National Character Education Model based on Islamic Values

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Abstract: This paper provides an overview of the integrated educational model in shaping the character of nationality with the aim of finding a model of character formation. The method used by combining character education in Pancasila subjects by digging and analyzing regularly the noble values of Islam. An integrated curriculum model that can be recommended for character education that has the goal of shaping the character of Islam. Character education must have the philosophy of the state as the nation's wealth in preparing the lifestyle of advanced and civilized people. Integrated education with character building fosters loves for the homeland, mutual love respect, and high tolerance. Islam and all social structures affect Pancasila, and Pancasila as the basis of the state are strongly correlated with the growth and development of the times. This is where the importance of character education of nationality that is able to give special features for Indonesia to become a great nation, civilized, advanced and honorable.

1 INTRODUCTION

The multi-dimensional crises facing the Indonesian people are a challenge to re-order the nation's character education towards a better direction, namely a civilization that is able to bring the nation's life into an increasingly quality and meaningful direction (Yuliana, 2012).The state needs quality human resources as supporters major in development. To fulfil these human resources, character education has a very important role. In the Centre of National Curriculum Centre (PKPN), character education is interpreted as a planned effort to make students know, care for, and internalize values so that students become human beings. National education in Indonesia has goals and functions that have been formulated in Verse 3, Legal Constitution No. 3 2003 concerning the National Education System which reads national education functions to develop the ability and shape of dignified national character and civilization in order to educate the life of the nation, aims to develop students to become believers and fear of God, noble, healthy, knowledgeable, capable, creative, independent and a democratic citizen and responsible. Education in Indonesia in order to form a dignified national character, is in dire need of national character education so that the characters that have been unearthed through the Indonesian

nation's personality by the heroes, especially the character of nationalism, can be embedded in students.

Character building which is an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution is motivated by the reality of national problems that are developing at this time, such as disorientation and not yet lived the values of Pancasila; shifting ethical values in the life of the nation and state; waning awareness of the nation's cultural values; threat of national disintegration; and the weakening of the nation's independence (Kristiawan, 2016).

To support the realization of the ideals of character development as mandated in the Pancasila and the Preamble of the 1945 Constitution and overcome the current national problems, the government makes character building as one of the national development priority programs. Character education is placed as a foundation for realizing the vision of national development, namely "creating a noble, moral, ethical, cultural and civilized society based on the philosophy of Pancasila"(Kristiawan, 2016).

Integration of character education based on national values and Islamic values requires integrated planning. Value cultivation in an educational institution will be effective if it is carried out not only

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by students, but also by teachers, principals, and non-educators involved in internalizing character values. The task of educators is to provide a good learning environment to shape, develop and strengthen the character of their students. Students are expected not only to understand education as a form of knowledge, but also to make it as part of life and consciously live based on that value(Mansur, 2016, Kristiawan, 2016).Character education is not enough in a direct way that has the characteristics of indoctrination, because its values will only be absorbed/memorized but not internalized to themselves. On the basis of the above thoughts, this paper discusses the integrated approach to character education based on national values and Islamic values.

Integrating the Pancasila ideology with the values of religious religiosity requires a special approach. This is because there is a clear mindset between Islam as a spiritual teaching and Pancasila as a state ideology. In history, it is known that (Al Batawi: 2017), it is possible that without the approval of the ulama, among others Wahid Hasyim (Nahdhatul Ulama), Ki Bagoes Hadikoesoemo and Kasman Singodimedjo (Muhammadiyah Association), and Teuku Muhammad Hasan from the representatives of Sumatran Muslims, Panitia Persiapan Kemerdekaan Indonesia (PPKI) was able to ratify the Pancasila ideology, Undang-Undang Dasar 1945, the appointment of the President and Vice President and the determination of territorial boundaries and the establishment of eight provinces of the Republic of Indonesia?

That is a question that shows how important the role of Muslims in establishing this country. The role of the ulama is so crucial, the ulama is not only a place to ask but gives a solution to the nation's establishment at that time. this is what needs to be known carefully, that establishing a nation state must not be separated from the elements of Islam. Indonesia is not a country based on an Islamic constitution, but Islam in Indonesia is a warrior who stands for this nation, which together with followers of other religions is the main fortress of the struggle for an independent Indonesia.

