Globethics Repository



INVESTMENT VALUES OF CHARACTER-BASED RELIGIOUS EDUCATION GENDER AND LOCAL WISDOM

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Preprint
Authors	SANDI, ISEP ALI
Rights	Creative Commons Copyright (CC 2.5)
Download date	2026-11-03 20:50:41
Link to Item	http://hdl.handle.net/20.500.12424/192754

INVESTMENT VALUES OF CHARACTER-BASED RELIGIOUS EDUCATION GENDER AND LOCAL WISDOM

Isep Ali Sandi

Student Post Graduate State Islamic University of Sunan Kalijaga
Assistant Lecturer Islamic Collage of Al-Mas'udiyah
Manager Communication, Information, and Policy Organization Non-Government Of Together to Building Regional of Indonesia

isepalisandi87@gmail.com / +62 816 4692 0930

ABSTRACT

Religious education is one important aspect that needs to be taught to students in schools. No wonder when these subjects were then given since I was in junior primary school until graduation from high school. From there, students are expected to master, understand and can implement diversity of life harmonious, dynamic, prosperous, and peaceful. Skills such as reading, listening, writing, speaking, and moral behavior. Then at the junior high and high school students also began to be introduced to the world the values of solidarity, tolerance, respect, and strengthen the faith of the religious individual in accordance with his beliefs.

The main focus of religious education focused on beliefs, attitudes, moral and other forms of religious ceremonial rituals there. Logically, they have 12 years experience of teaching and learning in schools. During that study subjects were never absent accompany them. But besides that there are also a number of problems ranging pelu invested for the students that is, gender-based education development program actually has a lot to do just that in its application it can be said is not optimal, so it requires a more specific approach to the study and to all stakeholders in education. For that assessment and comprehensive research in the success of gender character education program is very important. Because it's not just dealing with students alone but also related to the parents of students, teachers, staff, community and government.

Keywords: Investment Values, Character, Religious Education, Gender And Local Wisdom

A. INTRODUCTION

Little did we contemplate and think, can be formed character? If the character is a hundred percent of their derivatives or congenital, the character can not be established However, if the default (genes) is just one of the factors forming the character, of course, the answer can be formed since an early age. For the six pillars of character that it can be taught systematically in a model of holistic education using strategies, knowing, loving, working, exemplary, and repentance. Sixth character education requirement is a complete circle that can be taught in sequence or not consecutive.

Improving the quality of adult education needs to be followed by quality education and programs that meet the basic needs of learners. Given these conditions, the character of religious education based on gender and local knowledge is urgent to be implemented in every school. This is because of the need for education that continues to progress and develop in accordance with the advancement of science and technology. So that every curriculum offered and given to the student requires a precise formula and the ideal in order to meet the ideal standards of teaching.

From a number of studies that have been conducted by a number of researchers have suggested that gender is very influential on the development programs underway. But on the other side of the gender in education became a central problem can even be said to be very concerned that gender-based education programs in schools need to be implemented as soon as possible and for that the number of research and development programs have been implemented needs special attention by the various parties.

Education is the process by forwarding value educators teachers or lecturers to students that the student or students. In relation to education, can be distinguished as follows. (1) formal education, is education through school, planned, highly institutionalized and stratification level, such as kindergarten, elementary school through college and beyond. (2) non-formal education, is education outside school, but planned, such as counseling, courses, refresher courses and more. (3) informal education, is education outside school is not planned, but it lasts a lifetime, such as reading newspapers and other print media, following the example of their parents, to follow the behavior of friends or relatives, and others.

In this paper, we mean formal and in-formal. For successful completion of development, necessary human resources of high quality. To create a human resource of high quality, the higher the required education.

