

Character Education Orientation In Learning Reading Skills

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Abstract

The problems surrounding character or morals that occur today are much more numerous and more complex than the character problems that occurred in previous times. The problem of character is a matter of thought as well as a common concern because this country can be considered a character crisis. Almost all the time, the media is filled with news of increasing promiscuity, rampant rates of violence against children and adolescents, drugs, theft, and deprivation have become social problems that have not been resolved completely. Therefore, the main purpose of this paper is to reveal and explain the orientation of character education in learning reading skills with the philosophy of religion and Pancasila. In this discussion, the problems, relationships, and proper strategies for implementing character in education will be revealed.

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Introduction

Character education has become the concern of various countries in order to prepare a quality generation not only for the benefit of individual citizens, but also for society as a whole. Character education can be interpreted as our deliberate efforts from all dimensions of school life to help shape character optimally. The educational process that we carry out basically has a basic content, namely attitude, the formation of a better and conducive attitude to life to create a comfortable social order. Schools as an environment that hones students as human resources for the future of the nation is the right environment to hone character. This is because in the educational environment, various positive values are transferred to students. In fact, it is not only transferred because students are independently conditioned to create their own values in themselves. Students must be able to take the values in their daily interactions and integrate them with their lives. This of course requires an open attitude that can accept conditions and is able to select conditions according to their needs, so that they become good characters.

Being a good character means being superior in living a good life. This of course raises the question of what is the good life or our definitive duty as humans. Aristotle described the main goal of man as one which we seek for itself without further end. For Aristotle, the definitive task of humans is to pursue eudaimonia (Lexmond and Richard, 2009: 11). Character is indeed the basis of the pattern of life. If the characters are well preserved, life will also improve. Meanwhile, if the character is damaged, life will be damaged. To build basic character, the educational process is expected to be a bridge to make it happen.

A strong personal character must manifest itself in service to the organization and society and in supporting public life. The moral crisis in our time is tantamount to the increasing number of people who do not have the liberating self-control, which enables them to commit and serve with the independence and integrity that free people should have (Walter Nicgorski in Lickona, 2014: 70). Comfortable and uncomfortable life has difficulties. This can only be

achieved if one's own abilities are in accordance with the needs. Meanwhile, the comfort and difficulty that we mean can be related to how we position ourselves as part of society. The ability to place oneself is a reflection of this, it is a reflection of the condition of the character possessed by the ability to place oneself among society.

When students and teachers in schools do not think about the character they want to have and do not start from themselves, the character education program will be far behind in terms of its potential. It will feel like a tough battle left to someone else while we are behind it. Individual behavior and school ethos will not improve if you don't start from yourself. Especially when entering adolescence, students will need to find their purpose in life. Many, less purposeful teens try to get away with drugs, alcohol, and sex. Not a few of these will take the lives of students. They need help resisting the cultural seduction that "the goal of life is to maximize pleasure."

Efforts to improve the quality of education in order to produce a superior and characterful society are currently being discussed. One of these efforts is to develop an educational program known as cultural education and national character. Cultural education and national character are interpreted as education that develops cultural values and national character in students so that they have their own values and character. In this case, one way to create a society with character is to instill in students a reading culture based on character education.

Learning to read is still considered very important to do both in schools and in the community. This is due to the fact that learning to read does not only play a role in improving the language skills of students, but also provides benefits for increasing knowledgeable human resources. Character education is very important to be applied in reading, so that students have a broad view of reading material, strategies, ethics, and morals in respecting the work of others.

Discussion

Character Education Concepts

Character education is the fostering of ways of thinking and behaving that are characteristic of individuals in society. Thinking is a process for organizing and considering the information available in reaching a solution (De Bono in Syahrin, 2019). Lickona stated that character education is a deliberate effort to help someone so that he can understand, pay attention to and carry out core ethical values. According to Lickona, character is related to the concept of moral (moral knowing), moral attitude (moral feeling), and moral behavior. Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and do good deeds. The relationship between these three things can be seen in the following diagram.