Al Batawi and Nandang Najmulmunir (2009) explain the role of the Ulama in controlling the Unitary State of the Republic of Indonesia (NKRI) that the ulama and society should continue to fight in upholding morality as the successor of the teachings of the Prophet. Leaders who can embody the blessings of Allah SWT on the earth of Indonesia are those who wholeheartedly guard the dignity and honor of the nation and the nation by sticking to the scriptures so that morality and social soul will grow

with the attention of the people. He argues Pancasila and the 1945 Constitution have a high spiritual value in controlling the Unitary State of the Republic of Indonesia.

The spirit of independence is plucked up by the noble virtuous founders who rumble in his chest about the fate of the Indonesian nation to be free from the oppression of the imperialists. Thus it can be observed that fostering the integrity of the nation is based on historical virtues which has proven that the Indonesian nation gained independence because of the struggle, the spirit of struggle comes from the character built through the spirit of nationalism with the understanding of Islamic spiritual.

2 THEORY REVIEW

2.1 Character Education

Character education is very important for the development of the nation and state. The sustainability of a nation is determined by the cultivation of the character and noble values of the nation that it has. Indonesia is a country that has diversity in dimensions that are very diverse including religion. Adherents of the largest religion in Indonesia are Islamic religion. Islamic values are strongly influenced by the Scriptures (Al-Quran) and the Sunnah. Often this is where the interpretations are mistaken by certain parties.

In fact, it is almost certain that between the virtues of the Qur'an and the Sunnah there is absolutely no contradiction with the ideological moral values of the nation. History proves crucially that the founders of this nation are religious leaders and figures who directly struggle based on the foundation of nationalism and nationality based on national spiritualism.

The term character comes from the Greek word *charassein*, which means making sharp or making deep. Character is essentially higher in value than intellectuality(Widiatmaka, 2016).Characters are universal values of human behaviour which encompass all activities of life, both those related to God, oneself, fellow human beings and the environment manifested in thoughts, attitudes, feelings, words, and actions based on the norms of religion, law, karma, culture and customs (Suyadi, 2013). According to Nuril Furkhan (2014), take opinion from Lickona, T (1991:50) said that good character is what we want for our children. Of what does it consist, While Aristotle found good character

as the life of right conduct - right conduct in relation to other persons and in relation to one self. According to Michael Novak, Character is a compatible mix of all those virtues identified by religious traditions, literary stories, the sages, and persons of common sense down through history. The view above shows the importance of a child having a good character in building and constructing mindset as stock interacts with its environment. The character also has a close relationship with tidal things: the moral knowledge (moral knowing), the moral sense (moral feeling), and the moral behavior

(moral behavior). The characters are both very consistent with good knowledge, passion is good, and doing good - habits of mind, habits of the heart, the habit of action. The third thing is the need for leadership a moral life. These three things can make a mature nature. When we Journal of Literature, Languages and Linguistics - An Open Access International Journal Vol.3 2014.

21 thinks about the kind of character we want for child ren. It was clear that we want them to have the ability to be a judge, whether it is true, a deep concern about whether it is the truth, and in the workplace if they believe something is right - flat upfront pressure from without and from within temptation (Lickona, T, 1991:51).

Character education can be done with two approaches namely practical approaches and essential approaches. The practical approach trains the qualities that are expected to be the behaviour of students. The essence approach prepares personality as the home of character(Manullang, 2013).The Ministry of Education and Culture makes the design of character education by listing the traits that must be implemented to students. There are 18 characteristics for character education and nine characteristics of anti-corruption education.

2.2 Character Education Strategy

Mubarok (2005) sees the importance of starting a strategic step in building the nation's character through a family called the national family. National families according to Mubarok are built with the following 7 (seven) steps:

- Ensuring the management of governance in a proper and good manner;
- Improve security in the midst of the community and the resilience of the Republic of Indonesia;
- Reforming the Nation's Economy Democratically;
- Increasing law enforcement commitment;

- Establish a national education strategy oriented for the next half century;
- Promote international diplomacy;
- Continuing national reconciliation.

These national values need to be raised as capital for the development of ideology by incorporating religious values which become an integral part in building the nation's character. Achmad Mubarok did not directly enter the religious foundation in building the nation's family.

