

**COMPARATIVE CONCEPT OF CHARACTER EDUCATION ACCORDING
TO MUNIF CHATIB
AND ALEXANDER SUTHERLAND NEILL**

THESIS

Presented to Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang
In Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan
Islam (S.Pd)*

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MALANG
SEPTEMBER, 2017**

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TO MUNIF CHATIB AND ALEXANDER SUTHERLAND NEIL

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TO MUNIF CHATIB AND ALEXANDER SUTHERLAND NEILL

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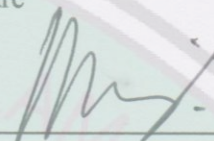
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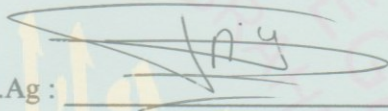
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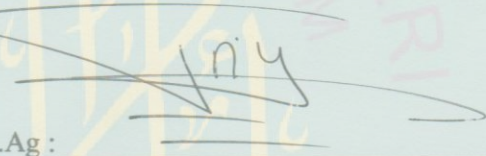
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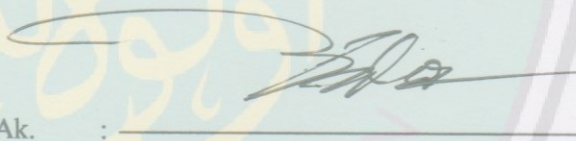
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DEDICATION

Thanks to Allah SWT for the overflow of His grace and guidance so that this thesis can be finished. Shalawat and salam always delegated to the Prophet Muhammad SAW who has brought us from the darkness to the lightness of Islam Religion.

Writer dedicate this thesis to the most meaningful person in my life both my parents, Mr. Ahmad sofwani and Mrs. Tutik Setyorini who always provide moral support and material support and prayer that never ceased for my success, may always be in the protection of Allah SWT.

And writer say thank you to my brother Suhendra Dwi atmaja, who always provide motivation in the arrange of this thesis. May always be in the protection of Allah SWT.

Writer also thankful to all the teachers of Al-Mawaddah Islamic Girl Boarding School, and also teacher of SRIAS Malaysia, and also all lecturers at the Faculty of Tarbiyah and Teacher Training for knowledge and prayer.

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Thankyou and see you on top.

MOTTO

لَيْسَ الْجَمَالُ بِأَثْوَابٍ تُزَيِّنُنَا أَنَّ الْجَمَالَ جَمَلُ الْعِلْمِ وَالْأَدَبِ

“The beauty is not from the garment that adorns us, but the beauty of the truth is knowledge and manners.”¹

أَدَبُ الْمَرْءِ خَيْرٌ مِنْ ذَهَبِهِ

“Manners are better than gold.”²



¹ Fuad Syaifuddin Nur, *Mahfuzat: Bunga Rampai Pribahasa arab* (Jakarta: Rene Asia Publika, Cet.1, 2011), page. 186.

² *Ibid.*, page. 171.

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is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikumWr. Wb.

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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Indah Rakhmawati, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd), Faculty of Education and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, September 5th, 2017

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Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled: “Comparative Concept of Character Education According to Munif Chatib and Alexander Sutherland Neil” on time. Shalawat and Salam always presented to our prophet Muhammad SAW, the last messenger of Allah who has save the human’s life from the destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the task of academic requirement as the last task for getting bachelor or under graduate degree.

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Malang, September 5th, 2017

Author

TRANSLITERATION GUIDELINES OF ARAB LATIN

Transliteration of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إَيَّ	=	î

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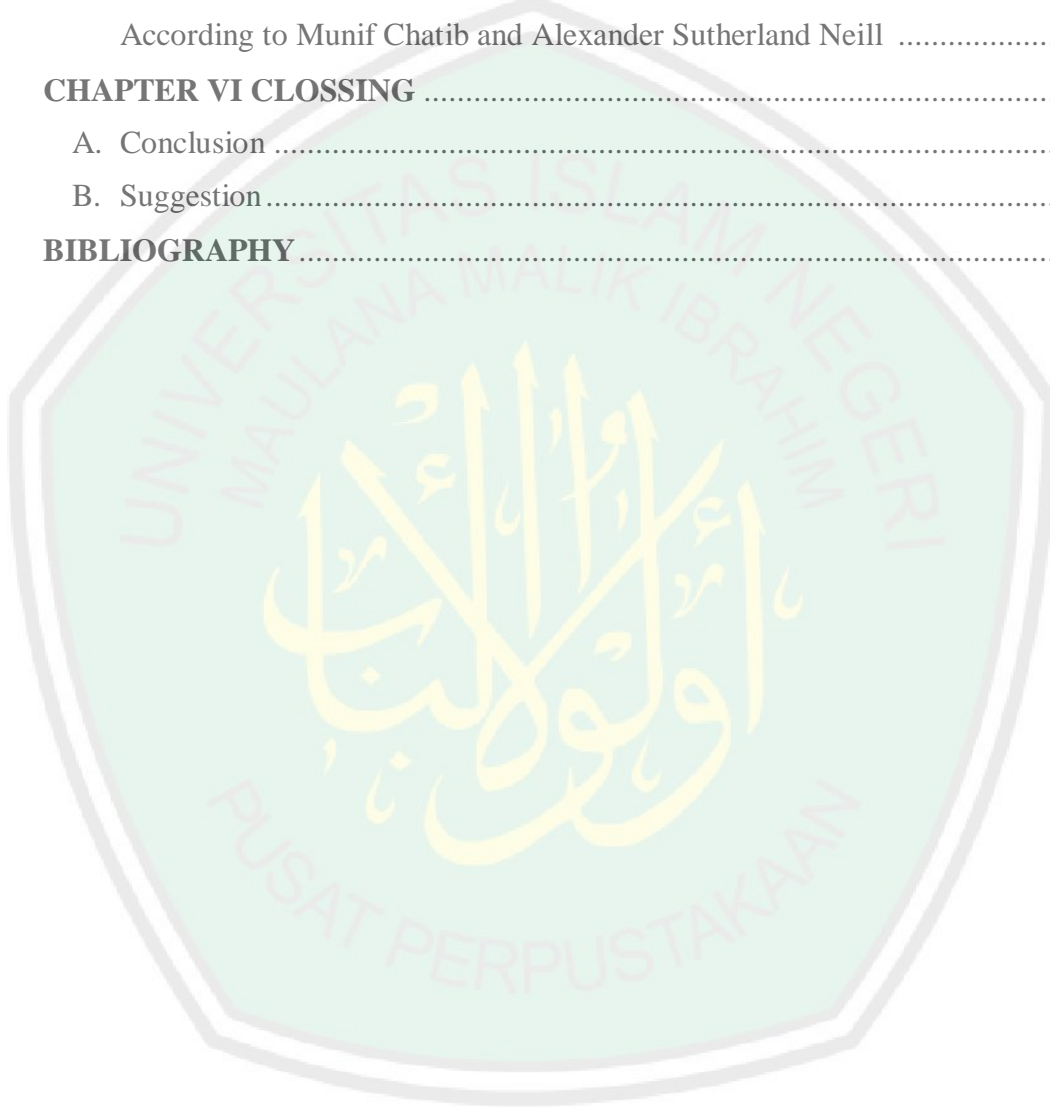


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ABSTRACT

Rakhmawati, Indah. 2017. *Comparative Concept of Educational Character According To Munif Chatib And Alexander Sutherland Neil*. Thesis, Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Supervisor Thesis: H. Triyo Supriyatno, MA., Ph.D

The development of this era raises many new problems that must be resolved soon. For that the problem of education is a very crucial and urgent problem to always be discussed intensively and continuously. It is because only through quality education, civilization of a society and nation will continue to advance. Two of the figures who became the reference of this research are Munif Chatib and Alexander Sutherland Neill. Both of these figures have a very famous paper to date. Although in a different background, they remain an education expert in his time.

There are three focuses to be studied: 1) what are the concepts of Munif Chatib and Alexander sutherland Neill regarding character education, 2) what are the differences and similarities in the concept of Munif Chatib and Alexander sutherland Neill regarding character education, 3) what factors can influence the successful implementation of education characters according to Munif Chatib and Alexander Sutherland Neill.

This research uses qualitative research method, and using descriptive qualitative approach. While the type of research used is library research or literature review. To obtain primary and secondary data, the researcher uses two approaches, namely the historical and physiological approach. The purpose of the researcher using this method is to obtain the subjective data as much as possible in accordance with the existing capabilities.

The results obtained are the concept of character education according to Munif chatib there are five concepts that are interrelated 1) Family education 2) Education school 3) environment. Because Munif has tried Multiple intelligence as a container to hone the intelligence of the child. While the concept of character education by Alexander Sutherland Neill not much different but the most focused thing is 1) Child Psychology 2) The influence of the Environment 3) And affective intelligence. Differences and similarities of the concept of character education between them are found in religion view, strategy and rights of speech or courtesy. And external and internal factors that can support the implementation of character education. Although it is found implicitly from the literatures of Munif chatib and Alexander Sutherland Neill.

Keywords: Character Education, Concept, Factor

خلاصة ملخص

رحماواتي، انداءة. 2017. مقارنة لمفهوم التعليم حرف وفقا منيف حاطب و ألكسندر ساذرلاند نيل. البحث الجامعي، قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الحج سوبرياتنو، ماجستير-دكتوراه.

الأوقات بسرعة فإنه يثير طائفة من القضايا الجديدة التي يجب أن تحل. لأن المسألة مسألة التعليم الذي حاسم جداً وملحة دائماً مناقشة مكثفة ومتواصلة. لأنه فقط من خلال التعليم الجيد، وسوف تستمر حضارة مجتمع والأمة للمضي قدماً. الرقمين الذي أصبح نقطة مرجعية للأبحاث هو شاطب منيف وساذرلاند ألكسندر نيل. الرقم الثاني بورقة مشهورة جداً حتى الآن. على الرغم من أن في خلفية مختلفة، وظلوا خبير التربية من وقته.

وهناك التركيز الثلاثة التي ستدرس، أي (1) ما هو مفهوم منيف حاطب و ألكسندر نيل ساذرلاند حول تعليم الحرف، (2) ما هي أوجه الاختلاف والتشابه في مفهوم شاطب منيف حاطب و ألكسندر ساذرلاند نيل حول تعليم الحرف، (3) ماذا العوامل التي يمكن أن تؤثر على التنفيذ الناجح لتعليم الحرف وفقاً و ألكسندر ساذرلاند نيل.

هذا البحث يستخدم أساليب البحث النوعي، واستخدام نهج نوعي وصفية. بينما نوع البحوث التي تستخدم استعراض البحوث أو المؤلفات مكتبة. للحصول على البيانات الأولية والثانوية، الباحثين باستخدام نهجين يأتوا التاريخ والنهج الفسيولوجية. وهدف استخدام الباحثين هذا الأسلوب الحصول على بيانات موضوعية قدر الإمكان وفقاً للقدرات القائمة.

النتائج التي تم الحصول عليها هي مفهوم تعليم الحروف وفقاً لمونيف شاتيب هناك خمسة مفاهيم مترابطة (1) التربية الأسرية (2) مدرسة التعليم (3) البيئة. لأن مونيف حاولت الذكاء المتعدد كحاوية لصقل ذكاء الطفل. في حين أن مفهوم تعليم شخصية من قبل ألكسندر ساذرلاند نيل لا تختلف كثيراً ولكن الشيء الأكثر تركيزاً هو (1) علم النفس الطفل (2) تأثير البيئة (3) و الذكاء العاطفي. الاختلافات والتشابه لمفهوم تعليم الشخصية بينهما توجد في الدين، والاستراتيجية وحقوق الكلام أو المجاملة. والعوامل الخارجية والداخلية التي يمكن أن تدعم تنفيذ تعليم الطابع. على الرغم من أنها وجدت ضمناً من آداب مونيف حاطب وألكسندر ساذرلاند نيل.

الكلمات الرئيسية: الطابع التعليم، المفاهيم، العوامل

ABSTRAK

Rakhmawati, Indah. 2017. *Perbandingan Konsep Pendidikan Karakter Menurut Munif Chatib dan Alexander Sutherland Neill*. Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing Skripsi: H. Triyo Supriyatno, MA., Ph.D

Perkembangan zaman yang begitu pesat ini menimbulkan berbagai masalah-masalah baru yang harus segera diselesaikan. Untuk itu masalah pendidikan merupakan masalah yang sangat krusial dan urgen untuk selalu dibicarakan secara intensif dan berkesinambungan. Karena hanya melalui pendidikan yang bermutu, peradaban suatu masyarakat dan bangsa akan terus maju. Dua tokoh yang menjadi acuan penelitian ini adalah Munif Chatib dan Alexander Sutherland Neill. Kedua tokoh ini memiliki karya tulis yang sangat terkenal hingga saat ini. Meski dalam background yang berbeda, mereka tetap merupakan pakar pendidikan dimasanya.

