he is believed to be "formed" through certain educational models. Aristotle believed that individuals were not born with the ability to understand and apply moral standards, it requires ongoing training so that individuals display moral goodness. While Socrates believes that there is a moral baby in humans who asks to be born, the task of education is to help give birth.

The Prophet's Hadith confirms that Muhammad's Prophet's prophetic task was to perfect morals. This means that there are already moral seeds in each human being, just how the educational environment can optimize the seeds. In line with other traditions which assert that humans are born in a state of fitri, depending on how the environment that will shape kefitrian in a particular color.

Referring to these theories, character education stands on two steps. First, the belief that in human beings there are seeds of character and consideration tools for determining acts of kindness. But like a seed, it has not become anything, it must be helped to grow and develop. Secondly, education takes place as an effort to reintroduce and at the same time affirm what is known in certain actuality. The Aristotelian method which emphasizes repetition can be used, but after each student realizes the importance of what is repeated. Awareness methods can be used Socrates obstetric techniques, namely by raising students' awareness of the importance of the character to be trained.

Practically it can be formulated what should be developed as a model of character education. First, use the Socratic method to raise awareness of the importance of certain characters. The method of midwifery cannot be optimally used, because it raises the awareness of individual students about certain characters is not easy. Because of that character education still requires a set of characters who want to be "raised" from the individual.

Making the Qur'an as the basis for character education

The principle of the "midwifery and" affirmation and actualization "method is the basis for all character education activities. Technically, the sequence of character education based on the Qur'an can take place in the following order:

Learning experience

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Reflection,

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Action,

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Evaluation
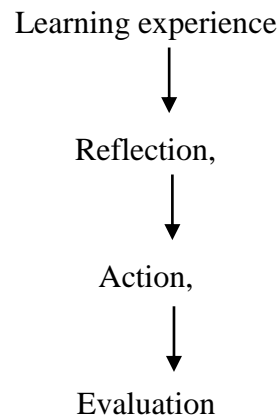
Character building of students through education

According to Daoed Joesoef (2013), that there are three basic elements in the formation of the character or character of the Indonesian nation namely, mindset, national culture, and Pancasila. First, this mindset is based on empirical facts, religiosity / mythology, ethical politics, and scientific generalizations. Of the four basic mindsets, all three (empirical, religious and political facts) tend to be divergent, which in turn can bias the character / character of the nation.

Second, the national culture of the Indonesian nation is faced with the challenges of diversity in form and background. This can be a positive basis for capital in the frame of Unity in Diversity, but often creates its own challenges in its management. Third, Pancasila is a positive capital to become points that deserve to be philosophical, but not enough to become a nation's philosophical system. As items that deserve to become philosophies need to be broken down deeper into philosophical systems.

Observing the challenges that arise from the three basic elements of character building / character of the nation, the solution is through improvement in the field of education. Real education is education that humanizes Indonesian people, and not only uses an economic approach. As religious people, of course we have understood that the first verse revealed was Iqra ', which means read, study, or think. Use reason to explore knowledge. Intellect is the meaning of the brain that is used for thinking and science that can deliver the dignity and character of the nation can only be developed by reason (operationalized brain). From this it is clear that indeed to build character, the dignity of the nation must start from education. Character education is a system of instilling character values for school members that includes components of knowledge, awareness or will, and actions to carry out those values, both towards God Almighty (YME), oneself, others, the environment, and nationality so that to be a complete human being (human being).

According to Mulyasa (2012: 125), character education can be done with a variety of models, namely the model of habituation and example, discipline development, rewards and punishment, contextual learning, role playing, and participatory learning. The formation of students' character through Al-Quran-based education is intended, can make accustomed and exemplary, foster discipline, give gifts and punishments, apply contextual learning, role play,

and participatory learning, which is carried out continuously and in an integrated manner by educators towards their students, both at home, at school or in the community.

Al-Quran-based education has actually been implemented for a long time through surau education which is now generally carried out through education in schools / madrasas through PAI and Quran-Hadith subjects, and in TPA / Q and MDA / MDTA which are spread throughout the archipelago. Al-Quran is also read in every activity or family event or social activities, whether at school, in the office, or where the activity is held, always begins with reading the Koran.

Thus, the Koran is always read and studied from childhood, until the end of his life and carried out at various levels and places by all ages. If he understands it well, he will be able to practice the values contained in it. The Koran is taken as a guide and guide to the life of every Muslim, so that he becomes a
human who believes and is devoted to Allah SWT. Faith and piety are highly valued characters in the sight of Allah, and that is the most noble person in His sight.