Sidi (2001) has written about the role of education in the formation of character and character in junior and senior high school students. It is stated that education in faith and devotion will shape Indonesian people with noble character and character. the formation of character and character is not enough just by providing education in the field of faith and devotion without involving ideology as a basis for moving towards a noble moral nation.

Rosyada (2017) said that education in Indonesia is never empty of smart and interesting ideas about educational strategies that can foster character, as the ideas contained in the National Education Standards (SPN) stated that:

- The learning process in educational units is held in an interactive, inspirational, fun, challenging and motivating way for students to actively participate and provide sufficient space for initiatives, creativity, and independence in accordance with the talents, interests and physical and psychological development of students;
- In the learning process educators give exemplary;
- Each education unit plans the learning process, implements the learning process, evaluates learning outcomes and supervises the learning process to implement an effective and efficient learning process.

Education held at Madrasas under the management of the Ministry of Religion can be used as a measure in character building. So far, the madrasa has a focus on religious learning and moral education which is a measure of success in implementing Islamic education. Education carried out in any place will aim at moral formation to preserve the nation's future struggle. Basically, education in Indonesia has a lot of progress, this is evidenced by the pattern of education that involves the community as part of stakeholders. The autonomy of the education sector created by the government also contributed to the emergence of a new paradigm

so that education was more open, democratic and dynamic by basing on the needs of the community.

The Government and Society are currently eager to carry out Pancasila-based character education and multicultural education. Ismail (2017) states that Pancasila-based character education is useful in order to counteract the negative effects of the globalization era. Strengthening and re-empowering moral values and national character is directed at strengthening the character, character and personality of the Indonesian nation. Ways that can be taken to strengthen character through Pancasila character education, namely:

- Reinforcement of joint religious beliefs and morals in community life;
- Strengthening national values and values of Pancasila-based citizenship in the life of the nation must be maximized;
- Strengthening identity as an Indonesian nation that has a strong sense of togetherness (nationalism) in the midst of clash of ideas, culture, philosophy, values and ideology from outside our country;
- Development and strengthening of independent, healthy competitive attitudes;
- Strengthening future-oriented attitudes to be more oriented and motivated to achieve great achievements in the social, economic, social and cultural fields;
- Strengthening and developing educational institutions at every level and education unit;
- Strengthening the ability of creativity and mental empowerment to build in order to carry out modernization in all areas of life;
- Law enforcement, human rights and democracy in the true and true sense.

There are three stages that need to be done in character education, namely identification of values, learning values, and providing opportunities to apply these values (Winarni, 2013). That character education is the responsibility of adults, but there is no full consensus on how it is defined, practiced or evaluated. Jacques S. Benninga, Marvin W. Berkowitz, Phyllis Kuehn, Karen Smith, 2014)

Logically experts agreed that identification of values related to what moral values students must have. In the reality of life, there are number of values constructed in society that may be between different communities. There are times when value construction is influenced by the culture in which the value is formed. Therefore, to avoid a different understanding of a value, it is necessary to identify values that are universally applicable or targeted (Winarni, 2013).

In fact, previous researches have revealed that character education brings positive impacts on students' character. Character education form a habit of knowing the goodness and wanting to do the goodwill (Kamaruddin, 2012 into Muhamad Nova, 2017)

After the value identification process is carried out and the targeted moral values are found, the moral values are then invested in the students through the following steps.

Create an environment that allows moral values to be applied. This role is so important to be carried out by the lecturer in order to build a common understanding of achieving goals, creating a moral climate for students.

Exemplary or moral behavior models. Showing moral behavior has a stronger impact than just talking about morals.

Develop rules or codes of conduct that behave well. Students need to know what they can and cannot do.

Explain and discuss moral behavior. When the age of children, learning moral behavior is done by imitation and practice without having to know the reason why it was done or not done. Entering adolescence and adulthood, the ability to reason has developed. Therefore, it needs to be an explanation and if necessary there is a discussion process to arrive at the expected choice of moral behavior.

Use and teach ethics in decision making. Making decisions is a process of evaluating actions and choosing alternative actions that are in line with certain moral values.

Encourage individual students to develop good grades. Lecturers need to create situations and inspire students to display moral behavior.