Terdapat tiga fokus yang akan diteliti, yaitu 1) apa konsep Munif Chatib dan Alexander sutherland Neill mengenai pendidikan karakter, 2) apa perbedaan dan persamaan dalam konsep Munif Chatib dan Alexander sutherland Neill mengenai pendidikan karakter, 3) apa faktor yang dapat mempengaruhi keberhasilan pelaksanaan pendidikan karakter menurut Munif Chatib dan Alexander Sutherland Neill.

Penelitian ini menggunakan metode penelitian kualitatif, dan menggunakan pendekatan kualitatif deskriptif. Sedangkan jenis penelitian yang digunakan adalah *library research* atau kajian pustaka. Untuk memperoleh data primer dan sekunder, peneliti menggunakan dua pendekatan, yaitu pendekatan histori dan fisiologis. Tujuan peneliti menggunakan metode ini adalah untuk memperoleh data subjektif sebanyak mungkin sesuai dengan kemampuan yang ada.

Hasil penelitian yang didapatkan adalah konsep pendidikan karakter menurut Munif chatib terdapat lima konsep yang saling berkaitan antara 1) Pendidikan keluarga 2) Pendidikan sekolah 3) lingkungan. Karena Munif telah mencoba Multiple intellligent sebagai wadah untuk mengasah kecerdasan anak. Sedangkan konsep pendidikan karakter menurut Alexander Sutherland Neill tidak jauh berbeda namun lebih difokuskan pada 1) Psikologi anak 2) Pengaruh Lingkungan 3) Dan kecerdasan afektif. Perbedaan dan persamaan konsep pendidikan karakter diantara keduanya terdapat pada pandanagn agama, strategi dan hak bicara atau sopan santun. Serta faktor eksternal dan internal yang dapat mendukung implementasi pendidikan karakter. Meskipun ditemukan secara implisit dari beberapa karya-karya Munif chatib dan Alexander Sutherland Neill.

Kata kunci: Pendidikan Karakter, Konsep, Faktor

CHAPTER I

INTRODUCTION

A. Background

Education is one aspect which very influential on the level of progress in society and nation. This progress is always to be achieved by every nation and will eventually make the part of education still exist in this era, because science development and technology is growing rapidly. The development in this era raises various new problems that must be resolved soon. Therefore, education problems are a very crucial and urgent problem to always be discussed intensively and continuously. Because by quality of education, society civilization can be develop.

The cognitive or academic aspect always occupies the most importance to become one's benchmark to success. Cognitive aspect is not the only one aspect that can be measuring of intelligence. In addition to intelligent human resources are required, but also moral intelligence. Intellectual intelligence alone is not enough without being accompanied by solid moral intelligence. Individuals who have high intellectual intelligence, but immoral will get fatal consequences and can harm others. According to Robert Gottlieb who is an alumnus of Summerhill School said that basically there is no bad boy or bad kid, but troubled parents and troubled schools that all gave chance

to troubled children. This refers to the educational vision of Alexander Sutherland, who was Principal of Summerhill in the 1930s to 19973.³

In Islam has been described in surat Al-Baqarah verse 83;

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

And remember we took a Covenant from the Children of Israel (to This effect): worship none but Allah. treat with kindness your parents and kindred, and orphans and those In need; speak fair to the people; be steadfast In prayer; and practise regular charity. then did ye turn back, except a few among you, and ye backslide (even now). (Q.S Al-Baqarah: 83).⁴

From the paragraph above concluded that to be successful and the advancement of a nation not only seen from the academic values of its human resources. But how can maintain good relationships among people. The phenomenon that is often found today is many students who actually think the moral value is ancient, so the attitudes to the older people look less polite. Even the occurrence of sexual harassment also they consider it is a common thing. Especially sophistication of communication tools that are increasingly pushing the amount of information obtained. The problem is that many

³ Agung Prihantoro, Terj. *Summerhill School* karangan Alexander sutherland Neil, (Jakarta: PT Serambi Ilmu Semesta, cet I, 2007), page. 15.

⁴ Qur'an In Word, Ver. 1,3.

children are still unable to filter good or bad things, so the information is mixed together. Good things will look bad or vice versa.

Religion is one way to indoctrinate and convey positive values and moral messages. So According to Lickona in emphasizing the three components of good character that is knowledge of moral or moral knowing, feelings about moral or moral feeling and moral action or moral action. This is necessary so that learners are able to understand, feel and simultaneously work on the values of virtue. Moral Knowing is an important thing to teach, it consists of six things: 1) Moral Awareness, 2) Knowing Moral Values, 3) Perspective Taking, 4) Moral Reasoning, 5) Decision Making, 6) Self-Knowledge.

Moral Feeling is another aspect that must be instilled to the child who is the source of energy of the human self to act in accordance with moral principles. There are six things that are aspects of emotion that must be felt by a person to be a human character: 1) Conscience (conscience), 2) Self-esteem (confidence), 3) Empathy (feel the suffering of others), 4) Loving the good, 5) Self-control (self-control), 6) Humility. Moral action is how to make moral action is the result of two other character components. To understand that encourages a person in good deeds then must be seen three other aspects of the character of competence, desire, and habits.⁵

⁵ Thomas Lickona, Lickona, *Educating for Character, How Our Schools Can Teach Respect and*

According to Lickona, character education is an earnest effort to deliberately help people understand, care about, and act upon core ethical values. He added “*Character so conceived has three interrelated parts: moral knowing, moral feeling and moral behavior*”.⁶

Lickona and Munif Chatib have similar views on the concept of character education, can be seen from his works in the book *The School of Man, His Human Parent, and His Class* Man is described in the behavior of children or students because of the behavior of parents, teachers and the environment. The more information about someone who is worthy of an example, then it reinforces the formation of one's character. Example is a powerful strategy for character learning.⁷ In addition, to quote John Dewey, "education is not a preparation of life, but its life itself", education is life. Therefore, it is necessary to implement an education that develops good moral values in students. Because students will be implement positive behavior in their life in family and society habitually.⁸

If in his book *Sekolahnya Manusia*, Munif Chatib explained that building school is essentially building human resource excellence. Unfortunately, many schools are aware of it or not, it kills a lot of potential.

Responsibility. (New York: Bantam Books, 1992), page.108.

⁶ Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), page. 51.

⁷ Munif Chatib, *Kelasnya Manusia*, (Bandung, PT Mizan Pustaka, 2015), page.103.

⁸ Achmad Sultoni, *Pendidikan Karakter dan Kemajuan Negara: Studi Perbandingan Lintas Negara*, (JOIES: Journal of Islamic Education Studies, Vol. 1, No. 1, Juni 2016; p-ISSN 2540-8070, e-ISSN 2541-173X).

This is in agreement with Alexander Sutherland Neil, but Neil does not involve religious doctrine, but his school can print students who can be responsible, disciplined and independent.

Because of this the author wanted to elaborate in more detail, how the concept of Munif Chatib and Alexander Sutherland Neil. So the author carries the title **COMPARATIVE CONCEPT OF CHARACTER EDUCATION ACCORDING TO MUNIF CHATIB AND ALEXANDER SUTHERLAND NEIL.**

B. Formulation of the problem

Based on the background that have been described above, then the problem can be formulated as follows:

1. What is the concept of Munif Chatib and Alexander Sutherland Neil regarding character education?
2. What are the differences and similarities between the concept according Munif Chatib and Alexander Sutherland Neil regarding character education?
3. What are the factors that can affect the successful implementation of character education according to Munif Chatib and Alexander Sutherland Neill?

C. The Purpose of research

The purpose of research is an attempt to solve the problem called in the formulation of the problem. Therefore the purpose of this study is as follows:

1. To know and define the opinion and point of view of Munif Chatib and Alexander Sutherland Neil regarding character education in detail.
2. To know the differences and similarities of the concept of character education according to Munif Chatib and Alexander Sutherland Neil.
3. To know the factors that can influence the successful application of character education according to Munif Chatib and Alexander Sutherland Neil.

D. The Benefits of Research

In accordance with the research objectives of the above, the authors split the benefits of research in two points, namely:

1. Theoretically

This paper is expected to provide benefits to the educational world especially Islamic religious education in the area of development in particular add library cache as a center of learning resources and information that can provide excellent service (Service Excellence) to librariyan as well as profit and the development of library information in the media one Strata (S-1) UIN Malang Maulana Malik Ibrahim, in giving

a contribution towards the improvement of the quality of learning especially in the completion of a scientific paper.

2. Practically

The results of this study are expected to provide benefits to all parties involved in this research, including:

- a. As input for the library of UIN Malang especially librarians repository managers in order to evaluate the management repository.
- b. As input to the Department of Islamic studies in giving direction to students to make use of the library as a source of learning and makes the student can develop and innovate new ones especially the library.
- c. As a reference for all students in the development of religious education, in particular the development of the learning resource centre, i.e. Libraries, especially the utilization of the repository as a medium to facilitate the completion of the thesis writing.
- d. The Researchers hope the study could be useful as a way for applying science during college by doing research in order to complete education.
- e. Expected this research can be used as a reference for other researchers who will raise the same theme but with different viewpoints.

E. Originality Research

Ellyia Narullita 2015, *the Concept of Character education In The Sura Maryam*. This thesis describes the values of character education and character education in the Sura maryam verse 12-20. This type of research used kualitative descriptive by the method of library research, via the tahlily approach. Data analysis using the analyze content with doing a review of the verses of the Qur'an which related with character education, and then analyze the results of the research and theory are used.

Ardianti Fita Purisna 2015, *Thought Provoking Islamic Education Prespective Azyumardi Azra*. This thesis deals with the thinking of Islamic education in Azyumardi Azra perspective which covers the basics of Islamic education, the nature and purpose of the Islamic education as well as the modernization of Islamic education in Indonesia. This research uses descriptive qualitative approach to the type of library research. The method of analysis used is reflective thinking that consists of looking for, formulate and identify the problem.

Anisa Dwi Makrufi, 2014, *The Concept Learning, Multiple Intelligences Perspective Munif Chatib In Studies Of Islamic Education*. This thesis examines the theory of multiple intelligences developed by Munif chatib. Is a research library (library research). Data collection is done by way of analyzing the book-a book by Munif chatib, interviews and collect data from other relevant sources. The approach used Pedagogic psychology. The

data analysis technique used is content analysis resumed in descriptive analytic.

Table 1.1

Previous Research

No	Researchers name, title, year of study	Equation	Difference	Original Research
1	Ellyia Narullitha, Concept of Character education in Surat Maryam, (Thesis State Islamic University of Maulana Malik Ibrahim Malang 2015)	Concepts that are discussed have in common are character education. Qualitative descriptive research method <i>research library</i> .	Values of character education are researched sourced from Surat Maryam. The subject being criticized is very different.	The subject of research in the form of concept according to Munif Chatib Karater Education and Alexander Sutherland Neil with literature sources such as the works of Munif Chatib and Alexander Sutherland Neil. Using a comparative study of Islamic education and Western education perspective.
2	Fita Ardianti Purisna Ardianti, Islamic Educational Thought Perspective Azyumardi Azra, (Thesis State Islamic University of Maulana Malik Ibrahim Malang 2015)	Qualitative descriptive research method <i>research library</i> . The research form studied has similarities that criticize the perspective of the character.	Education studied the Islamic education globally, and there are no comparative figures are the same.	
3	Anisa Dwi Makrufi, Learning Concept of <i>Multiple Intelligences</i> Perspective Munif Chatib in Islamic Education Studies (Thesis, Sunan Kalijaga State Islamic University, 2014).	People who criticize have in common is Munif Chatib. Qualitative descriptive research method <i>research library</i> .	Studied different concepts, namely the concept of <i>Multiple Intelligence</i> Learning that I researched while research	

			is character education.	
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According to three researches before, the author found some differences and similarities in some content. The similarities in this research for the example in character education subject, that was research by Elliya Narullitha, thesis under the title Islamic Educational Thought Perspective Azyumardi Azra by Fita Ardianti Purisna Ardianti in this case my similarities is about the content that telling figure perspective, and the exact same figure in other research by the title Learning Concept of Multiple Intelligences Perspective Munif Chatib in Islamic Education Studies by Anisa Dwi Makrufi, Munif Chatib is one of figure that I made reference.

And for differences in some cases seen from the content, if Elliya was research about character education in surah Maryam, if this research describe about character education in figure thought, in other thesis by Fita Ardianti was describe about Islamic Educational, but author was describe about Character education, and Anisa Dwi was describe Multiple Intelligence but author was describe about Character education.

F. Systematic Discussion

Systematic discussion contained below is for the discussion of which will be presented in the writing of this, as for the systematic discussion as follows:

Chapter I : Introduction

In this chapter the discussion focused on the background, Formula Problems, research objectives, Research benefits, the boundary problems, Previous Research, and Systematic Writing

Chapter II : Literature Review

This chapter describes the major theme will be examined researchers globally, including educational sense, the sense of character, purpose of education character, values character education, principles of character education, character education and strategy.