B. LITERATURE REVIEW

1. Character Education

Kusuma Argues that

> "The character means a person who has the character, personality, character, or morals. With such a significant meaning identical character with a personality or character. Personality is a trait or characteristic or characteristics of a person who comes from formations received from the environment, such as family in childhood, as well as innate. "[1]

The Marzuki, M. Murdiono, and Samsuri argued that

> "Character is identical to the character, so the character of the values of universal human behavior that covers all human activities, both in order to relate with God, with himself, with others, as well as with the environment, which manifests itself in the mind , attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. character concept comes from the concept of character education (character education)."[2]

Therefore, do not just teach character education where is right and what is wrong to the child, but more than that character education inculcate the habit (habituation) of the well so that students understand, able to feel, and want to do good. character education is a mission similar to moral education or moral education.[3]

In addition, James Julian M and John Alfred states that "a key aspect of human character simply refers to a kind of intrinsic qualities of honesty, kindness, calmness, loyalty, industry (in the form of willingness to work hard, active and continuous) integrity, and like ".[4] Although it is still in them some negative elements.

So instead the authors argue that character education is a process undertaken to establish the personality of students to print out certain behaviors to the expectations

---

[1] Doni Koesoema A, Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global. Jakarta: Grasindo, Cet. I, 2007, p 80.

[2] http://www.google.co.id/ pendidikan-karakter-agama. http://staff.uny.ac.id./penelitian-Marzuki-Dr.--M.Ag./Pembinaan--Karakter--Siswa-Berbasis--Pendidikan--Agama-di--Sekolah--Dasar--dan--Sekolah--Menengah--Pertama-di--Daerah.pdf. download until 22 Oktober 2012

[3] Ibid, 2.

[4] James Julian M and Jhon Alfred, The Accelerated Learning for Personality: The Way to Self Actualization, Source Book, 2007, p 115.

of educational goals that each learner has a formed habits become ingrained behavior in life.

Terminology character education began to be introduced since the 1900's. Thomas Lickona considered who carried, he western world aware of the importance of character education. According to character education, Ryan and Bohlin, contains three main elements, namely knowing the good (knowing the good), loving kindness (loving the good), and do good (doing the good).[5]

2. Religious Education

In Rebublik Indonesian Government Regulation No. 55 of 2007 concerning religious education and religious education religious education in Article 1 stated as follows:

> Religious education is education that provides the knowledge and shape attitudes, personality, and skills of learners in the practice of their religion, which held at least through the subjects / courses in all lines, levels and types of education.[6]

The purpose of conducting religious education explained that. "Religious education aims to develop the capacity of students to understand, appreciate, and practice the religious values that harmonize mastery in science, technology and art."[7] Because today's moral development and behavior was determined by the rest of his life and will be greatly influenced by the educational process experienced by a person. In connection with the issue, according Koentjaraningrat institution paced, self-powered or contain social norms and regulate any behavior organized citizens. One of the many social institutions that are religious institutions. Religion as social institutions play a very important role in influencing the behavior of its adherents in their daily lives.[8]

Therefore, Risnawaty explains and confirms when the inaugural professor who bears the moral decay that has occurred is happening at the top, middle, down to the lower strata of society. The decline can be observed from the media reports, among others:

---

[5] Lickona, Thomas. 1991. Educating for Character: How Our School Can Teach Respect and Responsibility. New York, Toronto, London, Sydney, Aucland: Bantam Books, 1991, p 51
[6] Rebublik Indonesian Government Regulation No. 55 of 2007.
[7] Ibid.
[8] Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia,* Djambatan, Jakarta, 1979; bnd. Herwanto Aryo Manggolo, "Pranata Sosial", dalam J. Dwi Narwoko-Bagong Suyanto (ed.), *Sosiologi Teks Pengantar dan Terapan*, Kencana Prenada Media Group, Jakarta, 2006, p. 215-226

a. human arbitrariness (eg through the use of large industrial machines) to the environment,[9]
b. the rising divorce rates,
c. fighting spirit of young people are getting lost and a tendency to the bandwagon lifestyle and the pleasure without having to think about yesterday and tomorrow,
d. teen crime rate increased,
e. tendency to fad and freedom even sex trade that runs along the anesthetic drug and HIV infected,
f. corruption are paralyzing the increasingly prevalent even become a way of life,
g. Moral decay also lead to problems-economic-political-legal (on the one hand the economic and moral crisis, the monetary result, but on the other hand is a moral crisis is one factor contributing to the economic and monetary)[10]

So to that religious education is necessary to be carried out in accordance with aspired in eraser religious groups and development programs that have been designed and built continues at both the micro (village) and the macro-scale (international).