After value teaching is done, the third stage that needs to be done is to provide an opportunity to apply it. The most important thing in the application of values is the consistency between what is taught and what is applied. That is, what is said must be directly proportional to what is done, both on campus and in the family and community(Winarni, 2013).

Character education strategies that involve linkages between Pancasila ideological values and religious values need to be designed so as to provide security for the sustainability of the virtues of these values in the future generations of the nation. According to Najmulmunir and Al Batawi (2015) the planting of national character must be integrated with the noble values of the Qur'an and Sunnah with the following strategies:

- Make a planned and structured study to foster love for the country;

- Developing moral character based on Al Quran and Sunnah by prioritizing the way to learn from historical values heroically from the struggle he has ever done;
- Creating a good activity network that is transmitted to all study members to become a joint movement and carried out continuously;
- Conduct socialization to all citizens through counseling and recitation that can provide an overview of the good that can be obtained through pious charity activities.

According to Muhaimin, Abdul Mujib and Jusuf Mudzakkir (2005), the cultivation of good morals is very effective when done using the method of Islamic studies which can be described as follows:

- Diachronic Method
  The method of studying Islam by highlighting historical aspects. This method can provide a comparison of various discoveries and the development of science in Islam. So that Muslims have relevant knowledge, causal relationships and integral unity. This method is often also called the sociohistorical method, which is a method of understanding a belief, history or event by seeing it as a reality that has an absolute unity with culture, class, and the environment in which it occurred;
- Synchronic-analytical methods
  A method of studying Islam that provides theoretical analytical skills that are very useful for the development of faith and mental intellect of Muslims. This method prioritizes practical, theoretical applicability in a balanced manner. The main views of the method of responding to Islam as a revelation religion are very different from creativity, and human taste, making Islam as a perfect guide above all else, making Islam as a supra system that has unique indicators and dimensions;
- Problem Solving Method (hill al Musykilat)
  Islamic learning method that invites adherents to practice facing various problems from a branch of science with a solution. This method is a way of mastering the skills of intellectual mental development, so that it has the power that is the development of Muslim thought that strengthens a framework that is absolutely fixed and mechanistic;
- Empirical Method (Tajribiyyah)
  A method of studying Islam that allows Muslims to learn their teachings through realistic processes, actualization, and internalization of norms and norms of Islam

with an application process that creates a social interaction, then this description produces a new norm. This process then runs in a round where the area will grow more and more.

- Deductive Method (al Manhaj al Istinbathiyyah)
  A method of understanding Islam by constructing logic and philosophical rules and then applying the rules to determine the problem at hand. this method is used as a means of quitting syara 'laws and the correct rules are determinants in the problems of furu' regardless of their suitability with the understanding of the school. In other words, Furu 'must submit to the rules not the other way around. This method is known as the "mutakallimin" method or the syafi'iyah method;
- Method. Inductive (Al Manhaj al Istiqraiyyah)
  A method of understanding Islam by composing legal norms to be applied to the problems of furu 'which is adapted to the school first. The inductive method is carried out in 4 (four) ways, namely: explaining and describing the topic of the mind, presenting the subject matter by linking certain problems so that it binds the existing discussion, identifying the problem, and the implications of the new problem formulation.

Regarding the application of values, there are two models that can be applied. First, forming routine habits that contain moral values. Second, giving rewards to students who display moral values. Instilling and forming moral values require a relatively long, consistent process. Awards can be in the form of certificates, stickers, certain roles such as mentors for friends, etc. (Winarni, 2013).

2.3 Character Education Integration

Integrating character education requires a learning model to construct the expected values or characters. There are 3 learning models, including:

- Interdisciplinary science: fragmented model, connected model and nested model;
- Interdisciplinary science: sequenced models, shared models, webbed models, threaded models, and integrated models;
- Inter and interdisciplinary disciplines immersed model and networked model.