Chapter III : Research Methods

This chapter is the most important element in research, because based on research methods that already by the standard of research, then the direction of the writing will be systematic. In this chapter contains about Approach, what kind of research is research, Research Instruments, Data and

Data sources, Data collection, Data analysis, Data Validity, the validity of the research.

Chapter VI : Presentation of Research Data and Findings

This chapter contains biographies of Munif Chatib and Alexander Sutherland Neil, from educational history, works in the form of books and writings. And the focus is often taken in writing, such as Munif Chatib whose focus on Multiple Intelligence and the U.S. focuses on free education.

Chapter V : Discussion of Research Results

The discussion chapter is the subject of this study, since the problem formulation can be answered in this chapter. In chapter five of this thesis, the concept of character education according to Munif Chatib and A.S Neill. Differences and similarities in the concept of character education, supporting factors to measure the effectiveness of the concept of character education.

Chapter VI : Conclusions and Suggestions

This chapter contains the overall conclusions of the research that has been done, as well as suggestions as a benchmark for further research.

CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

1. Character Education

a. Understanding Education

In the world of education, there are two terms that are almost the same in shape and also often in use, namely *paedagogie* and *pedagogic*. Pedagogic means "education" while pedagogic means "Education" of this term comes from the word *paedagogia* (Greece) and means association with children.⁹ But according to a team of Lecturers FIP-IKIP Malang quoted from Caeter V. Good in "Dictionary of Education" education is a systematic science or teaching-related principles or methods of teaching, supervision and guidance of pupils in the broad sense was replaced with the term education.¹⁰

FIP-Lecturer team IKIP Malang in the discussion they concluded the notion of education as follows:

⁹ M. Djumransjah, *Filsafat Pendidikan* (Malang: Bayumedia Publishing, 2008), page. 21.

¹⁰ Tim Dosen FIP-IKIP, *Pengantar Dasar-dasar Kependidikan*, (Surabaya: Usaha Offset Printing, 2003), page. 3.

- 1) Activities and efforts to improve his personality with the way foster personal potentialities, that is spiritual (Think, *Karsa*, taste, Copyright, Budi and Conscience), whereas physical (sense and skills).
- 2) Institutions responsible for setting goals (goal), content, education system and education organization. These institutions include family, school, and community.¹¹

b. Understanding Characters

Psychology dictionary quotations by m. Furqon Hidayatullah in his true teacher:¹²

“Membangun Insan berkarakter kuat dan cerdas dinyatakan bahwa karakter adalah kepribadian ditinjau dari titik tolak etis atau moral, misalnya kejujuran seseorang, biasanya mempunyai kaitan dengan sifat- sifat yang relative tetap.”

While colloquially, characters defined as human nature at large where humans have many properties that depend on the factors of life of its own. The character is the nature of obligation, moral or character that became typical based a person or group of people. The word "character" is derived from the Greece which means "to mark" (mark) and focus on how to implement the values of goodness in real action or behavior of the day-day.¹³

As for character education is values education, character education, moral

¹¹ Ibid., page. 4.

¹² M. furqon Hidayatullah, *Guru Sejati: Membangun Insan Berkarakter kuat dan Cerdas* (Surakarta: Yuma Pustaka, 2010), page. 9.

¹³ Mulyasa, *Menejemen Pendidikan Karakter*, (Jakarta: Bumi aksara, 2012), page. 3.

education, character education which aims to develop the capabilities of the entire school to give citizens the decision good or bad, example, maintain what is good and kindness manifest in everyday life with a vengeance.¹⁴ According to Lickona, character education is an earnest effort to deliberately help people understand, care about, and act upon core ethical values. He added “*Character so conceived has three interrelated parts: moral knowing, moral feeling and moral behavior*”.¹⁵

The character of some definitions can be summed up in a nutshell is the attitude that the character, habits, attitudes, personality is stable as a result of the consolidation process in the progressive and dynamic; the nature of the person's natural in responding situation are immoral; the character, habits, morals, or someone's personality is formed from the results of the internalization of many virtues, believed to be used as the Foundation for the way of looking, thinking, being and acting; nature of the human soul, from wishful thinking until it is transformed into energy.

Of the definition already mentioned there are viewpoints that cause differences in the definition. However, if you see the essence of these definitions there are similarities that the character was about something that exists in a person, which makes the person was regarded.

¹⁴ Kementerian Pendidikan Nasional, Badan Penelitian dan Pengembangan, Pusat Kurikulum dan Perbukuan, Panduan Pelaksanaan Pendidikan Karakter (TK, TP: 2011P), page. 5-6.

¹⁵ Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), page. 51.

Referring to the various notions and definitions about education and character simply means that character education is a conscious effort that someone or a group of people (educators) to internalize the values of character on someone else (learners) as enlightenment so that learners know, think and act in immoral in the face of any situation. There are many experts who expressed his opinion about character education, including Lickona which defines character education as an earnest attempt to help someone understand, care about and act with ethical values.

2. Purpose of Character Education

Historically, modern figures who are seen as initiator character education that emphasizes the ethical-spiritual dimension in the process of the formation of private education experts is the origin of Germany, FW Foerster? (1869-1966). Character education is a response to the stagnation of education natural version of JJ. Rousseau, and education instrumentalism by John Dewey. The purpose of education is the formation of character embodied in alignment with individual behavior and attitudes to life. To Foerster? identity becomes a character address the experience of human life that is always changing. In the context of this is the quality of a person is measured.¹⁶

¹⁶ Doni Koesoema, "Pendidikan Karakter" in the Kompas Cyber. Accessed on 29 mei 2017.

Essentially a character education aiming to improve the quality of organizing and educational outcomes that lead to the achievement of the noble moral character or formation of the students as a whole, integrated, balanced, appropriate standards and competence of graduates. Through character education expected learners able to independently increase and use his knowledge, review and internalize and personalize the character values and morals noble so manifest in everyday behavior.

Education is education a plus character, i.e., involving aspects of the theory of knowledge (*cognitive*), feeling and action. According to Thomas Lickona, without these three aspects, then the character education will not be effective, and its implementation must be done in a systematic and sustainable manner.

Through character education, a child will be smart, not just her brain but also emotionally intelligent. Emotional intelligence is the most important provision in preparing children to meet the future. With emotional intelligence, someone will be able to succeed in facing all kinds of challenges, including the challenge to succeed academically.

This is in accordance with the outline of the purpose of national education in the UUSPN No. 20 of 2003 Chapter 2 article 3: National Education serves to develop the ability to form character and the civilization of the peoples dignity in the framework of the intellectual life of the nation,

aimed at the development of the potential protégés to be human faith and piety to God Almighty, precious, healthy, have learned, accomplished, creative , independent, and become citizens of a democratic and accountable.¹⁷

Whereas in terms of education, character education aiming to improve the quality of organizing and educational outcomes that lead to the achievement of the noble moral character and formation of the students as a whole, integrated and balanced. Character education in essence aims to form a tough, competitive nation, good behavior, immoral, mutual tolerant, helping each other, develop, spirited, patriotic, have orientation on Science and technology which are all imbued by faith and *taqwa* to God based on *Pancasila*.

According to Ramli, essence and character education has the same meaning of moral education and moral education. The goal is to shape children's personal, that it might be a good man, a good Community citizens, and good citizens. As for the criteria of a good man, a good Community citizens, and a citizen is good for a society or nation, in General is a certain social values much influenced by popular culture and her people. Therefore, the nature of character education in the context of Indonesia's education is

¹⁷ Dharma Kesuma, et.al, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah* (Bandung: Remaja Rosdakarya, 2011), page. 6.

values education, i.e. education great value sourced from Indonesia's own culture, in order to build the personality of the young generation.¹⁸

3. Character Education Values

Character education starting from the basic human character, sourced from universal moral values (absolute in nature) was sourced from the religion which is also referred to as the golden rule. Character education can have a goal to be sure, when starting from a basic character values.

The Hadith of the Prophet which deals with the concept of character education is the hadith narrated by imam Bukhari-Muslim as follows:

قال أسامة بن زيد رضي الله عنهما سمعت رسول الله صلى الله عليه وسلم يقول يُؤْتَى بِالْعَالَمِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَفْتَابُهُ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ مَا لَكَ؟ فَيَقُولُ كُنْتُ أَمْرًا بِالْمَعْرُوفِ وَ لَا آتِيَهُ وَ أَنَهَى عَنِ الْمُنْكَرِ وَ آتِيَهُ (متفق عليه)

It means: "Osama bin Zaid ra. said: I heard the Messenger of Allah. said: will be faced with people learned on the day of resurrection, then came all the contents of his stomach, then she circled him, as a conditioned himar that go around surrounds the center place. Then the residents of hell are told surrounding it and ask: what is going on? He replied: I never told people on the good, but I myself didn't work on him, and I do prevent people of evil, but I work on it". (Muttafaq Alaih)¹⁹

In the hadith narrated by Al-Bukhaari-Muslims above outlines that the formation of the character based on example will reap goodness for him and

¹⁸ Heri Gunawan, *Pendidikan Karakter Konsep dan Implementasi*, (Bandung:Alfabeta, 2012) , page. 23-24.

¹⁹ Abubakar Muhammad, *Hadits Tarbawi III*, (Surabaya: Karya Abditama, 1997), page. 70.

others. The Prophet has taught methodology of forming a noble morality, associated with the morals of mankind against God, ourselves as well as to his fellow creatures. He not only ordered the function of theory, but also the concrete reality of great example of his people. All the morals taught the Messenger is none other than boils down to the morality of the Qur'an.²⁰ Thus, it is clear that the Prophet. Have the noble behavior; he has always acted in accordance with the instructions in the Qur'an.

According to experts of the psychologist, some basic character values are: love of God and his creation (nature with its contents), responsibility, honesty, respect and courtesy, compassion, caring, and cooperation, confident, creative, hard work, and perseverance, justice and leadership; good and humble, tolerance, love of peace, love and unity.

Character education is considered as the value of human morality education awareness and conducted in real action. There is an element of the formation of such values and attitudes based on the knowledge to do so. Values that represent the value of the shared interaction that can help others better (learning to live together). These values include various areas of life, such as the relationship with a fellow (others, family), own self (learning to

²⁰ FKI LIM, *Gerbang Pesantren, Pengantar Memahami Ajaran Ahlussunnah wal Jama'ah* (Kediri: Bidang Penelitian dan Pengembangan LIM PP Lirboyo, 2010), 7.

be), a country life, the environment and God.²¹ Of course in the planting of these values requires three aspects, cognitive, psychomotor or affective.

Similar to that expressed by Lickona, which emphasizes three components of good character, namely moral knowing (knowledge about morals), moral feeling (a feeling about morals), and moral action (moral deeds). So with these components, one expected to understand, feel and practice the values of virtue.

Further, *Kemendiknas* alerts you that based on the study of religious values, social norms, regulations or law, academic ethics, and the principles of HUMAN RIGHTS, has identified 80 grains of character values are grouped into five, namely:

- 1) The values of human behavior that is associated with the God Almighty
- 2) The values of human behavior that relate to yourself
- 3) The values of human behavior that relate to fellow human beings
- 4) The values of human behavior that is associated with the environment
- 5) The values of human behavior related to nationality.

After the known values of the character education, it appears that character education in Indonesia wanted to build individual Sepik in integrative medicine. This can be seen in the values that carried, i.e. include

²¹ Masnur Muslih, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta; Bumi Aksara, 2011), page. 67.

the value associated with the dimension of the Godhead, myself and also others.

With regard to the value of the characters want to be developed in character education, there are a variety of opinions among the experts. This is generally caused religious background, social, cultural, educational, and their tendencies. One of the character education, Thomas Lickona, for example stating that the contents of character education is a positive character values according to universal moral. For him the essential character of the value of seven which he called core character values – which should be developed in students, in addition to other character values. The character values are: honesty, compassion, courage, kindness (good natured), self-control, cooperation, and diligence (diligent) or hard work.²²

As for the values associated with the character that will be developed in students, academic texts according to the educational development of the culture and Character of the nation, Ministry of national education has formulated the character values that add up to eighteen. These values are sourced from four important things attached to the nation of Indonesia,

²² Achmad Sultoni, *Pendidikan Karakter dan Kemajuan Negara: Studi Perbandingan Lintas Negara*, (JOIES: Journal of Islamic Education Studies, Vol. 1, No. 1, June 2016; p-ISSN 2540-8070, e-ISSN 2541-173X).

namely: religion, Pancasila, culture, and national education goals. Bellow the following values of the character in the form of a table.²³

Table 2.1 Chacarter Values

No.	Value - Value Character	No.	Value - Value Character
1	Religious	10	National Spirit
2	Honest	11	Loving Nationalities
3	Tolerance	12	Rewarding Achievement
4	Discipline	13	Friends / Communicative
5	Toil	14	Love Peace
6	Creative	15	Joy Of Reading
7	Independent	16	Environmental Care
8	Democratic	17	Social Care
9	Curiosity	18	Responsibility

4. Principles of Character Education

In principle in general character education can't be created by way of instant or fast, but must pass through a process of yangpanjang, meticulous and systematic. Because of that Character education Quality Standards cited by Hamdani Hamid & Beni Ahmad, that there are 11 principles to realize an effective character education, namely:

²³ Ibid.,.