3. Local Wisdom

Nurma Ali Ridwan said in IBDA Journal that:

> "Local knowledge is often called local wisdom can be understood as a business man using his intellect (cognition) to act and behave towards things, objects, or events that occur in a given space. Definition above, arranged in etymology, in which wisdom is understood as a person's ability to reason in his mind as a result of acting or behaving assessment of things, objects, or events. As a term often defined as wisdom 'wisdom / wisdom. The Local is specifically referring to limited interaction space with a system of limited value anyway. As the interaction space that has been designed in such a way that it involves a relationship patterns between man and man or man and his physical environment. "[11]

Therefore, if the observed philosophically, local wisdom can be defined as a system of knowledge of local communities / indigenous (indigenous knowledge systems) that is empirical and pragmatic. Is empirical because the processed locally depart from the facts that happen around their lives. Aiming pragmatic because the

[9] N.Daldjoeni, Pedesaan, Lingkungan dan Pembangunan, Bandung, Penerbit Alumni, 1989, p. 3-38.
[10] Risnawaty Sinnulingga, Pendidikan Agama Pada Perguruan Tinggi Dalam Menghadapi Masalah Etis dan Moral di Era Global dan Teknik Informasi, USU, 2008, p 10. You can visit and download at http://www.usu.ac.id/id/files/pidato/ppgb/2008/ppgb_2008_Risnawati.pdf.
[11] Ali Riwan, Nurma, Landasan keilmuan Kearifan Lokal, plugin-2-landasan-keilmuan-kearifan-lokal, p. from http://ibda.files.wordpress.com/2008/04/2-landasan-keilmuan-kearifan-lokal.pdf di akses pada 29 Oktober 2012.

whole concept of the wake as a result of a thought in the knowledge system is aimed at solving everyday problems (daily problem solving).

In Indonesia the term of local culture is also often akin to ethnic culture or sub-ethnic. Every nation, ethnic, sub-ethnic and has a culture that includes seven elements: language, knowledge systems, social organization, systems and technology equipment life, livelihood systems, religious systems, and the arts. Thus, it is stated in Rule No. 39 ministers in the country in 2007 Article 1 defines the local culture as "a system of values held by a particular community or group of communities in the region, which is believed to be able to meet the expectations of their peoples and in it there is value values, attitudes procedures are believed to be able to meet the public life of the community ".[12]

With these notions, local wisdom can be said as the development and cultivation of tradition or locality characteristics of personality or attitude instilled by certain people of certain territory in order to have the power to realize the expectations or values which are also universal establishment that yearn-human yearning.

Basically in the educational process is expected to be realized a concept based education local wisdom, as expressed by Sedyawati that: “The knowledge of the local culture can be divided into the knowledge and language skills as well as knowledge and art skills. Moreover, it can be added knowledge of the customs / culture systems (cultural system) which does not conflict with the values of the national culture.”[13] "Although the wisdom contained in the local culture inspired by the people, but in line with the socio-cultural changes so fast local culture which stores local wisdom as signaled experts have been partially eroded by the global culture.[14]

4. Value Character Gender Planting Conditions

According Siswanto in its report stated that

> “Gender issues in the global era is the problem of oppression and exploitation, violence, and equality in the family, community, and country. A recurring problem is the trafficking of women and forced prostitution, which generally arise from a variety of interrelated factors,

[12] Regulation of the minister in the country of the Republic of Indonesia Number 39 Year 2007.
[13] Sedyawati, Edi. Keindonesiaan dalam Budaya: Buku 1 Kebutuhan Membangun Bangsa yang Kuat, Jakarta: Wedatama Widya Sastra, 2007, p 5.
[14] Smiers, Joost, Arts under Pressure: Memperjuangkan Keanekaragaman Budaya di Era Globalisasi. Terjemahan Umi Haryati. Yogyakarta: Insistpress. 2009, p. 383.