The connected model is a model of inter-study integration. This model actually integrates one concept of skill or capability that is developed in one subject or sub-topic in one field of study. Links can be held spontaneously or planned in advance. On the webbed model, integrated education uses a thematic approach. The development starts with determining a specific theme. Themes can be determined by negotiations between teachers and students, but can also be discussed by fellow teachers. After the theme was agreed upon, the sub-themes were developed by paying attention to their relation to the fields of study. From this sub-theme developed learning activities that must be carried out by students. This model is a type of integrated learning that uses the approach between fields of study, combining fields of study by establishing curricular priorities, and finding overlapping skills, concepts and attitudes in several fields of study. Whereas in the integrated model, this model is an integrated education that uses an interdisciplinary approach that combines fields of study by establishing curricular priorities and discovering overlapping concepts, skills and attitudes. The inter-field study team was formed to select concepts, skills, attitudes or values that will be taught in one semester, then choose who has close and overlapping connections between several fields of study. Focus on integrating a number of learning skills that you want to train in a learning unit for the achievement of content material. Next to be discussed is the nested type integrated education model which is the integration of curriculum in one discipline, the focus of integration includes thinking skills, social skills, and organizing skills. Subject characteristics become the basis for determining learning skills. As the example given by Fogarty for social and language subjects can be combined thinking skills with social skills, while in mathematics and science can be combined thinking skills and organizing skills(Winarni, 2013).

Like explained from Concordia University Portland, that for built and development character in the school throughout 7 steps.

2.3.1 Pillars of Character

It has been said that character can be measured by what one would do if no one were looking. True character is instilled at a deep level so that positive behavior is automatic. The Josephson Institute of Ethics defines the main pillars of character to include: trustworthiness, responsibility, respect, caring, fairness and citizenship. Courage, diligence, and integrity are also sometimes included.

One way to address these pillars is to choose one per month and find ways to highlight it. Create an interactive collage on a bulletin board in the classroom. Assign creative writing projects on the topic, encouraging students to explore it. How would they define trustworthiness, respect, or integrity? Focusing on one pillar per month is a great way to raise awareness of the character traits they can strive to build in themselves. Students could also read a book that you feel embodies the trait, or come up with their own personal slogan about it.

2.3.2 Your Rules Set the Tone

It is your responsibility as the teacher to set appropriate rules for classroom behavior. Be clear about the ground rules. Specify what you expect to see from your students, and what is unacceptable. Discuss the rules with the students, as well as the character traits that are embodied and built by each rule. Be sure to be a good example yourself as well. Complete your own work on time, be neat and punctual, and always show respect for others.

You can even allow students to suggest helpful rules that could benefit the class. Try and stay positive; praise students who exhibit good behavior and good character. Make them positive role models for the class. You can employ a reward system for good behavior such as points or gold stars. Credits earned could be exchanged for classroom privileges.

2.3.3 Encourage Good Role Models

Students choose role models whether a teacher or adult helps or not. Try to point out positive character role models in history, literature, science and the arts. Deliberately teach about people that your students can emulate. Ask students to describe, assess and match the traits and behaviors of these people or commendable characters within a fiction story. They could even dramatize some of the story elements or change them to allow a character to make better choices. Talk about the behavior of current world leaders, sports figures and celebrities as well. Ask students if a person's words match their actions. Discuss how life is improved with good character traits.

2.3.4 Insist on Respect

Your classroom should be firmly established on a foundation of respect. Self-respect and respect for others are the basis of all other positive character traits. Negativity and abuse of any kind should not be

tolerated, and met with appropriate consequences. Create anti-bullying campaigns and extol the virtues of treating all classmates with respect and dignity.

2.3.5 Build a Caring Community

A caring attitude can be encouraged by having a zero-tolerance policy on name-calling and character assaults or bullying. Make sure that all students are included in activities. Describe the "random acts of kindness" concept and reward students when they demonstrate it.

2.3.6 Volunteerism

Take some time in your classroom to highlight the virtues and importance of volunteerism. Start volunteer programs in your classroom and school. Allow students to read or tutor younger children, assist in the computer lab, help at a local food bank, assist with reading comprehension or provide support for students recovering from an illness or injury.

You can collect donations for a worthy cause, perhaps even one that serves children. An example would be The Smile Train, which offers free surgeries for poor children who have cleft lips. Students might arrange and conduct a recycling project, do work for donations, or take pledges for biking, walking, dancing, etc.

2.2.7 Character in Action

Throughout the school year, challenge students to create class projects that can benefit the school or community. Brainstorm ideas that cultivate the Pillars of Character discussed in Tip No. 1 and strive for a strong community spirit. Have older students manage these projects. Work with students to plan the steps necessary. Enlist parental and community support; ask for sponsors or donations as needed.