- 1) Promote ethical values as a base character.
- 2) Identify the character comprehensively to include thinking, feeling, and behavior.
- 3) Using a sharp, proactive approach, and effective way to build character.
- 4) Create a community of schools that have a concern.
- 5) Give the opportunity to students to demonstrate good behavior.
- 6) Have coverage against meaningful and challenging curriculum that appreciate all students, building character and make them to achieve success.
- 7) Initiate the growth of self motivation of the students.
- 8) Enable the entire staff of the school as a community gave moral responsibility, to character education that is faithful to the same basic values.
- 9) The existence of moral leadership Division and extensive support in building the character education initiative.
- 10) Enable the family and community members as partners in the business of building character.

11) Evaluating the character of the school, the functions of the staff of the school as teachers of the characters, and the manifestation of positive character in the lives of students.²⁴

5. Character Education Strategies

Strategy implementation of character education at the education unit is a unity of management quality improvement program-based schools that implemented in the development, implementation, and evaluation of the curriculum by each unit of education. The strategy is realized through active learning in school.

As revealed by Brooks and Goole in Elmmubarak, to implement character education at school there are three important elements of note, namely; principles, processes and practice. In carrying out the principles, the values being taught should be implementation in the curriculum so that all students in a school of pragmatism was right about those values and is able to translate it in real practice.²⁵

Kemendiknas, mentions that the strategy of implementation of character education developed through phases of knowledge (knowing), implementation (acting), and habits (habit). The characters are not limited to knowledge only. A person who has knowledge of the goodness is not

²⁴ Agus Setiawan, *Prinsip Pendidikan Karakter dalam Islam (Studi Komparasi Pemikiran Al-Ghazali dan Burhanuddin Al-Zarnuji)*, (Jurnal STAIN Samarinda: *Dinamika Ilmu* Vol. 14. No 1, Juni 2014).

²⁵ Heri Gunawan, *Pendidikan Karakter Konsep dan Implementasi*, , page. 93.

necessarily capable of acting in accordance with his knowledge, if not trained (become a habit) for goodness.²⁶



²⁶ Ibid., 93.

CHAPTER III

RESEARCH METHODS

A. Research Approach

Research on the substance is a set of steps that are done in a planned and systematic troubleshooting to get or get answers to certain statements. The measures carried out must be harmonious and mutually support one another, so that such research had the weights and provide research results that aren't dubious.²⁷

According to Lexi. J. Moleong reference opinion Bogdan and Taylor, defining the qualitative methodology as a research procedure generates descriptive data in the form of words that are written or oral from that can be observed.²⁸ In this study the author uses descriptive qualitative approach, where descriptive research is not meant to test certain hypotheses, but only describe "what it is" about something variable, symptoms or situation.²⁹ Furthermore, in the collection of data to the data analysis, the researchers attempted to obtain subjective data as much as possible in accordance with the existing capabilities. The authors use the approach in this study includes:

²⁷ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT Raja Grafindo Persaa, 2006), page. 11-12.

²⁸ Lexi J. Moelong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 1989), page. 3.

²⁹ Suharsimi Arikuntoro, *Manajemen Penelitian*, (Jakarta: PT Rieneka Cipta, 1995), page. 310

1. Historical Approach, i.e., the approach used to examine author biography Munif Chatib and Alexander Sutherland Neill in his work, which is very influential on the thinking of the resulting figure will be the concept of character education.
2. The philosophical Approach, i.e., the approach used to study the authors thought Munif Chatib and Alexander Sutherland Neill were critical, evaluative and reflective with regard to character education, so although both thought differently, this approach will be found underlying cause.

B. Types of Research

In the writing of scientific papers, including research can use one of three methods, namely grand library research, field research, bibliography and research. The intent of library research is scientific papers based on literature or the literature. Field research is research that focuses on the study of the field. Whereas a bibliography research is research that focuses on the idea contained in the theory.³⁰

Based on the above definition, this research is a research study of the figure. Then this type of research is a library research, i.e. research carried out

³⁰ Risti Ajarwati, *Konsep Pendidikan Islam dalam Prespektif K. H. Imam Zarkasyi*, (Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Malang, 2012), page. 51.

using literature (libraries), either in the form of books, records or results of previous appearances.³¹ As for the necessary data in this study are as follows:

1. Biographical Data Munif Chatib and Alexander Sutherland Neill, which contains about life history, educational background, career and his work.
2. Data Munif Chatib and Alexander Sutherland Neill Thought about character education, discussion of viewpoints or opinions of figures, the differences and similarities of thought about character education, moral education and the application to handle its discipline and moral students.

The author uses qualitative research that is library or library research because the data obtained come from documents, journals, articles, and other related to concepts or thoughts about character education by Munif Chatib and Alexander Sutherland Neill. In this thesis the author tried to portray or describe the results of the research have been obtained.

As for the used scientific author in scientific papers this is the method of reflective thinking that consists of seeking, formulating, and identify the problem, with the pattern as follows:

1. Drawing up the framework of thought
2. Formulate a hypothesis (rational answers to problems)
3. Test the hypothesis
4. Do the discussion

³¹ M. Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), page. 11.

5. Draw conclusions

C. Research Instrument

One of the many characteristics of qualitative research are human beings as instruments. Moleong tell his opinion that the researcher in the qualitative research has a complicated position. That is because the researcher is planners, implementers, implementing data collection, analysis, data interpreter, and ultimately its own researchers as well as a pioneer of the research results.

For that in this study, researchers acted as implementing planners, implementers of data collection, analysis, data interpreter about the concept of educational thought character by Munif Chatib and Alexander Sutherland Neill, and ultimately the researchers act as pioneers of this research.

D. Data and Data Sources

The intent of the data source in the research is the subject from which a data obtained. When researchers using the documentation, then the document or noted which can became the source of the data, while the contents of the subject or the research variables.³² In this research study using Personal Document as a data source in the qualitative research, personal

³² Suharsimi Arikuntoro, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT Rieneka Cipta, 2006), page. 26.

document is a document, in the form of notes or bouquet of a person in writing of the action, experiences, and beliefs. Personal Document was classified into two types;

1. The primary source of data is obtained directly from the source, observed and recorded for jewel of the time. Related to the research that is done then the primary sources that is needed is the papers written by the author related to the concept or thought-provoking character education by Munif Chatib and Alexander Sutherland Neill, which consists of books, texts, and other scholarly works. Among the primary sources are:
 - 1) Sekolahnya Manusia, Munif Chatib 2012
 - 2) Kelasnya Manusia, Munif Chatib 2015
 - 3) Orang Tuanya Manusia, Munif Chatib 2015
 - 4) What is Effective Character education? Article by Thomas Licona.
2. Secondary source i.e. data obtained directly from the source or the subject, but the data that was obtained by investigators to corroborate data from primary sources that is relevant to a discussion of the author. This data includes a library that takes the form of ancillary books, journals and other scientific papers that are written or published by the study in addition to the fields examined which assist the author with regard to the thinking that is examined;

- 1) Summerhiil School, Alexander Sutherland Neil (edisi terjemah oleh Agung Prihantoro) 2007
- 2) Alexander Sutherland Neil, Article by Jean-Francois Saffange (France). Ph.D. in educational sciences.
- 3) A.S. Neill and Scotland: attitudes, omissions and influences by WALTER HUMES, University of Stirling 2015.

E. Data Collection Techniques

The technique of data collection is one of the main steps in the research, because the main goal of research is to obtain the data. Without knowing the techniques of data collection, then researchers will not get the data that meet the standards of the data set or get data but in a way that is not appropriate.

If seen from the source data, then data collection can use the primary data and secondary data. In this case the author will do the identification of discourse from the books, papers or articles, magazines, journals, web (internet) related to the study of the thought of character education in Munif Chatib perspective and Alexander Sutherland Neill. This step is usually known by the method documentation.

As for the definition of a method documentation is seeking data about things or variable in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, ledger, and others.³³

F. Data Analysis Techniques

In accordance with the type and nature of the data obtained from this research, then the analysis techniques used in this research is the author of the analysis of the content (content analysis). Weber, that was tell by Soejono and Abdurrahman, said that an analysis of the contents is a research methodology that utilizes a set of procedures to infer a *Hadits shahih* from a book or document.³⁴

Analysis of the content (content analysis) is used in order to draw conclusions from the work of a *Hadits shahih* that relate to the topic raised in this research. The measures used are by selecting all the text to be examined, drawing up specific items, carry out research, and take the summary.

In addition, to facilitate these studies then the author used some methods that are deemed necessary, namely;

1. The method of Deduction

Is the root of the discussion which depart from the reality which is common to a definition that is special. This definition illustrates that

³³ Suharsimi Arikunoro, *Op.cit.*, page, 206.

³⁴ Soejono dan Abdurrahman, *Metode Penelitian: Suatu Pemikiran dan Penerapan*, (Bandung: PT Rieneka Cipta, 1999), page. 13.

deduction method of passive or was speculative. Deductions also are special. Example: "all human beings are going to die (major premise)", "human" is because the Fulan Fulan is human then Fulan has properties owned by the man. Therefore in deductive "Fulan also will die".

2. The method of Induction

Is the flow of a discussion which departs from reality special consequential or concrete events that pulled overall public interest, in this method different from deductive methods because of the speculative nature.

3. The method of Comparison

Is a method used to draw a conclusion by way of comparing the ideas, opinions and understanding in order to know the equation of several ideas and at the same time find out other then the conclusion can be drawn.³⁵

G. The Validity of Data

The validity of the data in question is that each State should be able to demonstrate the correct values, capable of providing a basis so that it can be applied, and to obtain a decision that can be made about the consistency of the procedure and be neutral from the findings and decision-decision.³⁶

³⁵ Sutrisno Hadi, *Metode Research*, (Yogyakarta: Andi Offset, 1987), page. 45.

³⁶ Lexy J, Moleong, *Metodologi Penelitian Kualitatif*., page. 310-321

The validity of the validity of the data is considered important in a research, because it is a requirement in a study. As it known that a scientific paper research data must be valid and accurate. So the necessary things can be asserted that the data was completely valid and accurate.

The qualitative research revealed abash when certain criteria features. As for the criteria of data as mentioned below;³⁷

1. Criteria of degree of belief (credibility), the size of the truth of the collected data, which describe lies in the credibility of the research. The data is the most important elements in a study, then from that dat to be completely valid. The size of the validity of the present on how to research in finding and collecting data, as for the methods used to researchers in search of qualitative research data, namely in the form of an interview, observation or study document.
 2. Criteria of *keteralihan* (external validity), the acceptable degree of accuracy whether the research results can be applied to a population where the sample is taken or on different social settings with similar characteristics. External validity is dependent on users, i.e. to where research results that they can use in the context and specific situation.
- Research the validity of high external will always look for people to be

³⁷ Djam'an Satori, *Metodologi Penelitian Kualitatif*,

referenced, emulated, and studied. By Karen aitu, researchers need to make a full report, a clear, systematic, and trustworthy.

3. Criteria dependency, which is pleased with the degree of consistency and stability data or findings. A research which is the reference from series search activity data that can be traced in his footsteps. If two or several times held the repetition of a study in a condition that is the same and the results are the same, then it is said to be essential to his credibility achieved.
4. The criterion of certitude, which the data retrieved can be tracked the truth clearly, the existence of the data can be traced with certainty and the results of his research have been agreed by many people.

H. Research Procedures

1. Pre-trial Stage research

This research activity pre stage conducted by the researchers so that research proposals composing Gagaku in subsequent research does not occur to widening the discussion. Further collect books and all the necessary ingredients to obtain the data.

2. Stages of research work

In this second phase, the researchers read the books or related material and then record and transcribe data-data that is obtained from research, and then tried to unify the existing source for designed before. Last

activity at this stage researchers create analytical discussion of things related to the focus of the research is the answer from the formulation of the problem.

3. Data analysis Phase

At this stage the researcher doing data that organized, and then checks the validity of the data, then the latter is the interpretation and the granting of the meaning of the data obtained.

4. Preparation of research reports based on the data obtained

This stage is the final stage of the series of steps performed in a compilation of research reports. And then reports consulted on further, supervising lecturers carried out improvements to can solve this report preparation.