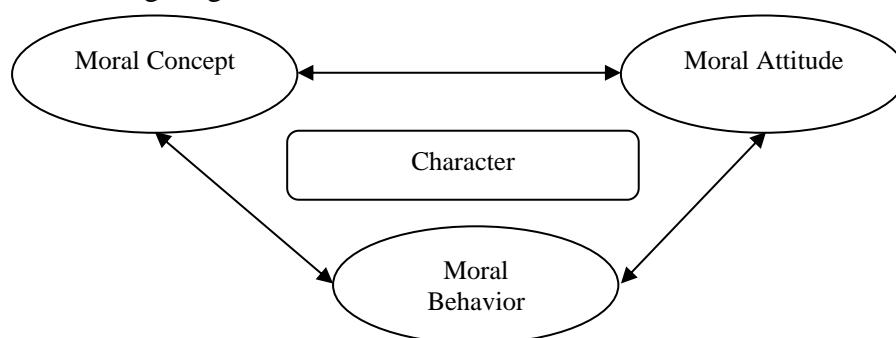


Figure 1. Conceptual Framework
Syahrin, dkk (Character Education.....)

Strengthening moral education in the current context is very relevant in overcoming the moral crisis that is currently hitting the world of education. The crisis, in the form of increased promiscuity, habit of cheating (copy paste), and destruction of other people's property (jealousy) have become social problems that have yet to be resolved completely. Wahyuni and Ibrahim (2013:3) say that cultural education and national character is carried out through the education of values or virtues which are the basic values of culture and national character. The virtues which attribute to a character are values. Therefore, cultural education and national character are basically the development of values that come from the way of life or ideology of the Indonesian nation, religion, culture and values formulated in the goals of national education.

Purpose and Function of Character Education

Character education aims to foster and form a nation that is strong, competent, has noble character, high moral, academic spirit, oriented to science based on faith and fearing God Almighty. Education that is applied in schools demands to maximize cognitive skills and abilities which can eventually be applied in the world of education and society. The character education process will involve various aspects of student development, both cognitive, conative, affective, and psychomotor as a whole (holistic) in the context of cultural life. The learning process that builds character cannot be a linear process like in the learning of most study midwives which is information transformation, even though in fact it is wrong, but it cannot also be a subject of "Character education" which is taught as a field of study. That is because character cannot be formed in instant behavior which can be contested or dreamed up (Wibowo, 2013:45).

Character provides a description of a nation, as a marker, character and differentiator of a nation from other nations. Character provides direction about how the nation walked through an era and delivered it to a certain degree. A great nation is a nation that has a character that is capable of building a great civilization which then affects the development of the world. This is what has happened in a historical journey (Saleh, 2012:1). The function of character education is able to develop basic potentials to have a good heart, think positively, and behave well. Efforts to realize character education cannot be carried out by one party alone. Character education must be carried out by the school, the community, and the family. Good cooperation between teachers at school, parents and the community will help in the process of implementing character education properly.

Zubaedi (2011:144) explains that the family is the basis for character education, it is not wrong if the character crisis that occurs in Indonesia today is a reflection of the failure of education in the family. The family is the main community where humans from an early age learn the concepts of good and bad, proper and inappropriate, right and wrong. In other words, it is in a person's family, since he is aware of the environment, learns values or morals. Because the values that a person believes will be reflected in their character, the character education process begins. Education in this family will determine how far a child is in the process of becoming a more mature person, has a commitment to certain moral values, such as honesty, generosity, simplicity, and determines how he sees the world around him, such as seeing others who are not the same as him (different social status, ethnicity, religion, race, and cultural background). In the family also a person develops the initial concept of success in life or a view of what it means to live successfully, and insight into the future.