3 RESEARCH METHODS

The method used in this study is literature review. Books, journals, and scientific paper used as the main sources, with the following steps:

- Maintain a theme that is suitable with the present study;
- Have discussions with mentors and prosperous friends;
- Review the literature that can support the study;

- Make a report material design holistically;
- Validate each assessment with other appropriate literature.

In the integration of character education the principle of monotheism is a basic or mindset framework for all humans. This priciple not only regulates relationships with god, but regulates human relations and the relationship of interaction with the ecosystem. Therefor the monoteheistic mindset is ordered to be sociallized to humans consisting or tribes and nations. (Albatawi dan Najmulmunir, 2016)

The combination of character education cannot be avoided with various dimensions of life. The dimensions of belief / religion that are most studied academically and scientifically. This condition is certainly an improvement, because it attracts attention. little interest from experts to discuss the correlation between the development of Pancasila ideology and religious values.

In formal education integration is a management in the implementation of curriculum that can be the main choice to find and find formulations in the learning media delivered by the teacher. Besides learning media in the form of teaching materials used in learning, the learning methodology used by the teacher should invite ways of thinking and communication about the character that will be built into a strength and means to make students healthy physically and mentally.

Education requires spirit; however, the spirit must refer to clear sources so as to facilitate knowledge transfer and mental coaching through education, learning and training activities.

4 DISCUSSION

An effective character education strategy to build character based on nationality and Islamic based values with noble character are (Majid and Andayani, 2012):

- Moral knowing/learning to know. This stage is the first step in character education, the purpose of this stage is oriented to mastery of values. Every individual must be able to distinguish noble and despicable moral values and universal values, understand logically and rationally the importance of noble character and reprehensible morality in life, as well as recognize the figure of the Prophet Muhammad, as a model of noble character through the hadiths and His sunnah;

- Moral loving/moral feeling. This stage is intended to foster a sense of love and need for noble moral values. Each individual is expected to be self-introspective, so, the more he knows the shortcomings;
- Moral doing/learning to do. This stage is the peak of the success of character education, each individual practices the noble moral values in his/her daily behavior. These individuals will become more polite, friendly, respectful, compassionate, honest, disciplined, loving, fair and generous and so on. As long as moral change has not been seen in behavior, the individual must have a stack of questions that must always be sought for answers. Subsequent actions are habituation and motivation.
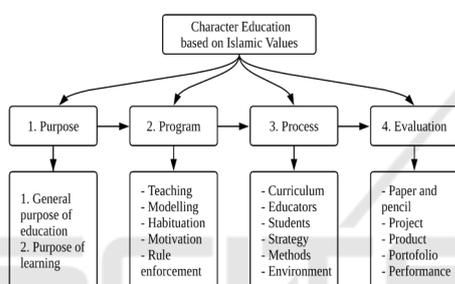

Figure 1: Character education model

The dark history of the Indonesian people has seriously made this nation difficult seriously. The successive Indonesian Communist Party rebellions from 1958 to 1965 showed the weakness of the national stability of the Indonesian nation. The Indonesian Communist Party has truly entered into the entire life of the nation, and even the Indonesian National Army has infiltrated the Indonesian Army, Navy, Air Force, and the Indonesian National Police Force.

This is a dark history that is the memory of all components of the nation, especially the clergy. because as it is known that the Indonesian Communist Party (PKI) was not very fond of the existence of the *ulamas* and the reciting teachers who at that time were considered to be blocking the struggle of their movement.

The nationalism of national character building will be successful if each student is able to apply the national character, both in the school environment and in the family and community. Hasan et al revealed that there are several indicators that students

have a national spirit, especially the character of nationalism, namely:
- Attend the ceremony to commemorate the day of the hero and the proclamation of independence;
- Use good Indonesian language when talking to classmates of different tribes;
- Memorize and love singing Indonesian songs, compulsory songs and heroic songs;
- Feel proud of the diversity of languages in Indonesia;
- Participate in the commemoration of the day of the hero and the proclamation of independence;
- Loving the diversity of traditional ceremonies in the archipelago;
- Arguing and behaving if the Indonesian nation receives threats from other nations;
- Provide an explanation of the attitudes and actions that will be taken against the economy of the Indonesian state;
- Arguing and acting in the event of a conflict between the Indonesian people and other nations.