CHAPTER IV

EXPOSURE DATA AND RESEARCH RESULT

A. Figure History

1. Munif Chatib

a. Biography

Munif Chatib, born in Surabaya July 5, 1969, is an educational consultant and author of four best-seller education books, Human Schools, Human Master, Children's Champion School and His Human Parent.³⁸ But who would have thought that he is a graduate of law for S1 who has been pursued in Brawijaya University Malang.

b. Education History

His interest in the world of education does not only begin when he has entered S2, but still in high school. Although still a 3rd grader, he helped his teacher to give guidance to learn to his friends. Although he likes to teach but at that time no one directed to his S1 degree, so he felt the wrong direction. According to him when entering the first year in his lecture he felt entering another world. Therefore he is not interested in the world of law. And in 1992 before graduation he was entrusted to become

³⁸ <http://munifchatib.com/about-munif-chatib/>

an assistant lecturer at law faculty of a new university in Sidoarjo. Unfortunately, only 1 month, he was expelled from the campus because he criticized his lecturer in giving a monotonous and boring lecture.

The first experience of work was felt right when 1993 joined a foreign company in Jakarta for two years. He led a computer and English education institution in Jakarta, finally asked by the National University of Jakarta to be a lecturer at the Faculty of Social and Political Sciences. And from 1998 to 1999 have completed study with Distance Learning at Supercamp Oceanside California USA led by Bobby de Porter. Of the 73 graduates of the first alumni, he was ranked 5 and the only graduate from Indonesia. His thesis, "Islamic Quantum Learning", is quite appalling and hitherto made a reference of interest in Super camp.³⁹

Islamic Quantum Learning is a critique of fictional characterization developed by Bobbi DePorter. And Mr. Munif again discovered that Bobbi DePorter and his team recognized Islamic values as the best values in the application of characterizations and character building taught in schools. It's like drawing water from a well. Well water is the value of Islam and they suck it with a sophisticated machine. While we are in Indonesia or in Islamic schools take the water with a leaking buck. According to him this is the weakness of our education lies in the

³⁹ <https://munifchatib.wordpress.com/2008/07/22/munif-chatib-mutiara-dari-sidoarjo/>

methodology. Though he always believes that Islamic schools should be the best school and excellent.

c. Munif chatib Books

1) Sekolahnya Manusia

The year 2009 was an incredible year for him because it was first printed, and that same year Munif Chatib met and became a speaker with his teacher Bobbi DePorter, in the office hall of the ministry of education. Nearly 1000 Teachers were in the room. The impressive experience of Munif Chatib at that time was to sign autographs with Bobbi DePorter on nearly 750 books SEKOLAHNYA MANUSIA.

Not only Bobbi DePorter, Munif chatib also has a great teacher, like DR. Howard Gardner who guided him in completing Multiple Intelligence Research to apply in Indonesia. In fact, Munif Chatib who until the year 2007 has completed more than 12,000 respondents in conducting Multiple Intelligence Research in various cities in Indonesia.⁴⁰ This is a great achievement when SEKOLAH MANUSIA is his first book.

In this book he helps to change the schools that have a bad image because there are many shortcomings in the institution. But

⁴⁰ Munif Chatib, *Sekolahnya Manusia*, (Bandung: PT. Mizan Pustaka, cet. VII April 2010), hlm. viii.

after Munif Chatib worked with foundation personnel, headmasters and teachers, this school within a year was gaining public trust. Good cooperation and need hard work to be able to realize a good institution. Junior High School Islamic Foundation Malik Ibrahim Gresik, which uses Multiple Intelligences System (MIS), so it becomes a school with different nuances and fun.

2) Gurunya Manusia

The second work is a book entitled GURUNYA MANUSIA, which has been printed in 2011. Education can't be separated from the role of teachers. Teachers are the spearhead of the educational process. Without teachers, it is impossible for Indonesians to make literate changes from 5% to 92%. Without teachers, it is impossible to establish successful schools and university programs. Without teachers, it is impossible for a character generation to emerge. Then what about the condition of teachers in Indonesia?

This book explains that an important element towards professional teachers is the willingness of teachers to continue learning. Teacher profession is a profession that should not stop to learn. Of course this is not out of the interesting and a challenge of teachers, school organizers, and education offices, namely the potential for teachers to earn decent. Described the contents of

teacher learning, namely paradigm, way, and commitment. These three domains should be the content of the teacher's learning process. Besides, it is given the teacher's teacher profile that focuses on the condition of the students. They always look at every learner is champion, teach by heart, interpret the ability of learners in a broad sense, and become a fun figure for their students.

The author describes apperception. All of part in teaching process that should not be forgotten. Because the first minutes of teaching is the most important time for the entire learning process. The human master must be able to create alpha, warmer, pre-teach and scene zones. Be sure to give examples of multiple intelligence strategies and how to design lesson plans.

3) Orang Tuanya Manusia

The third work is a book entitled *Orang Tuanya Manusia*, printed in 2012. He thinks this third book includes books that require a lot of energy, because the relationship between parents and children is a very complex problem. He tried to present another paradigm for children's education. Because many out there parents who often inhibit the growth of children by saying "Do not! Watch out !, until the word" No! "" Whereas in the growth of golden age children they need a direction not a ban, so parents need to pay attention Words so that the child does not feel himself restricted to perform activities.

And children have 3 important aspects that become benchmarks of their intelligence, namely affective, psychomotor, and cognitive aspects. But most parents will think their child is smart when his cognitive value is high. Whereas if the affective or psychomotor value is good they assume the child has not been smart. However, Munif chatib is different with such parents, as he says in this book, that children have the capabilities of the ocean. Cognitive ability produces positive thinking power, psychomotor ability that produces useful work and great appearance, and affective ability that produces human values and characters according to their nature. So parents do not just think their children are clever when the cognitive value is good, because if one aspect of the three aspects that have been fulfilled, then the child should have been able to say smart or intelligent. And deserve a good appreciation.

4) Sekolah Anak- Anak Juara

Munif Chatib tries to introduce Indonesian teachers to his writings related to multiple child intelligences. He always, stressed that every child is intelligent, that intelligence is dynamic, that every child is entitled to teaching and education, that the style of teaching should be tailored to the learning style, that the school's task is to do "discovering abilities" and that the education is intended for human

formation it is a bit of the many things that underlie the author's thought in this book - as well as in previous books.

The idea that the author pours into this book is to discuss human beings as the perfect work of the Creator, summarizing the views of the brain associated with the interests of learning. The author re-writes what was once initiated by Howard Gardner associated with human intelligence, namely multiple intelligences. The author then describes the ins and outs of school humans, schools that appreciate every form of intelligence of their students. And do not forget the author tells a few real examples of people who reach their final best condition. On the sidelines of his writings, do not forget the authors insert some stories related to the topic discussed.

5) Kelasnya Manusia

This work includes the continuation of Sekolahnya Manusia, Gurunya Manusia and Orang Tuanya Manusia. Because the content of this book itself discusses how children can learn in a conducive and fun classroom. Because there are always exciting surprises presented by Munif Chatib in his writings. The classroom is a house, not a prison. Indeed, there are two potential classes in the learning process. First, the classroom can be a fun house. Second, the class becomes a pressure and compulsion prison. Basically a teacher is a director as well as an actress or actor in his class. He can plan how to

give the best spectacle to his students. Like an actress or actor, a teacher is planning, among which are: 1) A lessoned script, 2) How the script is performed or called (teaching strategy); 3) Setup stage that can support staging to run smoothly or called (display class).

According to Munif Chatib the presence of the book "The Class of Human", is not meant to increase the workload of teachers to display class displays. However, it helps teachers to have the ability and skill to design their classes, because classroom displays are part of a teaching plan. In this case, the teacher does not have to have artistic talent. By knowing and understanding the display material, then installing it in the right place, that's enough. In the end, even many teachers are beginning to enjoy the work of designing the classroom with their students.

In addition to the above books there are many other books, such as Guardian Angel, Parent Learn, Bella School Do not Need Tears. These books also discuss teaching. Given the focus of Munif Chatib more directed to the world of education, especially children. In Guardian Angel's book, explain the writings of teachers who follow the program that Munif Chatib has to offer. While in the book Parent Learn discusses how the old charcoal in guiding the baby. As the book of His Human Parents, yet again Munif Chatib managed to write so well that there was good advice in the book. And the readers seemed to want to continue to enjoy his writing. Below is the work of Munif Chatib.

Table4.1 Munif Chatib Literatures

NO	Buku	Artikel
1	<i>Sekolahnya Manusia</i> . Kaifa PT. Mizan Pustaka. Bandung. 2009	Parents Learn. Munif Chatib.com. 2017
2	<i>Gurunya Manusia</i> . Kaifa PT. Mizan Pustaka. Bandung. 2011	Rahasia Sukses Sebuah Pembelajaran Munif Chatib.com. 2017
3	<i>Orang Tuanya</i> . Kaifa PT. Mizan Pustaka. Bandung. 2012	Hubungan Gaji Guru dengan Kreativitas Mengajar. Munif Chatib.com.2016
4	<i>Sekolahnya Anak- anak Juara, Orang Tuanya</i> . Kaifa PT. Mizan Pustaka. Bandung. 2012	Semoga Setiap Sekolah Bisa Membuat Kurikulumnya Sendiri. Munif Chatib.com.2015
5	<i>Guardian Angel, Orang Tuanya</i> . Kaifa PT. Mizan Pustaka. Bandung. 2013	Tim Next Edu Mendalami Metode Pembelajaran. Munif Chatib.com.2015
6	<i>Kelanya Manusia. Orang Tuanya</i> . Kaifa PT. Mizan Pustaka. Bandung. 2013	Musibah Besar Jika Spiritual Dipisahkan dari Pendidikan. Munif Chatib.com.2014
7	<i>Parent Learn, Biarkan Anak Bertanya</i> . Kaifa PT. Mizan Pustaka. Bandung. 2016	

2. Alexander Sutherland Neil

a. Biography

Alexander Sutherland Neil otherwise known as A.S Neil, a Scottish and rebel, was born in Forfar, on 17th October 1883, he was died on 23 of September 1973. That somebody of his generation could not only cross the divide between generations, but could also be a leader in a most modern approach to children and childhood, is extraordinary.

He created a community in which children could be free from adult authority. The school and his ideas became world famous through Neill's

writings and lectures, his books are still read worldwide. In the late 60s Neill's success at Summerhill was finally recognized and he was awarded honorary degrees from the universities of Newcastle, Exeter and Essex. He also recognized amongst the top 12 men and women who have influenced British schooling during the last millennium by the Times Educational Supplement (31.12.1999).⁴¹

b. A.S Neil Education History

Alexander Sutherland Neil was thirty years old when he founded his school, Summerhill, in 1921, and he was well-known in England as a radical educational theorist through his earliest books on education. Neil was raised in a village in Scotland by his parents who were local school teachers. Unlike his seven siblings (male and female), Neill, after elementary school, was not enrolled in junior high school so that by the time he was fourteen he had to work.

Over the course of several years, he tried to get into the teacher's school, and at age twenty-five he went to formal education again as a student at Edinburgh University. He began to write about education, and upon graduating from the University, he became headmaster in a village in Scotland and wrote his debut book, *A Dominies's Log*. The school he

⁴¹ <http://www.summerhillschool.co.uk/asneill.php>

founded was the proper Summerhill in 1921, but became widely known in the 1930s in England. During that time, he managed to instill profound influence on many British teachers and parents. It was then that Summerhill became extraordinarily famous and deeply influenced schools and parents in the world. In the 1960s, the work of Neil Summerhill sold two million copies and the school became more and more conversational in various places and encouraged the creation of new rules.⁴²

Although a prolific writer, what he wrote was often no more than outbursts of enthusiasm, vehement assertions, anecdotes and indignant reactions, but also, it must be admitted, it consisted of over-simplified arguments. He never troubled to present his ideas in a logical sequence nor to ascertain if they corresponded to reality. As Bates Ames put it, 'Neill constructs a theory of how a child thinks, and what he thinks the child needs, and even when that theory is refuted by all the objective evidence, he still insists on treating children as if they were as he imagined them to be.' In fact Neill, unlike his contemporaries, never approached educational problems in terms of needs but in terms of rights. Even when he borrowed the term of 'self-regulation', from Reich, it was to say that it meant 'the right of a baby to live freely without outside authority in things psychic and somatic'.

⁴² Agung Prihantoro, Terj. *Summerhill School* karangan Alexander sutherland Neil, (Jakarta: PT Serambi Ilmu Semesta, cet I, 2007), page. 20-21.

This underlies why A. Neil brings freedom as the foundation imparted to his students at Summerhill. According to him ‘Freedom in a school is simply doing what you like so long as you do not spoil the peace of others’—that sums up the principle of freedom which prevailed at Summerhill. Its application in educational terms is simple: ‘in psychic health we should impose nothing and in learning we should demand nothing’.⁴³

Neil can be said to be a very loving child's world, it all comes from his childhood that at that time he felt helpless about the treatment done by society to a child. Although his siblings had formal education, Neil did not go to Junior High School. But that does not mean he stopped thinking, he was born as a critical person, not only with his words, but can be seen from his works are extraordinary. Like allusions done with anecdotes, and good writing using the typical Scottish dialect arrangement. Some of the things that underlie his radical thinking are politics, culture, religion and psychology. For a more complete discussion there can be some of A.S Neil's books.

Behind critical thinking owned by Neill, there are some figures that inspire him, like Sigmund Freud with his psychoanalytic theory.