Character education needs to be developed in everyone. Character education is manifested into a process or activity stage of fostering essential meanings that are very important for human survival. Character education in essence implements value by guiding the fulfillment of human life through the expansion and deepening of meaning that ensures a meaningful human life. Character education seeks to foster a complete personality, skilled at speaking, using symbols and signals that are factually well informed, humans create and appreciate aesthetics supported by a rich and disciplined life (Zubaedi, 2011:40). To implement a character education in an educational institution, it is necessary to plan management. Planning is an important aspect of educational management in schools. The character education management that is implemented must be effective and efficient so that it goes in the desired direction. So far, we have seen facts in the field, the word character has only been mentioned in conversations, the fact that the character of students is far from expected.

Character education management will be effective if it is integrated into school management, especially school-based management (SBM). In other words, character education in schools is also closely related to school management. Management in question is how character education is adequately designed, implemented and controlled in educational activities at schools. This management includes, among others, values that need to be implanted, curriculum content, learning, assessment, educators and education personnel, and other related components. Thus, SBM is one of the effective media in character education in schools (Kemdiknas, 2010: 46). SBM can effectively facilitate educators and school members in general in internalizing good character.

Characteristics of Character Education

Foerster states there are four general characteristics of character education. First, character education emphasizes every action guided by normative values. Students respect existing norms and are guided by these norms. Second, there is coherence or building self-confidence and courage, so that students will become a firm person and not easily swayed and not afraid of risks every time they face a new situation. Third, there is autonomy, in which students appreciate and practice the rules from outside to become personal values. That way, students are able to make independent decisions without being influenced by pressure from outside parties. Fourth, constancy and loyalty. Firmness is the resistance of students in realizing what is considered good and loyalty is the basis for respect for the chosen commitment.

Truth or honesty is widely recognized in democratic societies as an essential component of survival. Without a basis of truth or honesty, it will not matter to anyone or anything. Public knowledge will be fragile because there is nothing to rely on. No law or judicial system will exist or be enforced. The intruder laws will become the prevailing rule and each will be subject to the changing will of those who maintain power. Although many works of fiction have explored this concept and certain authoritarian governments have tried to govern by this principle of power, social reality teaches us that certain levels of truth, honesty, and belief are important for the world to function (Smith, 2002: 28).

Honesty, trust and truth are the initial concepts developed when children enter the world of education that relies on caregivers for comfort. If learning is an authoritarian system, students learn distrust and often don't feel safe. As the child develops, this concept is triggered or diminished by further experiences in society. Therefore, to cultivate character education must prepare mentally an educator who is able to appear as an example. Indirectly, the character of a teacher will be imitated by students. If strength leads to the oppression, restriction and

subordination of others, it only shows improper and inadequate development of character. On the other hand, a fully developed character will also give off a lot of tenderness. The notion of gentleness arises from a vision of the oneness with which one can see various aspects of this divine creation. Individual opinions are accepted and accommodated even when there is disagreement with the situation. Overall, a positive framework of mind effort will be made to change and modify unacceptable aspects (Mahadevan, 2013: 2). The rules that are applied in life are an active effort to create a comfortable society. We can only achieve a comfortable society if the interpersonal relationships go well.

Philosophy Of Character Education Implementation

The philosophy of implementing character education is religion and Pancasila. First, religion. Indonesian society is a religious society (diverse). Therefore, the life of individuals, communities and nations is always taught on religious teachings and beliefs. Politically, state life is based on values that come from religion. Therefore, the values of character education must be based on values and principles that come from religion. Then, the second philosophy is Pancasila. As expressed by Soedarsono (2010) that Pancasila must be agreed upon to become (a) the basis of the state, (b) the nation's life view, (c) the national personality, (d) the soul of the nation, (e) the goals to be achieved, (f) the agreement noble nation, (g) the principle of community life, nation and state, (h) experience of nation building, and (i) national identity.