> including the negative impact of the process of urbanization, relatively high rates of poverty and unemployment, and low levels of education."[15]

Society provides the status and role of different to men and women. Gross, Mason, and Mc Eachern in Suyanto, defines the role as a set of expectations imposed on individuals who occupy a particular social position.[16] Defining male and female refer to a set of beliefs and opinions that a "standard pattern" of men and women, and the quality of masculinity and femininity which later became hegemonic because socialized continuously through family, school, religion, and country.[17] This is called gender. Fakih defines gender as the inherent nature of men and women who are socially and culturally constructed.[18] These properties are the result of mental and cultural interpretation of the sex, because it's existence depends on a society that defines itself.[19]

In a society with "raw images" of women and men who are dominated by patterns of man's world or a patriarchy, men are put in the position of subordination and women in subordinate positions. Woman is the second person, his position is not aligned or not as important as men, being the second secondary or sex.[20]

Because of his stereotypes, women are Considered suitable move in domestic affairs and men in public affairs. This dichotomy is united and Became an important element in most of the cultural community, and a renewed and sustained through a complex historical process and covers all the political, economic, social, and cultural.[21] In fact, Considered the terms "nature" that can't be denied .

Basically, the structure will only change when the social context provides information as opposed to the existing social schemes. Because that person will continue to believe in traditional gender roles until he acquired cognitive skills to

---

[15] Siswanto Q, Tugas Mata Kuliah sosiologi Pendidikan, Dosen Pengampu Prof. Dr. H. Zainudin Maliki, M.Si. download at http://google.com/search/plugin-gender-dan-pendidikan.pdf.
[16] Suyanto. Prof. Ph.D, Urgensi Pendidikan Karakter (makalah), Ditjen Mandikdasmen, Kemenpendiknas, 2009, p 492.
[17] Susilastuti, Dewi H. 1993. „Gender Ditinjau dari Perspektif Sosiologi." Dalam Fauzie Ridjal, Lusi Margiyani, dan Agus Fahri Husein (Eds.). Dinamika Gerakan Perempuan di Indonesia. (hlm. 29-36). Yogyakarta: Tiara Wacana. P 31.
[18] Fakih, Mansour, Analisis Gender dan Transformasi Sosial, Yogyakarta: Pustaka Pelajar, 1996, p 8.
[19] Budiman, Arif. 1985. Pembagian Kerja secara Seksual. Jakarta: Gramedia, 1985, p 3.
[20] Kusujiarti, Siti. 1997. "Antara Ideologi dan Transkrip Tersembunyi: Dinamika Hubungan Gender dalam Masyarakat Jawa." Dalam Irwan Abdullah (Editor). Sangkan Paran Gender (p. 82-100). Yogyakarta: Pustaka Pelajar, p 90.
[21] Ibid, 91.

imagine the different roles and the opportunity to observe examples of gender-role transcendence.

Indeed, many factors influence the process in rebuilding gender in adult individuals. In addition to previous socialization process, active learning, thinking skills, and critical analysis has a major role in the process. In connection with that, personal experiences, social observations, as well as one's knowledge about gender and gender roles become a source of gender lesson.

Stimulus realistic and evocative individual facts awareness about injustice, Including gender inequality, it can be a force that can foster a new understanding and awareness within the framework of one's values. Individual "must be" made aware of the gender imbalance that he was not satisfied with the situation and felt the need to bring in him the values of non-traditional gender. Departure of dissatisfaction is an adult individual invited to establish a new framework of values or rearrangement of the old value system to make it more relevant to the expectations.

5. Character Education Religion and Gender-Based Local Wisdom

According to the inaugural Risnawaty Sinnulingga her professorship he stated that In particular, the subjects of religion is important in the global era full of information engineering and ethical and moral issues. Important role is exactly will several studies Including:

1. The relationship of religious education and moral development as well as student behavior.
2. Global era and technical information as well as ethical and moral issues.
3. The new paradigm of Religious Education as a subject of personality development.
4. Conclusions and suggestions.[22]

According to Lickona, noble character (good character) includes knowledge of goodness, and cause commitment (intention) of goodness, and finally really doing good. In other words, the characters refer to a set of knowledge (cognitives), attitude, and motivations, and behavior and skills.[23]

In the framework of religious education based on gender and local knowledge in educational institutions theories used to discuss and develop a model of education and gender training is a developmental theory of social / cognitive. Cognitive

[22] Op.cit., Risnawaty Sinnulingga, p 2.
[23] Op.cit, Likcona, p 51.