Nationalism must basically be embedded in the minds of students, because these students will become leaders of the Indonesian nation in the future. Hasanah formulated the concept of Islamic value-based character education model by referring to the basic teaching model developed by Robert Glaser in 1962. According to him the model developed by Glaser was called basic because it describes the entire teaching process in only four components, where the component characters are interrelated with one another and sequential. The principle developed is the principle of interdependence, active involvement, follow-up as a corrective action after the evaluation process is carried out, and the support system, where the success of this model requires additional support. In connection with the Glaser model, Aan Hasanah developed it according to the objectives of Islamic values-based character education. Each component in the framework of this model is developed again in the sub-component, as shown in Figure 1(Hasanah, 2013).

The objectives of having a sub-component of general objectives is to explain the purpose of character education in general learning.

Objectives are specific goals that are integrated in each subject. The program consists of teaching, habituation, modeling, motivation, and enforcement of rules. While the process components include curriculum, educators, students, and the environment.

The last component is evaluation consisting of paper and pencil, project, product, portfolio, and

5 CONCLUSIONS

Character education based on nationality and Islamic values are two aspects that are related and mutually aligned. Both of these can provide problem solving in the formation of a personal Indonesian human resources who are clever and noble. Noting the integration of character education in learning as above, it can be understood that the nested model is quite free to help organize material and other learning skills. This model can be developed by integrating other skills such as skills related to character behavior (soft skills) or moral values that can be integrated in one subject.

Islamic values and nationality must be a full force in balancing the understanding of today's young generation towards their nation, because each generation has different challenges. Character is readiness in the form of a model for people in the development process if there is no character so it is difficult for the nation to survive.

Islam and Pancasila are not only aspiration but also souls and bodies that mutually harmonious in strengthening national identity.

According to Suharyat (2017) explained that if Pancasila's values socialization will become the big problem for this nation in the next days. Describe that's in the times of crisis, the symptoms toward the disintegration of the nation have come to light. Such disintegration began to emerge as a result of crisis of trust, such as the crisis of trust from the local government toward the central government. In order to prevent such disintegration from widening and thus threatening national resilience, it is absolutely necessary to renew three values: firstly, the renewal of personal values; secondly, renewal of group values; and thirdly, the renewal of the nation's values.

Every time we must know important about nationality character for communication between generation. So, each civilization has awareness to discuss his country.

Responding to the character of the nation and the world in general, which globally influences the way of acting and behaving, each generation must be given basic capital of life. basic capital of life that definitely makes it live with the moral foundation that is recognized by its people and the life of the world around it.

Character early education starts from the family, then from family will be socialized into school needs.

performance. Character education is emphasized on performance evaluation.

School is a place of character education that is very common in the community. However, schools are the most fertile socialization to make the generation ready to lead both the nation and the country, and even become the leader of the world community.

Indonesian society, the majority of whom are Muslim, must continue to prepare themselves to become important examples for other communities in order to become pioneers and to be the guardians of the nation's fighters.

The government has an obligation so that the character building goes well. The government has a very crucial interest because the successor to the nation's struggle is not only needed intelligence, but requires the spirit of warriors whose militancy is undoubted.

The difficult time to fight for independence as a proof of the strong character of the nation, relentless to continue to pursue independence with the risk of life even though there was no fear in the chest of the war mujahids. Islam is the wealthiest religion with great values in life. So, it would not be possible to grow hard characters, terrorists and radicalism from the teachings of Islam if understood with the true value of the Qur'an. Islam is a heavenly paradise whose revelation and the word of Allah SWT is a noble treasure in the great writings that serves as a guide to life for nature, not just humans.

Every country requires its citizens to always maintain the lives of their people. A nation must not be destroyed and disrupted by its sovereignty. Therefore, as much as possible, the right strategy must be found so that the Indonesian people are ready to prioritize national interests rather than group interests. This condition has led to the need for commitment to love for the country and nation. Indonesia needs state guardians and guards through the availability of strong resources and loyalists to their country. Disruption to the integrity of the nation is very heavy both from within and from outside. This condition makes us ready to face it with careful consideration, namely to prepare that the generation of the nation must understand the concept of integration of Pancasila ideology with Islamic values.

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