⁴³ Jean- Francois Saffange, *Journal: Alexander Sutherland Neil*, text was originally published in *Prospects: the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education, 2000), vol. XXIV, no. 1/2, 1994, p. 217–229.

Wilhem Reich was a principal who had already used the freedom system. Even Wilhem Riech also made one of the titles in his writings. R.F Makenzie, an educational lover from Scotland. He sought to introduce a qualified version of Neill's philosophy to schools in Scotland. And also Homer Lane, Lane introduced Neill to psychoanalytic thinking and the two remained in contact in London after The Little Commonwealth was forced to close following a scandal. In his autobiography, Neill pays this tribute to Lane:

What he said about freedom was the gospel I had been looking for; a scientific foundation for the vague yearnings shown forth in my Dominie's log.⁴⁴

c. A.S Neill Books

There are some incredible Neill care and the attention of British and Scottish communities, but in fact not only in U.K but in other parts of the world, such as Japan. This can be proved by the presence of students attending Summerhill, who come from Japan. Not a few works are produced but there are some that are phenomenal, so the study to date, such as his book entitled Summerhill, A Domine Log, and others. The following is the data table of books produced by Alexander Sutherland Neill.⁴⁵

⁴⁴ A. S Neill, *Neill! Neill! Orange Peel!* (London: Weidenfeld & Nicolson, 1973), page. 112.

⁴⁵ <http://www.summerhillschool.co.uk/books-by-asNeill.php>

Table 4.2 Alexander Sutherland Neill Literatures

NO	List of Books by A.S Neill	Books about Neill & Summerhill
1	A Dominie's Log Herbert Jenkins, 1916; Hart, 1975	Neill of Summerhill, The Permanent Rebel Jonathan Croall, Routledge & Kegan Paul, 1983. ISBN 0-7100-9300-4
2	A Dominie Dismissed Herbert Jenkins, 1917; Hart, 1975	Neill & Summerhill, A Man and His Work A pictorial study by John Walmsley, Penguin Education, 1969
3	A Booming of Bunkie fiction, Herbert Jenkins, 1919	Fifty Years of Freedom A. S. Neill and the Evolution of the Summerhill Idea - Ray Hemmings, Allen & Unwin 1972
4	A Dominie in Doubt Herbert Jenkins, 1921; Hart, 1975	Summerhill, A Loving World Photographs by Herb Snitzer, Macmillan, 1964
5	Carrotty Broon fiction, Herbert Jenkins, 1921	Record of a Friendship The Correspondence of Wilhelm Reich and A. S. Neill - Beverley R. Placzek (ed.), Gollancz, 1981. ISBN 0 575 03054 2
6	A Dominie Abroad Herbert Jenkins, 1923	Inside Summerhill Photographs by Joshua Popenoe, Hart, 1969
7	A Dominie's Five fiction, Herbert Jenkins, 1924	Summerhill: For and Against Assessments of A. S. Neill - Harold Hart (ed.), Hart, 1970; Angus & Robertson, 1973 (includes essays by Bruno Bettelheim, John Holt, Sylvia Ashton-Warner, Paul Goodman, Fred Hechinger, Erich Fromm).
8	The Problem Child Herbert Jenkins, 1926; McBride, 1928	Summerhill Diary Bjarne Segefjord, Gollancz, 1971
9	The Problem Parent Herbert Jenkins, 1932	Free Range Childhood Matthew Appleton, Gale Centre Publications, 2002; Solomon Press, 2000. ISBN 1870258460

10	Is Scotland Educated? Routledge, 1936	Alexander S. Neill Axel D. Kuhn, Rowholt, Germany. ISBN 3-499-50549-5
11	That Dreadful School Herbert Jenkins, 1937	Real Education, Varieties of Freedom David Gribble, Lib Ed, 1998. ISBN 0 9513997 5 6
12	Last Man Alive A Story for Children from the Age of Seven to Seventy, Herbert Jenkins, 1939; Gollancz, 1970	Inspecting the Island a Novel based on Summerhill - Hylde Sims, Seven-Ply Yarns, 2000. ISBN 0-9538797-0-4
13	The Problem Teacher Herbert Jenkins, 1939; International Universities Press, 1946	After Summerhill What happened to the pupils of Britain's most radical school? By Hussein Lucas 2011 ISBN: 978-1-84289-052-3 Herbert Adler Publishing
14	Hearts Not Heads in the School Herbert Jenkins, 1945	<p>Summerhill Hoy de Zoë Neill Readhead. Por fin, el libro mas actual sobre la escuela traducido al espanol. "Summerhill today", Zoë Neill Readhead. Finally, the most recent book about Summerhill translated into Spanish.</p>
15	The Problem Family Herbert Jenkins, 1949; Hermitage Press, 1949	
16	The Free Child Herbert Jenkins, 1953	
17	Summerhill Gollancz, 1962; Penguin, 1968; Hart 1960	
18	Freedon not License! Hart 1966	
19	Talking of Summerhill Gollancz, 1967	
20	Neill! Neill! Orange Peel! A Personal View of Ninety Years, Weidenfeld & Nicolson, 1973; Quartet, 1977. ISBN 0 297 76554	
21	All The Best, Neill, Letters From Summerhill Jonathan Croall (ed.), Andre Deutsch, 1983. ISBN 0 233 97594 2	
22	The New Summerhill	

	Albert Lamb (ed.), Penguin Education, 1992. ISBN 0-14-016783-8	
23	<p>Summerhill and A.S.Neill Edited by Mark Vaughan. Open University Press 2006.</p> <p>Contributions from Zoë Readhead and Ian Stronach. Introduction by Tim Brighouse. ISBN-10: 0 335 21913 6</p>	

There are still many works that he produces like articles of other writings. Here is some of Neill's work that had shocked the public at that time;

1) A Dominie's Log

From the above list the authors will discuss some of the world-renowned A.S Neill's books. As only A Dominie's Log's first work of Neill got a lot of response, both positive and negative. In this book Neill tried to introduce the psychoanalytic that he understood from the theories of Sigmund Freud and Homer Lane.

Lane introduced Neill to psychoanalytic thinking and the two remained in contact in London after *The Little Commonwealth* was forced to close following a scandal. Henceforth, Neill employed psychoanalytic terminology in much of his own writing, particularly in explaining the problems presented by children: for example, in *Summerhill* the following terms all appear – unconscious, neurosis,

repression, egoism, trauma, wish-fulfilment, psychic damage, transference, regression, fantasies.⁴⁶

2) Summerhill

In addition to A Dominie Log, there are works that attract the attention of the world, namely Summerhill. A work that tells the ins and outs of the school he has founded. Summerhill was first founded in Lyme Regis, Dorset and later in Leiston, Suffolk, both in Britain but many Neill ideas need to be understood as a reaction to his experience as a disciple and teacher in Scotland.

Summerhill is a democratic, self-governing school in which the adults and children have equal status. The daily life of the school is governed by the school Meetings, usually held twice a week in which everybody has an equal vote. The school's philosophy is to allow freedom for the individual - each child being able take their own path in life, and following their own interests to develop into the person that they personally feel that they are meant to be. This leads to an inner self-confidence and real acceptance of themselves as individuals. All of this is done within the school's structure of self-

⁴⁶ Walter Humes, *A.S Neill and Scotland: attitudes, omissions aand influences*, (University of Stirling, 2015), Journal Scottish Educational Review, 47 (1), Page. 69.

government through school meetings which are at the core of the school and emphasise the distinction between freedom and licence.⁴⁷

Living life in a community is of great importance to the pupils here. Through this they learn to compromise, communicate, negotiate and assume responsibility. It also teaches them empathy and a consideration for the feelings of others. The adults and children have equal status in the school but, of course, they have very different roles. Everybody in the school is aware of the responsibilities that the adults have and which the children are not subject to. The atmosphere of the school is informal and first names are always used. The school is international, reflecting the extent of A.S. Neill's continuing influence in the world.

The freedom to attend formal lessons or not at the school is a central feature of the school's philosophy. Children have the opportunity for unlimited play, which we believe is good for both their physical and mental health. Children are allowed to fill their time with freely chosen actions. This allows them to develop at their own pace, enjoy what they do and achieve the results they want to achieve. Individual responsibility in learning means that children can continue to work and use spaces whether or not an adult is present. Classes with structured learning are available for all children and

⁴⁷ <http://www.summerhillschool.co.uk/books-by-asNeill.php>

organised in timetable format with flexible content and attention to individual learning needs and levels. There are also classes arranged so that children can go in and access materials and resources to pursue individual activities and projects. There are no limits on the achievements in independent learning; children can do something they want as much as they want.⁴⁸

The Summerhill School curriculum embraces everything that happens here: there is not always a clear line between learning inside and outside the classroom. Summerhill strongly feels that much important learning takes place outside the classroom and is of a more casual nature than is allowed by most schools. Thus we would consider the time that a group of teenagers spend sitting together and discussing topics of their choice to be a valuable learning experience. Just being part of the Summerhill democratic community, living with others in this uniquely free environment and helping one another to do so is an invaluable learning experience.

A.S Neill ingin menunjukkan bahwa sekolah bukanlah lembaga yang dibentuk dengan sistem militer, yang mana terdapat sistem ‘atasan dan bawahan’, sehingga guru terlihat bagaikan mandor, dan siswa sebagai bawahannya. Apapun yang dilakukan

⁴⁸ Agung Prihantoro, Terj. *Summerhill School* karangan Alexander sutherland Neill, (Jakarta: PT Serambi Ilmu Semesta, cet I, 2007), page.41-47.

harus sesuai dengan perintah mandor dan siswa seakan-akan dibatasi ruang geraknya untuk mengutarakan pendapat dan berkreasi.

3) Neill Neill Orange Peel

Buku ini menjelaskan cerita pribadi neill, hingga ia beranjak dewasa. Hingga membahas bagaimana Summerhill yang akan datang jika Neill sudah tiada. A Note about the Title, Years ago, Hetney, a little boy at Summerhill, went round muttering to himself: “Neill! Neill! Orange Peel!” The phrase caught on and has lived for more than twentyfive years. And also, small children following Neill, around chanting the words and his usual reaction is: “Wrong again. Not orange peel—banana peel.” Neill has selected this rhyme as the title of his autobiography, because it sums up his life with children; indeed, it might be the motto for Summerhill, if we believed in mottoes.

These words tell the whole story of his school and his life. They show how the gulf between generations can be bridged—or rather abolished—for they do not connote cheek or hate: they mean love; they mean equality. If every kid in the world could call his teacher Orange Peel, or an equivalent, his mail would not be filled with letters beginning: “I hate my school; can I come to Summerhill?”

The little boy's chant shows that there is no necessity for a gulf separating pupils from teachers, a gulf made by adults, not children. Teachers want to be little gods protected by dignity. They fear that if they act human, their authority will vanish and their classrooms will become bedlams. They fear to abolish fear. Innumerable children are afraid of their teachers. It is discipline that creates the fear. Ask any soldier if he fears his sergeant major; I never met one who didn't. The Summerhill rhyme tells the world that a school can abolish fear of teachers and, deeper down, fear of life. And it is not only Neill that the kids treat with equality and fun and love; the whole staff are treated as pals and playmates. They do not stand on their dignity, nor do they expect any deference because they are adults. Socially, the only privilege the teachers have is their freedom from bedtime laws. Their food is that of the school community. They are addressed by their first names and seldom are given nicknames; and if they are, these are tokens of friendliness and equality.⁴⁹

4) Is Scotland Educated?

Detailed examination is given to Neill's 1936 book, *Is Scotland Educated?*, which has received limited attention from commentators. This volume is particularly interesting in relation to

⁴⁹ A.S Neill, Neill! Neill! Orange Peel! , Pdf, <https://archive.org/details/NeillNeillOrangePeel>.

Neill's political, cultural and psychological perspectives on Scottish life and their relevance to his educational views. The book reveals the strength of his (mainly negative) feelings about his native land but also his limited awareness of some important developments that were taking place, especially in the field of child guidance.