In achieving national character with a schema, individuals with special characteristics are needed. Psychologically, individual character is interpreted as a result of the integration of four parts, namely heart, thought, exercise, feeling and intention. Exercise your heart with regard to feelings, attitudes and beliefs / beliefs. Thinking with regard to the process of reasoning to seek and use knowledge critically, creatively and innovatively. Sport deals with perception, readiness, imitation, manipulation and the creation of new activities accompanied by sportsmanship. Cultivate feeling and initiative with regard to willingness, motivation and creativity that are reflected in care, image, and the creation of newness (Samani and Hariyanto, 2016: 24).

A person who wants to be successful must apply these four parts to himself. We can narrow the four parts down to two, namely body and soul. The human brain will respond and instruct and encourage the whole body and soul to do as it is in their mind. This is what is commonly known as suggestion. If someone suggests himself to say "I can" solve the difficulty he faces, there will be many opportunities and ways he will try to find to solve the difficulty. Self-confidence (self confidence) and optimism are like two coins. This feeling becomes the basis for one's behavior in interacting with the reality of life. The success and failure experienced by a person is strongly influenced by the level of confidence and optimism. Optimism is a person's perspective in perceiving something about the future they will face (Saleh, 2012: 41).

Humans who are formed through continuous character education starting from kindergarten to university level even to educators should be able to realize the integration of character values contained in the principles of the four sports described above (Mind, heart, body, Rada and initiative). The implementation of this will make students become a strong foundation of character, not easily affected by negative things. Ontologically, the material object of character education is a whole human being who is humanist, meaning that educational activities are directed at developing all one's potential. Epistemologically,

character education requires a phenomenological approach. Research is directed at achieving wisdom and educational phenomena. And axiologically, character education is useful to provide the best possible basis for education as a civilized human civilization process. Honestly, it must be admitted that character education is growing and developing following the development of natural and social sciences.

Character Education Relationship With Reading Skills

Character-based education is an effort to improve education. Cultivating character in a child is considered as the main thing that must be applied. Character education with the reading learning process has a close relationship. Character education is contained in the learning process to read. The character values contained in learning to read are honesty, intellect, courtesy, and rationality. The value of character education contained in reading is being able to appreciate the work of others, being creative, responsible, having an understanding of the reading, and curiosity about positive things. Abidin (2016: 39) explains that the integration of character education in Indonesian language learning, especially reading learning, can be done through the creation of reading learning based on active, creative, innovative, effective, and fun learning. Efforts in this direction must of course be made through several channels contained in the reading learning process. Some of the channels that can be used to build character in reading learning can be explained below.

Through Teaching Materials

The channel most widely used to integrate character education into reading learning is through teaching materials. This is done by developing teaching materials that contain character content. Abidin (2016) said that Indonesian language teaching materials that integrate the values of national character direct students to understand various texts as well as instill character values. The criteria for developing teaching materials based on character education are (1) in accordance with the established curriculum, (2) the discourse used is in accordance with the background of the students, (3) contains illustrations or examples that clarify understanding, (4) contains messages that are appropriate for students, (5) contain elements of education, morals, or values.

The need for teaching materials that can complement the existing teaching materials. Two main aspects that underlie the development of teaching materials, aspects of needs and aspects of novelty. In terms of needs, the available teaching materials tend to be uniform so that teachers and students do not have varied sources. In terms of novelty, the teaching materials developed have novelty in terms of substance and presentation. The substance of the teaching materials developed is based on text-based language theories, emphasizing the structural aspects and characteristics of the language, according to the basic competencies in the curriculum (Sultan and Saleh, 2015). The teaching materials that are applied should be adapted to regional needs. Some of the character education materials made from the center are still general in nature and do not yet characterize the uniqueness of certain regions. Therefore, it is necessary to adjust and add both the indicators and the values themselves based on regional specificities that can be developed through teaching materials. In addition, strategies and forms of support need to be developed to duplicate and spread character education not only in schools but in society as well, through cooperation with parents or guardians of students.