Development Theory / Social Assume that individuals are motivated to models of the behavior of others, and they are specifically interested in studying gender roles of the same sex.[24] According to this theory, individuals strive to be the ideal-self through socialization. Active process is the basis for the creation of stereotypes and gender roles manuscript. Furthermore, once formed, these concepts provide the framework to interpret sees and to predict future behavior. In order to Achieve the appropriate cognitive skills, it is assumed that changes in social cognitive structure depends on the availability of appropriate social stimuli.[25]

C. ANALYSIS OF THE IMPLEMENTATION PROCESS

1. Policy and Global Issues

It has been explicitly stated in the Declaration Human Rights, article 26 states that: "Everyone is entitled to teaching ... teaching should be provided free of charge, at least for the elementary and basic level. Teaching should be enhance mutual understanding, mutual acceptance and a sense of friendship among all nations, Nationalities factions, and must promote the activities of the United Nations in maintaining world peace ... ".[26]

Policies to run a character-based religious education programs on gender and local wisdom is implemented through five was playing strategies, namely: providing access to quality education, especially basic education for boys and girls Equally education through schooling and school education; providing access educational equality for adult residents who can't attend school education; Increased provision of educational services to improve the reading and writing literacy, especially the women, improved coordination, information, and education in order to mainstream gender-oriented education, and institutional development in national and local educational institutions levels regarding gender-oriented education.

Statement on the forefront because there has been a lot of gender inequality in society is assumed to arise because there is gender refraction in education. Among the aspects that indicate the existence refraction of gender in education can be seen in the

[24] Eccles, Jacquelynne Parsons. 1995. "Gender-Role Socialization" dalam Reuben M. Baron dan William G. Graziano (Eds), Social Psychology (p. 160-191). Chicago: Holt, Rinehart and Winston, Inc. 1995, p 173.
[25] Ibid, 175-176.
[26] Konvenan international Human Right and Civil Society.

formulation of the curriculum and the low quality of education. Implementation of the curriculum itself contained in textbooks used in schools. Reality, the curricula (religious or general), there are still many things that highlight men are in the public sector while the women were in the domestic sector. In other words, the curriculum includes teaching materials for students not gender neutral shades either in pictures or illustrations used in the description of sentence material.[27]

2. Government Policy

Involving men and women in development, means the use of human resources and development potential is a logical action even very efficient and effective. Moreover, supported by the quality of human resources under a high background level is also high. Human resources are of low quality will be a burden for development. Therefore, education has a very important meaning. In the Constitution of 1945 and the Guidelines of State Policy mandated them, that men and women have equal rights and duties in development, including development in the field of education (normative condition).

> According to the State Minister for Women Empowerment, Meutia Hatta, that until 2002, the average length of school girls about 6.5 years compared to boys about 7.6 years. Until 2003, the population of illiterate women aged 15 and over reached 13.84 percent. While the male population aged 15 years and above are illiterate at 6.52 percent. The higher the education level, the higher the gap between men and women. But that should not be overlooked is that although women are only engaged in the domestic arena and its job is to educate children and keep the family well-being, it remains to be knowledgeable to the task.[28]

With the fact, as stated by the Minister of State for Women's Role (2002), women experience more lag than men in various fields of development, both as perpetrators and as a connoisseur of development, including development in the field of education. This means that there is still a gender disparity in education. How is gender inequality in education and what the determinants of gender inequality in education, it would interesting to be explored. Both of these questions will be answered by a description or review below.

As stated by Bemmelen gender disparity in education can be seen from the quantitative indicators: (1) literacy, (2) enrollment rates, (3) choice of field of study,

[27] http://idb1.wikispaces.com/file/view/jj1001.pdf

[28] http://www.menegpp.go.id/menegpp.php?cat=detail&id=menegpp&dat=92, diakses 29 Desember 2006

and (4) the composition of the teaching staff and the principal.[29] Gender inequality of each indicator can be briefly described as follows.