In addition, the paper explores Neill's links to other Scottish progressive educators, most notably John Aitkenhead and R. F. Mackenzie, both of whom sought to introduce qualified versions of Neill's philosophy into schools in Scotland. That for in this book, Neill discuss about education system in some aspect, such as government politic, culture and religion in Scotland. Although he was stay at U.K but, he never forget, that he come from Scotland.⁵⁰

B. Exposure Data and Research Result

1. Character education Concept According to Munif Chatib and Alexander Sutherland Neill

a. Character education Concept According to Munif Chatib

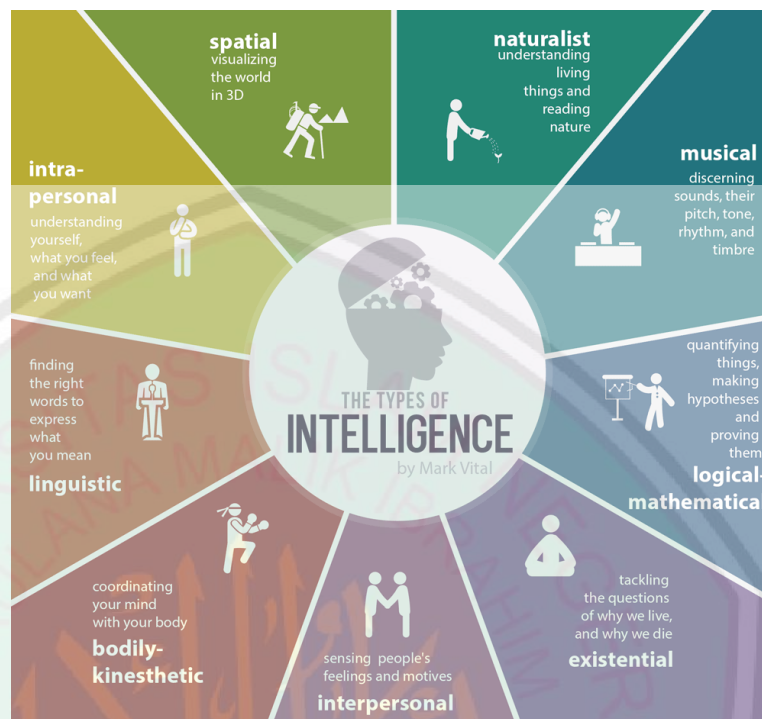
Munif Chatib does not directly write the concept of education in his book, but there are some things that affect the concept of education Munif chatib implicitly, such as affective values carried from Multiple

⁵⁰ Walter Humes, *A.S Neill and Scotland: attitudes, omissions aand influences*, (University of Stirling, 2015), Journal Scottish Educational Review, 47 (1), Page. 66.

Intelligences. Because he thinks intelligence is not only seen in terms of cognitive but also affective and psychomotor aspects. So the intelligence of the child became the main focus of Munif Chatib as the basis for determining the concept of character education.

Multiple Intelligences is a concept promoted by Munif Chatib in Indonesia. This concept does not merely arise, but the result of research that has been done by Howard Gardner Ph.D, an outsider in the part of education who is a psychologist from Harvard University. Multiple Intelligences is a theory of intelligence that discusses multiple intelligences, and has been frequently discussed in Quantum Learning books, Accelerated Learning, Contextual Teaching and Learning. Based on research conducted by Howard Gardner started from six intelligences developed into 9 intelligences. Therefore, this intelligence is called multiple intelligences. Here's a picture of Multiple Intelligences.⁵¹

⁵¹ <https://blog.adioma.com/9-types-of-intelligence-infographic/> (accesses 16/08/2017).



Picture4.1 Kinds of Multiple Intelligences

According to Howard Gardner every child has a tendency of intelligence from the Nine intelligences; language, linguistic, logical (cognitive), visual and spatial, music, motion (kinesthetic), interpersonal, intrapersonal, intelligence, and existential intelligence. Here is an overview of the multiple intelligences theory, summarized by ASCD:⁵²

⁵² Armstrong, Thomas, *Multiple Intelligences in the Classroom*, 3rd ed, (Alexandria, VA: Association for Supervision and Curriculum Development, 2009).

Table 4.3 Multiple Intelligences

NO	Multiple Intelligences	Describe
1.	Naturalist Intelligence	Naturalist intelligence designates the human ability to discriminate among living things (plants, animals) as well as sensitivity to other features of the natural world (clouds, rock configurations). This ability was clearly of value in our evolutionary past as hunters, gatherers, and farmers; it continues to be central in such roles as botanist or chef. It is also speculated that much of our consumer society exploits the naturalist intelligences, which can be mobilized in the discrimination among cars, sneakers, kinds of makeup, and the like.
2.	Musical Intelligence	Musical intelligence is the capacity to discern pitch, rhythm, timbre, and tone. This intelligence enables us to recognize, create, reproduce, and reflect on music, as demonstrated by composers, conductors, musicians, vocalist, and sensitive listeners. Interestingly, there is often an affective connection between music and the emotions; and mathematical and musical intelligences may share common thinking processes. Young adults with this kind of intelligence are usually singing or drumming to themselves. They are usually quite aware of sounds others may miss.
3.	Logical-Mathematical Intelligence	Logical-mathematical intelligence is the ability to calculate, quantify, consider propositions and

		hypotheses, and carry out complete mathematical operations. It enables us to perceive relationships and connections and to use abstract, symbolic thought; sequential reasoning skills; and inductive and deductive thinking patterns. Logical intelligence is usually well developed in mathematicians, scientists, and detectives. Young adults with lots of logical intelligence are interested in patterns, categories, and relationships. They are drawn to arithmetic problems, strategy games and experiments.
4.	Existential Intelligence	Sensitivity and capacity to tackle deep questions about human existence, such as the meaning of life, why we die, and how did we get here.
5.	Interpersonal Intelligence	Interpersonal intelligence is the ability to understand and interact effectively with others. It involves effective verbal and nonverbal communication, the ability to note distinctions among others, sensitivity to the moods and temperaments of others, and the ability to entertain multiple perspectives. Teachers, social workers, actors, and politicians all exhibit interpersonal intelligence. Young adults with this kind of intelligence are leaders among their peers, are good at communicating, and seem to understand others' feelings and motives.
6.	Bodily-Kinesthetic Intelligence	Bodily kinesthetic intelligence is the capacity to manipulate objects and use a variety of physical

		skills. This intelligence also involves a sense of timing and the perfection of skills through mind–body union. Athletes, dancers, surgeons, and crafts people exhibit well-developed bodily kinesthetic intelligence.
7.	Linguistic Intelligence	Linguistic intelligence is the ability to think in words and to use language to express and appreciate complex meanings. Linguistic intelligence allows us to understand the order and meaning of words and to apply meta-linguistic skills to reflect on our use of language. Linguistic intelligence is the most widely shared human competence and is evident in poets, novelists, journalists, and effective public speakers. Young adults with this kind of intelligence enjoy writing, reading, telling stories or doing crossword puzzles.
8.	Intra-personal Intelligence	Intra-personal intelligence is the capacity to understand oneself and one's thoughts and feelings, and to use such knowledge in planning and direction one's life. Intra-personal intelligence involves not only an appreciation of the self, but also of the human condition. It is evident in psychologist, spiritual leaders, and philosophers. These young adults may be shy. They are very aware of their own feelings and are self-motivated.
9.	Spatial Intelligence	Spatial intelligence is the ability to think in three

		<p>dimensions. Core capacities include mental imagery, spatial reasoning, image manipulation, graphic and artistic skills, and an active imagination. Sailors, pilots, sculptors, painters, and architects all exhibit spatial intelligence. Young adults with this kind of intelligence may be fascinated with mazes or jigsaw puzzles, or spend free time drawing or daydreaming.</p>
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According to Munif Chatib one's intelligence will continue to grow. This can be proven through research that Howard Gardner has done before, with these 9 intelligences, perhaps in the future intelligence can be found. Intelligence is the process of discovering a person's ability that is influenced by repetitive habits or behavior.⁵³

Every child has multiple intelligences. If parents and the environment always provide the right stimulus, every intelligence has the potential to generate powerful capabilities.⁵⁴ In *Frame of Mind*, Gardner mentions that it is not appropriate, if on the intelligence is done restrictions in giving meaning to its ability (*delimiting the concept of intelligence*).⁵⁵ Because many found in society, that children can be clever if the value of cognitive or test scores is good, but if it's the value of

⁵³ Munif Chatib, *Sekolahnya Manusia*, (Bandung: PT. Mizan Pustaka, ed. VII April 2010), page. 76-77.

⁵⁴ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 89.

⁵⁵ Howard Gardner, *Frame of Mind*, (New York: Basic Book, 2009). Page. 63.

music, or empathy is good, then the average parent says his son is still not smart. Yet from the exposure that has been described by Gardner and Munif can be seen that children have a tendency of different intelligences. If the child has a high intelligence of empathy that can already be said the child has extraordinary intelligence. Or in other words can be said clever. So from nine Multiple Intelligences, if our child has one of them then the child can already be said to be clever.

Munib Chatib's view of character education originated from a child's learning ability which is said to be perfect if it meets three aspects namely;⁵⁶

1. Aspects of affective ability

Aspects of ability related to values and attitudes. Assessment in this aspect can be seen, among others, on discipline or respect for teachers. This effective aspect is closely related to the child's emotional intelligence (EQ).

2. Aspects of affective psychomotor ability

Aspects of ability related to physical motion or mental attitudes. This aspect shows a child's ability or skill after receiving knowledge.

⁵⁶ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 69.

3. Aspects of affective cognitive ability

Aspects of ability related to thinking activities. This aspect is closely related to intelligence (IQ) or child's thinking ability.

These aspects are an explanation of Prof. Dr. Nasution, M.Ag. But the community still narrows the ability of children, how not, according to most parents clever children are children who value subjects in school good. If the value of the sport or the value of art is good, parents still think the child is not clever. Yet according to Munif Chatib, if a child has one of the three aspects of the ability, then the child can be said to be clever, and deserves an appreciation.

Especially the affective aspect in which this aspect is the bridge of character education is taught. Indonesia is a country that always menjunjung high the value of decency. Therefore every school in Indonesia has a religious lesson, in which the child can learn good behaviors and how to avoid bad behavior. So that students or children can distinguish good and bad. But not a few parents who would be proud if the value of his mathematics test 9 children compared with the value of a good child attitude. But actually the two subjects have the same interests. If the child can honor the old and sing the young will not aka tone whose name is hostility.

The problem that often encountered is the excessive pressure exerted on the child, such as a full day school with much homework (PR). So the child will feel stress with a lot of pressure. Not to mention the parents at home also demanded his son to be more diligent again. The cognitive tests in the aggravating school have kept the child's brain nerves from emotional involvement. In fact, the role of emotion in learning is needed to draw the learning experience into the long-term memory.

According to Dr. Paul Maclean, Dr. Josep LeDoux and Dr. Daniel Goleman, when the brain receives antacam or pressure, neural capacity to think rationally shrink or called downshifting. The affective or child's response will decrease as the brain loses its emotional involvement so that the child's response to his environment is affected. The child will tend to be indifferent to his environment, and will be caught in cognitive confusion in his own world. And this is the beginning of the child's defiance of the instructions or instructions of the teacher and his parents.⁵⁷

Affective value is a reflection of the development of the value of character education. Munif Chatib considers that caring as a manifest form of one's ability. Caring is the response of someone who has a good value. In developmental psychology, this ability is called affective. Affective ability is very important to bring two other capabilities, namely cognitive and

⁵⁷Ibid., page. 74.

psychomotor, which can benefit both himself and others. Simply put, effective ability has four main dimensions, namely;⁵⁸

1. Responses and ability to build relationships with oneself.
2. Responses and ability to build relationships with others.
3. Response and ability to build relationships with an ever-changing environment.
4. Responsiveness and ability to build relationships with God as the Creator and purpose of life journey.

Character or morality is an attitude that arises from the habit that is often done. With good teaching the child will be motivated to do good things, starting from this habit a child's character will be formed because the character is not only innate of the parent genes but also from the environment.

In his famous book, *Smart Baby, Clever Child*, Valentine Dmitriev, Ph.D., says that there are two factors in the development of the human brain that make some people smarter than others. That factor is heredity and environment. There is not much a parent can do to change a baby's genetic inheritance, but there is so much that can be done to optimize environmental factors to improve a child's developmental potential.⁵⁹

⁵⁸Ibid., page. 74.

⁵⁹ Munif Chatib, *Sekolahnya Manusia*, (Bandung: PT. Mizan Pustaka, cet. VII April 2010), hlm. 73.

The concept of character education offered by Munif Chatib consists of several aspects, among others;

1. Understand that the Child is born by nature.
2. Home is the first place a child to learn moral.
3. Choosing a human school, not a robot school (schools that treat children well).
4. Parents and teachers are good examples for children.
5. Responsive education addressing media and pornography.

Some of the above has been alluded to in the book Munif Chatib entitled *His Parents Man*, by understanding some aspects of it, parents are expected to pay more attention to the child. The concept of character education is always related to one aspect with another. If the school environment is supportive and very conducive in instilling good moral values and norms, then it all requires concrete action as a habit of self. And this habituation must be practiced correctly and repeatedly, so that will create a strong child character. Therefore the environment and genes of parents are always in touch, the school environment, community and family.

- a. Understanding the bottom of the child is born in nature.

Children are born by fitrah as described earlier in the letter Ar-Rum verse 30. No one child was born with a crime or brings evil,

because Allah created all his creatures for good. So parents can't judge a child with orders and restrictions at all times. Or demand something that makes the child feel burdened without any assistance from parents.

- b. Home is the first place a child to learn moral.

Home is the first place a child to learn moral

The Arabic poet Hafez Ibrahim said:

الأم مدرسة إذا أعددتها أعددت شعباً طيب الأعراق

"A mother is a school, preparing her is like preparing a good nation."