According to Adian Husaini (2010), on a micro scale, this character education must start from schools, pesantren, households, as well as the Office of the Ministry of National Education and Ministry of Religion, from top to bottom and vice versa. Because, teachers, students, and also the people have too often seen various paradoxes. Many officials and religious leaders talk about piety and preach that the most noble of you is the righteous. But, in fact, when marrying

off their children, those who are given privileges and are seen as noble are officials and those who are wealthy. Small people and ordinary people were left standing for hours in line to shake

hands. If religious leaders, lecturers, teachers, officials, love the world and position more than knowledge, and are not in line between words and deeds, then trusting the character education programmed by the Ministry of Education and Culture will only end in a slogan. There are several studies that prove that a person's character can influence one's success.

Among them based on research at Harvard University in the United States (Sudrajat, 2013) it turns out that a person's success is not determined solely by knowledge and technical skills (hard skills), but rather by the ability to manage themselves and others (soft skills). This study revealed that success is only determined about 20 percent by hard skills and the remaining 80 percent by soft skills. In fact, the most successful people in the world can succeed because they are supported more by soft skills than hard skills. This suggests that the quality of character education of students is very important to be improved. Meanwhile, Megawangi (2007) exemplifies how China's success in implementing character education since the early 1980s. According to him, character education is to carve morals through the process of knowing the good, loving the good, and acting the good (a process of education that involves cognitive, emotional, and physical aspects so that they have good character).

Stages of Development and Formation of Character

In an Islamic perspective, the stages of character education begin as early as possible. As explained by Rasulullah SAW in his hadith:

Meaning: "From 'Amar bin Syu' aib, from his father from his grandfather ra., He said: Rasulullah SAW. Said: "order your children to pray when they are seven years old, and beat them for leaving prayers when they are ten years old, and separate their beds (male and female)!" (HR. David's mother in the book of prayer)

The stages of character development based on Islam into:

a. Tawhid (age 0-2 years)

b. Adab (age 5-6 years)

c. Responsibilities (7-8 years)

d. Caring / Caring (9-10 years)

e. Independence (11-12 years)

f. Community (13 years)

Based on this classification, character education must be adjusted to the stages of child growth and development.

a. Monotheism (Age 2 - 2 years) Humans are born into the world in a state of fitrah as stated in the hadith of the prophet which reads:

For telling us Adam told us Ibn Abu Dza'bi from Az Zuhriy from Abu Salamah bin 'Abdurrahman from Abu Hurairah radliallahu' anhu said; The Prophet sallallaahu'alaihiwasallam said: "Every child is born in a state of fithrah. Then both of his parents will make the child Jewish, Nashrani or Majusi like cattle that give birth to cattle perfectly. Do you see any defects in him?" (Bukhori HR) No.1296) Meaning is given the

potential of monotheism, namely God-Eating and striving to continue to seek monotheism. When a baby is born it is very important to play these monotheistic sentences in order to maintain monotheism, until the baby turns 2 has been given the ability to speak, then the words that will come out of his mouth are the words of monotheism / thayyibah sentences as they are often played to him.

b. Adab (Age 5-6 Years) According to Hidayatullah in this phase children are trained in character, especially those relating to the values of honest character (not lying), knowing good and bad, right, which is ordered-prohibited.

c. Responsibilities (7-8 years) Based on the hadith about the command to pray at the age of seven illustrates that in this phase children are educated to be responsible. If the prayer command is not done it will get sanski, beaten (at the age of ten years).

d. Caring / Care (9-10 Years) After children have a sense of responsibility, there will be a nature of caring, both caring for the environment and caring for others. When reflecting on the date of the Prophet Muhammad that at the age of 9 the Apostle tended goats. The work of herding a goat is a form of apostle's concern for the economic living conditions of his uncle, who at that time took care of him after the death of his grandfather.

e. Independence (11-12 years) At this age children have independence. This independence is characterized by being ready to accept risk if it does not obey the rules. An example of independence in the person of the apostle is when he followed his uncle to venture into the land of Sham. At that time the Prophet had great independence, not whiny, sturdy, to want

to follow a long journey with his uncle, until at that time a Bukhaira priest found signs of prophecy on him.

f. Community (13 years) In this phase children have started to have the ability to socialize with the experiences gained in the previous phases. Life in society is more complex than family life, children know many human characters besides the characters of the people he meets in his family.

These six stages of character education become the foundation in exploring, giving birth, honing and developing students' unique talents and abilities. This has become important to face the challenges of globalization which is terrible and spectacular at this time. Noble morality,

great responsibility, high care, strong independence, and broad society are the keys to reaching the future. Referring to the classification of character development, elementary school age children are in the phases of responsibility (7-8), caring (9-10), and independence (11-12). At the age of 7-8 begins with the introduction of children in the new environment at school, which previously children only know the home environment, then in this phase the child must be able to adapt to the new environment, the child begins to have a sense of responsibility towards his new task of learning and getting to know the new environment . At the age of 9-10 years entering the caring phase, because in the previous phase the child has begun to recognize his new environment, then they meet with many people and find various events in the environment, there arises a sense of caring both for others and caring for the environment. At the age of 11-12 children have started to be independent, if viewed from the school age at this phase is the preparation of children to enter the next level of education (SMP).

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