(1) Figures Illiterate

Literacy is a major requirement to participate in modern life and the development of quality human resources. In many parts of the world, including in the Middle East, Southeast Asia and Sub-Saharan Africa, still found fascinating facts about the condition of women. Girls or women who go to school (formal education) is lower than the 75 million boys or men, and of the number of illiterates in fact two-thirds are women. In Indonesia, formal education also showed significant gender differences. The level of formal education of women is generally lower than that of men.[30]

(2) School Participation Rate (APS)

In Indonesia, the higher the level of formal education, the less the proportion of girls going to school. Merely as an illustration, put forward by the 1990 Rajab gender ratio (the ratio between men with women) as follows: For elementary school (SD) 100: 95: for Junior Secondary Schools (Junior) 100: 89; to School Advanced Level Up (SLTA) 100: 84 and for Higher Education 100: 69.[31] generally concentrated in the city, both men and women should go out of the village or leave the village with a relatively far distance.

This burden of parents of girls who go to school much, because it will feel the loss of labor to help in the home. (1) The higher the education level, the higher the costs. For families or households are economically weak backgrounds (poor), generally prefer the boys to follow formal higher education, because women's labor is needed at home. (2) Investment of formal education for women is often not perceived by many parents, because girls after marriage will be a member of her husband's family.[32]

---

[29] Bemmelen, Sita Van. 2003b. Isu Gender di Bidang Pendidikan. Semiloka Gender untuk Para Guru Kabupaten/Kota se Bali.
[30] Agung Ariani, I Gusti Ayu. 2002. Mengenal Konsep Gender (Permasalahan dan Implementasinya dalam Pendidikan).
[31] Rajab, Budi. 2002. Pendidikan Sekolah dan Perubahan Kedudukan Perempuan. Jurnal Perempuan No. 23. Yayasan Jurnal Perempuan.
[32] Ihromi, T.O. 1995. "Otonomi Wanita." Dalam T.O. Ihromi (Ed). Kajian Wanita dalam Pembangunan (p. 430-462). Jakarta: Yayasan Obor Indonesia.

(3) Options Field of Study

Gender disparity is also seen in the chosen field of study. This can be evidenced in vocational schools, such as School Skill Princess (SKP), which is a special school for girls, Secondary Technical School (STM) generally for boys and so on. In penjurusan at senior secondary level, girls are generally more filling Social Sciences Department, whereas boys more filling for science. It is apparently not free from gender stereotypes, girls are a lot more help at home with less study time than boys. While a tad more accelerated learning and exempted from job-related duties housekeeping. Regarding the choice of faculties and departments in universities, declared by the Supreme Ariani most women choose a school that requires the completion of their education short time and quickly get to work. For the reason of them, to support the household economy and for the cost of continuing studies brothers.[33]

(4) The composition of the teaching staff and Principal

Gender inequality can also be known among the teaching staff and the principal. Although in this paper there is no quantitative data, qualitative reality shows that for the School kindergarten teachers is dominated by women. As for the elementary education up to college, male teachers are more dominant than female teachers. Similar trends are also evident among school principals and university leaders.

D. CONCLUSION

This study, initially intended to make a number of initial concepts to build a multicultural education paradigm that maintaining and developing humanitarian values in accordance with human rights. Some conclusions are related to education and religion lessons have made a significant impact in shaping the character of students who value local knowledge and gender-based character.

The fact that they play their part in achieving the above objectives, as outlined in my findings on the integrity, capacity and capability, interesting findings about the comparative levels of policy and global issues were found.

[33] Agung Ariani, I Gusti Ayu. 2002. Mengenal Konsep Gender (Permasalahan dan Implementasinya dalam Pendidikan).

Although the findings generally indicate projections are not perfect, but felt it was very important to be investigated and developed in the future in order to improve the quality of education that has been designed with a system. These findings thus can be advocates for future studies to explore on any problems that become obstacles in education today.

E. RECOMMENDATIONS

1. Step Practical Religion-Based Learning Implementation Planting Character Gender Values and Local Wisdom.

In the event of discrepancy, the government committed to the rule of compulsory education, obligation to keep up with appropriate policies. In villages or remote areas in particular, educational facilities are lacking. This situation adversely affect rural children access to formal training. If at a certain village, there is no elementary or junior high school for example, the children were forced to attend formal education outside the village, which is in another village or in a nearby town who need special transportation time and costs. In such circumstances, parents tend not to allow daughters to school, let alone the nearest school is far away. This is especially true among poor families economically.