Of the various types of teaching materials used as a channel for character education, literary teaching materials are considered to be the most appropriate teaching materials. It is

understandable that literary works contain values and morals that can be used to shape student character. Through literature, students can find good characters to emulate and then implement in everyday life. The problem now is that teachers must also be able to foster this appreciation activity properly so that the assessment of character content in literary works can be carried out effectively (Abidin, 2016: 40). The use of literary teaching materials as a bridge to the application of character education has actually been a long time in implementing character. Since learning is applied by appreciating literary works, character education has begun to be formed. This material can be applied in an integrated manner with subjects in the learning process (applied in the aspect of reading literary works).

Through the Learning Model

Develop character-based learning models. The term development in this case means not only the creation of a model but also the use of an existing model as a channel for character education. Thus, the internalization of character education into reading learning through a learning model can be done using existing learning models, but also through new learning models that are deliberately developed for this purpose. The role of teachers in using learning models for character education is not only related to subjects, but also places themselves in all interactions with the needs and intellectuals of students that must be nurtured. Teachers must be able to place the use of learning models that are appropriate to students' learning styles so that the implications in society and the environment have a good impact. The teaching model is the process of preparing learning materials that allow students to accept it. One model that can be used in character education is Repeat Power.

The Repeat Power model is repeated pronouncements of the positive properties or values to be built. This model can also be called the character dhikr model. In Japan, this model is used to prepare young corporate leaders to formulate their minds to be able to realize everything they aspire to. The Repeat Power model is one way to achieve success by continuously imparting a positive message to us about what we want to achieve. Our brains need a provocation that can encourage it to provide positive instructions for us to take positive actions that can lead to the expected reality of success (Saleh, 2012: 15). This model is relevant to be used to implement character education in the reading aspect. In the process of reading, every information we receive and is processed through several pathways in the brain with varying levels of acceptance. This will be realized if we do it over and over again, so that it becomes a habit and sticks to us. If we do this only once the information we receive is very shallow.

It is realized that the character possessed by humans is flexible or flexible and can be changed or shaped. Human character may one day be good but at another time be evil. This change depends on how the interaction process between the potential and natural properties of humans with their environmental conditions, socio-culture, education and nature (Zubaedi, 2011: 29). The environment greatly influences the thinking patterns of students, the environment is the first aspect to form character. Therefore, the cooperation of parents in building character education is needed.

The relationship between parenting and self-disciplined children is intended as an effort for parents to lay the foundation for self-discipline in their children and help develop it so that children have self-discipline. The intensity of the child's need for assistance from parents for ownership and development of the basics of self-discipline indicates that there are internal

needs, namely: (1) low level, when the child still needs a lot of help from parents to have and develop the basics of self-discipline (based on instinct), (2) intermediate level, when children still need help from parents to have and develop the basics of self-discipline (based on reason), and (3) high level, when children have little or no need parental assistance and control to have and and develop the basics of self-discipline based on conscience (Shochib, 1998: 16). Self-discipline is the main and essential aspect of education in the family carried out by parents because they are naturally responsible for laying the foundations and foundations for their children.

Through Authentic Judgment

Authentic assessment is a form of assessment that measures the real performance of students. The performance in question is the activity and activity results obtained by students during the learning process. Based on this, authentic assessment in principle measures the activities carried out by students during the learning process as a whole and concretely. In line with character education, character education aims to make students able to become people with noble character. This character development effort must be carried out continuously in the learning process. Practically speaking, the formation and development of this character is integrative with the learning activities carried out by students. Therefore, to be able to measure the character development of students, a tool is needed that is automatically able to measure activity and at the same time show the character of students. This tool is an authentic assessment (Abidin, 2016: 43). The integration of character education through authentic assessment does not increase the workload of teachers because this assessment is carried out every day and in a relaxed manner.