The policy can be taken is to create equal access to quality education for all and gender-minded young men and women, lowering the illiteracy rate of the adult population, especially the women through improved education performance at every level of education, either through the school or outside the school, education equality education and functional literacy for adult residents, and improve the ability of educational institutions to manage and promote a vision of gender education.

2. Suggestions for the Government

Gender insightful educational performance targets to be achieved in access to education are: (a) increase the enrollment of school-age population, followed by the imbalance of the ratio of boys and girls to all levels of education, (b) increase the participation of poor men and women especially those living in rural areas is still low so that it becomes equivalent to the population of the wealthy, (c) and increase the degree of literacy both men and women with the equivalent ratio.

Even in the process of policy analysis and implementation of the various laws that gender refraction still needed an instrument formulation and establishment of policies and legislation insightful educational gender institutional capacity building of education managers that have the ability to plan, develop policies, strategies and programs gender-oriented education effectively and efficiently, as well as the development of women's studies centers and the strengthening of other study centers as central and local government partners in the development of sound education and indigenous gender and local wisdom.[34]

Priorities of the programme implementation of religious education based on gender and indigenous character is to establish conditions of gender equality in a diverse education while maintaining the great value of the cultural treasures as described in the previous section.

3. **Suggestions for Educators Institute for Education and Manpower**

In schools, especially in primary education, teachers are the most important models in the process of socializing. "The influence of teachers to the formation of sex roles in children depends on the type of relationship that exists between teachers and students and the value of the relationship."[35] Teachers play an important role in developing a child's construction of gender as a resource teacher and model, the determinants of school materials and textbooks, learning developers, and the creator of the classroom or school environment. "Attitudes and values possessed child can be influenced by the example of the adults who admired and so he wanted to like it."[36]

Because it creates a good relationship, close, familiar and attractive is very important to the teachers in the socialization value so that teachers will be more easily affected children. Gender education is intended to provide insight into the candidate-teachers on gender concepts, foster gender sensitivity and awareness, and to provide the skills to plan and teach a gender perspective.

For that we need designed studies consist of two stages: the first stage to do a needs assessment, to develop the second stage of learning, and the third stage to apply that model. it can be seen from the three theories of socialization, namely

[34] plugin-gender-dan-pendidikan. Pdf. http://www.religiouseducation.net/
[35] Hurlock, Elizabeth B. Child Development, edisi ke-6. London: McGraw-Hill, 1986, p 471.
[36] Kagan, Jerome, dan Cynthia Lang. 1984. Psychology and Education: An Introduction. New York: Harcourt Brace Javanovich, Inc. 1984, p 64.

identification, social learning, and the development of social / cognitive. The third theory is the underlying importance of the role of the teacher to behave based on gender egalitarian values, that puts equality between men and women, in the whole process of interaction in schools.

REFERENCES

Ali Riwan, Nurma, *Landasan keilmuan Kearifan Lokal, plugin-2-landasan-keilmuan-kearifan-lokal*, p. 1, from http://ibda.files.wordpress.com/2008/04/2-landasan-keilmuan-kearifan-lokal.pdf di akses pada 29 Oktober 2012

Agung Ariani, I Gusti Ayu, *Mengenal Konsep Gender (Permasalahan dan Implementasinya dalam Pendidikan),* 2002.

Bagong Suyanto (ed.), *Sosiologi Teks Pengantar dan Terapan*, Kencana Prenada Media Group, Jakarta, 2006.

Bemmelen, Sita Van, *Isu Gender di Bidang Pendidikan. Semiloka Gender untuk Para Guru Kabupaten/Kota se Bali*, 2003b.

Budiman, Arif, *Pembagian Kerja secara Seksual*, Jakarta: Gramedia, 1985.

Doni Koesoema A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Jakarta: Grasindo, Cet. I, 2007.

Eccles, Jacquelynne Parsons, "*Gender-Role Socialization"* dalam Reuben M. Baron dan William G. Graziano (Eds), *Social Psychology* (p. 160-191). Chicago: Holt, Rinehart and Winston, Inc. 1995.

Fakih, Mansour, *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar, 1996.

Government Regulation of the Republic of Indonesia Number 55 of 2007.

http://idb1.wikispaces.com/file/view/jj1001.pdf

http://www.menegpp.go.id/menegpp.php?cat=detail&id=menegpp&dat=92, diakses 29 Desember 2006

http://www.google.co.id/ pendidikan-karakter-agama. http://staff.uny.ac.id./penelitian-Marzuki-Dr.--M.Ag./Pembinaan--Karakter--Siswa-Berbasis--Pendidikan--Agama-di--Sekolah--Dasar--dan--Sekolah--Menengah--Pertama-di--Daerah.pdf. diakses dan di download pada 22 Oktober 2012.

http://www.religiouseducation.net/ plugin-gender-dan-pendidikan. Pdf.

Hurlock, Elizabeth B. *Child Development*, edisi ke-6. London: McGraw-Hill, 1986.

Ihromi, T.O, *"Otonomi Wanita."* Dalam T.O. Ihromi (Ed). *Kajian Wanita dalam Pembangunan (p. 430-462)*. Jakarta: Yayasan Obor Indonesia, 1995.

James Julian M and Jhon Alfred, *The Accelerated Learning for Personality: The Way to Self Actualization*, Source Book, 2007.

Kagan, Jerome, dan Cynthia Lang, *Psychology and Education: An Introduction*. New York: Harcourt Brace Javanovich, Inc. 1984.

Konvenan international Human Right and Civil Social.

Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia*, Djambatan, Jakarta, 1979; bnd. Herwanto Aryo Manggolo, "Pranata Sosial", dalam J. Dwi Narwoko-

N.Daldjoeni, *Pedesaan, Lingkungan dan Pembangunan*, Bandung, Penerbit Alumni, 1989.

Kusujiarti, Siti. *"Antara Ideologi dan Transkrip Tersembunyi: Dinamika Hubungan Gender dalam Masyarakat Jawa."* Dalam Irwan Abdullah (Editor). Sangkan Paran Gender (p. 82-100). Yogyakarta: Pustaka Pelajar, 1997.

Lickona, Thomas. 1991. *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York, Toronto, London, Sydney, Aucland: Bantam Books, 1991.

Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 39 Year 2007.

Rajab, Budi. 2002. *Pendidikan Sekolah dan Perubahan Kedudukan Perempuan*. Jurnal Perempuan No. 23. Yayasan Jurnal Perempuan.

Risnawaty Sinnulingga, *Pendidikan Agama Pada Perguruan Tinggi Dalam Menghadapi Masalah Etis dan Moral di Era Global dan Teknik Informasi*, USU, 2008, p 10. Download at http://www.usu.ac.id/id/files/pidato/ppgb/2008/ppgb-2008-Risnawati.pdf.

Smiers, Joost, Arts under Pressure: *Memperjuangkan Keanekaragaman Budaya di Era Globalisasi*. Terjemahan Umi Haryati. Yogyakarta: Insistpress. 2009.

Sedyawati, Edi. *Keindonesiaan dalam Budaya: Buku 1 Kebutuhan Membangun Bangsa yang Kuat*, Jakarta: Wedatama Widya Sastra, 2007.

Siswanto Q, *Tugas Mata Kuliah sosiologi Pendidikan*, Dosen Pengampu Prof. Dr. H. Zainudin Maliki, M.Si. dapat diunduh di http://google.com/search/plugin-gender-dan-pendidikan.pdf.

Susilastuti, Dewi H. 1993. *Gender Ditinjau dari Perspektif Sosiologi*. Dalam Fauzie Ridjal, Lusi Margiyani, dan Agus Fahri Husein (Eds.). *Dinamika Gerakan Perempuan di Indonesia*. (hlm. 29-36). Yogyakarta: Tiara Wacana. 1993.

Suyanto. Prof. Ph.D, *Urgensi Pendidikan Karakter (paper*), Ditjen Mandikdasmen, Kemenpendiknas, 2009.