Based on several channels of character education in learning to read, character education should be addressed wisely in its implementation. One of the concrete manifestations of this policy is to determine the most logical way to implement character education. One way is to develop authentic learning as well as carry out authentic assessments. This thinking is based on the conception that learning is a number of activities, and it is through these activities that character can be formed (Abidin, 2016: 43). Authentic assessment is carried out to familiarize students so that it becomes a routine activity. Routine activities are activities carried out by students continuously and consistently at all times. For example activities cleaning the yard, praying in congregation, saying greetings when meeting friends, teachers, and other educators. To measure the level of success of the implementation of character education in schools is carried out through various assessment programs by comparing the initial conditions with the achievements within a certain time.

Character Education Strategy In Reading Skills

Character education in the era of globalization requires a breakthrough in innovating learning strategies and methods that will be used given the emergence of various new phenomena that previously did not exist. The widespread use of information technology such as the internet, fast mobile phones, the tendency of increasingly democratic families, a flood of foreign cultures, and others need to be taken into consideration for character education when instilling good values to students. Character is very important. Character is higher in value than intellectuality. The stability of our life depends on our character. Because character makes people able to survive, have the stamina to keep fighting, and be able to overcome their disadvantages in a meaningful way (Saptono, 2011: 16). Therefore, this is the time for us to seriously try to build character. We must function character education as it should, as the best

medium to generate character values in students. Character education requires the right special strategy so that character education in reading learning can be realized. The appropriate strategies are modeling, habituation, praise and punishment.

Exemplary

Exemplary is someone's behavior that can be imitated to be an example for those who know it or see it. The teacher must provide a good example to students. So that the actions taken by the teacher can be an example for students. Nolte stated that children learn from the life of their environment. For example, if a child is raised with tolerance, he will hold back. On the other hand, if a child is raised with reproach, he will learn to swear at others. Exemplary in reading, the teacher is able to provide examples to students in understanding reading and is able to provide examples of good reading to students, according to the criteria for good reading. The more students read there they will know their true identity and open their horizons more than ever.

In value education and spirituality, modeling or telada is a commonly used strategy. In fact, according to Suwandi, the modeling approach, exemplary (Uswah) carried out by the teacher is more appropriate to be used in character education in schools. This is because character is behavior, not knowledge, so that in order to be internalized by students, it must be emulated, not taught (Zubaedi, 2011: 234). At the junior and senior secondary education level (SMP / MTs and SMA / MA), the relevant concept for shaping the character of students is "Ing Madya Mangun Karsa". This means that at this level the teacher is a facilitator for students to encourage learning. The teacher does not dictate or suppress students, but instead burns the enthusiasm for hard learning of the students. When the teacher facilitates or accompanies students, they will internalize character values such as curiosity, hard study, discipline, independence, and so on (Suyadi, 2015: 17).

To be able to use exemplary strategies in reading, there are two conditions that must be met. First, teachers and parents must act as good models for students or children. On this basis, of course, apart from parents getting more distant from their children and society more and more indifferent to the surrounding environment, and the media becoming more destructive, it is teachers who are expected to become models that have been tested throughout the ages. We often hear that in real life a child trusts or listens to what his teacher says more than his parents, especially children who are just getting to know the world of education outside the home. Most children prefer their teachers and are willing to listen to and obey the messages and advice given by their teachers.

It is recommended that parents, in educating children, must maintain attitudes and behavior in acting. Parents' noise will be destructive material for children's memory. It could be that the child will be stressed if he hears a commotion at home. So, in solving parental problems, don't be in front of children who are just developing their thinking patterns. The emergence of attitudes and behavior of students because they imitate the behavior and attitudes of teachers, education personnel in schools, and even the behavior of all other adult school members as models, including for example canteen officers, school security guards, school guards and so on. This will be emulated by students, for example the neatness of the clothes of the teachers, counseling teachers and school principals, the habits of school members to be disciplined, not smoking, orderly and regularly, never being late for school, caring for each other and affection, polite behavior, honest, and used to work hard (Samani and Hariyanto, 2016: 146).

Second, children must imitate famous people with noble morals, for example the Prophet Muhammad. The way teachers and parents solve problems fairly, and respect opinions in understanding a passage. When giving criticism to him, he must be polite and apply a good way, because it will be embedded in his mind because this is a natural behavior that is modeled by children. Likewise, when teachers and parents behave in the opposite way, children will also unconsciously imitate them. Therefore, teachers and parents must be careful in speaking and acting, so as not to instill negative values.

Habit

In many situations, habits are the building blocks of moral behavior. William Bennet (Lickona, 2013: 87) says that people who have good character act sincerely, are loyal, brave, virtuous, and fair without being much tempted by the opposite. Students often even make the right choice unconsciously. They do the right thing out of habit. The success of getting used to reading requires guidance, exemplary, or acculturation and is supported by a conducive environmental climate, both within the family, school, and community. In fact, the habituation process through a conducive environment is not easy. Principals, teachers, and other education personnel must be examples to become habitual attitudes and behaviors. Likewise, parents, community leaders, and other adults must become role models for students. In other words, students need real examples of living and practicing noble norms and values as well as noble morals in real life everyday in their environment.

Education that is currently developing is all based on creative thinking. Through creative thinking, all self-potential is valuable so that ideas can be born (Syahrin, et al. 2019). Education is nothing but habituation that we do so that we can do something related to the necessities of life. When we follow the educational process, at that time, we try to get used to one or several competencies. With this habituation, we can have an ability to face this life. Thus we also make fundamental changes to the abilities we have. We do these changes in such a way that we are used to every change that occurs (Saroni, 2013: 43). Of course, in this case the habituation we do in reading based on basic abilities is the answer to life's demands. We get used to doing something in order to survive with this ability.

Strengthening

In certain moral situations, making moral choices is usually very difficult. Being kind often requires people to have the will to take concrete action, the mobility of moral energy to do what we think should be done. In this case, reinforcement is needed to keep emotions under control by reason. If reinforcement is not applied to students, the moral is very quickly affected by negative moral turmoil. Strengthening is also needed to be able to see and think about a situation that occurs through self-management. Teaching students to manage their own behavior is a systematic mechanism. Many students can manage themselves without being trained, but many are also not ready to organize themselves as is the case with students with learning difficulties, mental retardation, and disability. Self-management strategies are also known as cognitive training strategies along with other strategies. Cooper said, in applied behavior analysis this strategy is often used to help students overcome their problems and become more productive. Skinner as the founder of applied behavior analysis also advocates self-management techniques such as self-recording, self-assessment, and holding self-affirmation (Runtukahu, 2013: 154).

One of the reasons why students often leave the classroom or school environment is the lack of reinforcement of their love for the education process and the school environment. They do not feel attached to the school environment so they feel free to do whatever they want. Their hearts, feelings, and selves are not even tied to the school environment. They are more attached to the desire to play in peer relationships rather than educational associations created in the school environment. Strengthening the value of character education in reading must also be applied to a sense of love and care for reading. In our country the level of reading is very minimal, this is due to a lack of love for reading. If all things are done with love, they will be realized well. Therefore, the right steps to apply to students self-control and strengthening of love for reading.

Conclusion

To solve the problem in learning to read, character education is needed as a basic foundation for forming students who love, are skilled, and creative in reading. Character education is an effort to improve students' reading behavior and abilities. The application of character is applied through strategies adapted to reading learning. Character education can be internalized into all subjects without changing the learning material that has been defined in the curriculum. Even in Indonesian language learning, character education is integrated in the learning process itself. The application of character education cannot be separated from the collaboration between parents and teachers and other educators. In its application, it is necessary to integrate in various parties, so as to get the maximum results as desired.

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