Mother is the first school, because a child is born from her mother's womb so that the closeness of a child to the mother has existed since the child in the womb. And mother is the number one educator before the family and the environment. If mother give birth to a good generation. So it can be ascertained if a nation will be good. Because in the excellent young generation, the future of nation will be develop.

- c. Choosing a human school (schools that treat children well).

The Human School is Munif Chatib is a school that humanizes humans, in other words the child does not become a robot that always given orders and work that much without any rest. While the human school that became an example for Munif chatib is SMP Yayasan Islam Malik Ibrahim (YIMI) in Gresik. This school is a target school that uses

MIR or Multiple Intelligence Research, which students will be tested for knowing their talents and interests. Because this can know how the learning style of students. Multiple Intelligences with nine intelligences can be a good strategy in teaching and learning. Schools that know the condition of the student that can be said School of Man.

d. Parents and teachers are good examples for children.

Parents are expected to know the three biggest points in learning, because parents will be the best teachers for their children. First, the reason, that is why children learn, second, learning process, that is how children learn, and third, learning result, that is result of learning process. Why there is a reason to learn because brain needs is a natural demand and we can't stop. The physical child who develops naturally in its growth and development are similar. Learning process requires a good strategy; this teaching strategy lies in the ability of parents while helping to learn their children. Because children learn in their own way, learning comfort greatly determines the maximum learning outcomes. Parents should be well interpreted learning outcomes, as follows;⁶⁰

- 1) Behavior Change
- 2) Changes in the mindset of the child
- 3) Build a new concept

⁶⁰ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 169- 170.

In addition to parents the teacher at school is also an example and a second parent for the child. In the book of the Master of Man, Munif explained that described the content of teacher learning, namely paradigm, way, and commitment. These three domains should be the content of the teacher's learning process. Besides, it is given the teacher's teacher profile that focuses on the condition of the students. They always look at every learner is champion, teach by heart, interpret the ability of learners in a broad sense, and become a fun figure for their students.

e. Responsive education to media and pornography.

The definition of pornography should be extended for prevention. In Big Indonesian Dictionary is "erotic behavioral depiction with painting or writing to arouse passion, or reading material that deliberately and solely designed to arouse sexual desire in sex." While in the UU of Pornography, the definition of pornography mentioned in Pasal 1: "Pornography is a matter of sexuality made by man in the form of drawings, sketches, illustrations, photographs, writings, sounds, sounds, motion pictures, animations, cartoons, poems, conversations, gestures, or other forms of communication messages through various form of public communication / show media, which can generate sexual desire and violate moral values in society."

Parents and teachers should understand the effects caused by pornography, among others, as follows;

1) Shock or disgusted

It was the first introduction to pornography when the early children were shocked, disgusted, and guilty. This combined sense of curiosity returned.

2) Addiction

Addiction is the next effect that arises. Once someone likes obscene material, she will feel hooked. This Haal can even happen to an educated man or a strong religious believer.

3) Eskalation

Escalation is the effect that arises after addiction. As a result, a person will need more sexually explicit and more perverted material. The effects of addiction and escalation lead to growing demand for these pornographic materials. As a result, the level of "kepornoan" and "eksemplisitas" prosuk also increased.

4) Desensitifikasi (blunt sensitivity)

Subsequently, desensitizing effects arise. This stage, the material that is taboo, amoral, surprising, slowly will become something ordinary. Pornographic users are even less

likely to be sensitive to victims of sexual violence occurring in the neighborhood.

Therefore parents should be more alert with the sophistication of electronics and media. Because there is always a positive and negative impact, just for the age of young children should always be in the supervision of parents. Even pornography is more dangerous than drugs. According to Dr. Mark B. Kastlemaan, Head of Education and Training Officer for Candeo USA, at some point, porn addiction is more dangerous than drugs;⁶¹

- 1) The influence of cocaine can be eliminated, while the effect of pornography is not.
- 2) Pornography can damage the brain more nerves than drugs.
- 3) Pornography addicts are harder to detect than the drug addicts.
- 4) Pornography has the potential to decrease intelligence.

On the other hand Munif Chatib also gave practical suggestions for protecting children from the negative effects of media, among other:⁶²

⁶¹ Ibid., page. 196.

⁶² Ibid., page. 197.

- 1) Deeper religious education.
- 2) Knowing in advance the contents of information media for children.
- 3) Accompanying children in using information media.
- 4) Make agreement rules using information media.
- 5) Using information media to become a means of learning and making projects.
- 6) Know how to block and avoid porn sites.

b. Character education Concept According to Alexander Sutherland Neill

A.S Neill is a person who highly values freedom. Neill wasn't satisfied with the formal school system at the time. Many things he did not enjoy, knowing he had become a teacher before he set up his school Summerhill. Neill was very enthusiastic about education; the thing he often dwelled on was the discipline and rules that the formal school used at the time. He described the teacher as being a foreman for his students. The disciple becomes a subordinate which ready with all orders.

He thinks the born child does not tend to be good and does not tend to evil so they are white like paper ready to be written by black ink. It is up to us to write down good or bad things. Moreover Neill was very interested in the world of psychology, which at that time psychology in

Scotland is growing rapidly. Therefore he wants to create a school loves, there are no punishments that are painful and authoritarian for the students.

Summerhill, had never been a special school for troubled kids, but Summerhill accepted the children. These troubled children are healed with freedom and compassion. There is no penalty for offenses. Neill's principle when setting up Summerhill is to make schooling fit the kids, not to make children fit the School. This school gives children the freedom to grow and develop naturally. Punishments are self-determined by children, and there are no fines that include moral values. A.S Neill founded a school with a concept that freed his students for it, he throws away all the directives, all the directions, all the teachings of religion.⁶³

The philosophy of the school is based on freedom for the individual, because freedom as opposed to license. Summerhill is not only a school; it is also a pattern for life. Our aims could be described as the following:⁶⁴

1. To allow children freedom to grow emotionally.
2. To give children power over their own lives.
3. To give children time to develop naturally.

⁶³ Agung Prihantoro, Terj. *Summerhill School* karangan Alexander sutherland Neill, (Jakarta: PT Serambi Ilmu Semesta, cet I, 2007), page.43.

⁶⁴ Zoë Neill Readhead and Andréa Villela Mafra da Silva, *Revista HISTEDBR On-line, Campinas, n.30, p.3-9, jun.2008 - ISSN: 1676-2584.*

4. To create a happier childhood by removing fear and coercion by adults.

But there are some Neill thoughts that are vulnerable to criticism among others. First, Neill had no systematically organized philosophy of education, particularly the coherent theory of knowledge. His ideas are based on experience and observation, complemented by the study of psychological theories, especially psychoanalysis. Experience is an important part of educational theory, but it needs to be complemented by a philosophical view of topics such as the nature of knowledge, learning, morality, human nature, society, and so on.

Second, the intellectual bias Neill had in Summerhill. Neill frees children to study or play even for Neill's book is a goal that is not important for the lesson. Neill built a school that enabled the child to be himself. Children should not be forced to learn, children should be given the freedom to follow voluntary learning regardless of age. Only learning is done voluntarily that is of value, and the child will know himself when they are ready to learn.

For Neill, children will achieve happiness if they are free. Most unhappiness is caused by an inner hostility created by the pressure of externals. Because hostility within the self cannot be effectively expressed to the parents or other people in power, then the feelings is still

within and hate her (self hate). Later the equation will be revealed in antisocial behavior and give birth to "problem child".

Happiness, for Neill means a state of minimal pressure. In positive terms the state consists of "a good feeling in self, balance, and satisfaction with life." That feeling exists only when the child feels free. Conventional education makes mistakes with intellect more than emotion. As a result, the child knows many facts, but lacks satisfaction and self-fulfillment. Neill proposed "Hearts Not Head in the School", according to Neill if the emotions were left completely free, then the intellect would be achieved by itself.

So freedom is the answer to all the problems facing the child. Free children will avoid hatred, so they will not become deviant or problematic children. Children who are given the freedom to choose their own lessons will present an independent and intelligent child. Freedom will make the child live happily to grow into a healthy child physically, morally, emotionally and spiritually.

The concept of character education does not directly Neill write, but the way he handles troubled children is always associated with character education itself. This is reflected in the Neill's approach to education can be summed up in a few fundamental principles:⁶⁵

⁶⁵ Walter Humes, *A.S Neill and Scotland: attitudes, omissions aand influences*, (University of Stirling, 2015), Journal Scottish Educational Review, 47 (1), Page. 70.

1. Human nature is basically good.
2. Children are innately wise and, given freedom, will develop in creative and positive ways.
3. Freedom is not to be confused with licence: it is more accurately defined as 'self regulation'.
4. Religious and moral educations have negative effects, causing fear and psychological damage.
5. Attendance at classes should be optional: interest rather than compulsion should be the stimulus to learning.
6. Any school rules should be decided by a system of democratic self-government, with children themselves deciding on suitable penalties for those who transgress.
7. Book learning and formal knowledge are less important than character and self determination.
8. An understanding of child psychology is an essential requirement for teachers.

Although Neill thinks that religion and morality have negative effects, which causes fear and psychological damage. But indirectly the value of affection given to his students has reflected the moral value itself. If a person does not have an empathetic attitude then he can be said to be immoral. But in fact Neill tries to direct the children to be sensitive

to the surrounding, though indirectly he teaches the morality itself in his own way.

2. Differences and Similarities between The Concept of Character Education According Munif Chatib and Alexander Sutherland Neill

There are differences and similarities in the concept of character education between Munif Chatib and A.S Neill, although the concept of character education is implicitly implied by the writings produced by the two characters. The following table is the concept of character education from these two;

Table 4.4 Differences and Similarities Concept

NO	DIFFERENCES	SIMILARITIES
1	Different religious views. According to Munif religion is the foundation as a strong creating character. While Neill thinks that religion has a negative impact, which causes fear	Munif and Neill understand that children are born holy or good. If in the language of Islam, children are born with nature, which means holy.
2	The strategies used are very different; Neill uses freedom, while Munif supervises strategies on the child.	Teachers and parents as people who set a good example, because the child really likes the real action.
3	The right to speak to parents and children is the same, but	A good school is a friendly school with students and an appropriate

	according to Neill it is not necessary to call in a polite name simply call or assume the older person is the same age. According to Munif Chatib, there is still a boundary between parents and children, because with a good temperament shows a person's decency.	curriculum and a fun learning process. So students feel at home to linger in school.
4	Moral education does not need to be taught in school according to Neill, but according to Munif Chatib, the school is the second place to strengthen the children's kareater.	Attendance at classes should be optional: interest rather than compulsion should be the stimulus to learning.

1. Differences in the concept of character education according to Munif Chatib and A.S Neill

From the table above can be seen there are some similarities and differences, among others as follows;

a. Religious View

According to Neill, religion is not needed in the field of education because religious and moral education has a negative impact, which causes fear and psychological damage. In contrast to Munif Chatib, who assumes that religion is the foundation for

characterizing children, which serves as a protector of the negative impact of electronic media development?

b. Freedom

Neill's understanding of freedom used in school is extreme. Because of this the student is allowed to choose the lesson he wants but also to not follow the class if he does not like the lessons offered. Munif Chatib assumes that the curriculum provided by the state can be packed well, by knowing the interests of the child as it can to find out how the child's learning style.

c. Speech Behavior

Summerhill is a freedom-based school, so the voting rights of teachers, school staff and students are the same, so that children feel the true nuances of democracy. An example of freedom in Summerhill is how to call someone by his name even to an older one. Neill's intention was to prevent the school from becoming an environment that taught the existence of a military system with only subordinates and superiors, the foreman.

In contrast to Munif Chatib who taught manners to the elder, because it belongs to a religious lesson. Sesame human should we respect each other, not to create a military atmosphere thick with orders from superiors to subordinates, but creating a harmonious life

with respect. Given this is an Asian culture that is slightly different from most Western cultures.

d. The Importance of Character education Material

According to Munif Chatib Character education is very necessary to be taught in schools, because this is one way that students can be sensitive and understand how dangerous nature and negative impact of the development of electronic media. So that students can be a wise person in using electronic media and sensitive to their environment.

According to Neill, this is not necessary, because with certain approaches the child will be able to understand by itself. The approach often used by Neill is the concept of psychoanalysis, the basis of radical thinking.

2. Similarities Character education concept according to Munif Chatib and A.S Neill

a. Children are born by by fitrah

As has been explained before, that God created man with his sacred by fitrah. Children do not have a tendency in the field of crime. Instead they love and attention.

b. Teachers and Parents are an example for children

In addition to the family environment, the school environment plays an important role for the character formation of children. As the

analysis Nill had done to the troubled child, and Munif who handled the defiant child. It turns out that it all started from the trauma or lack of affection they received from both parents and teachers at school.

c. School as second home

A good school is a human school, according to Munif. The human school is a school that understands exactly how the students are doing, which is similar to Neill's understanding that schools are adjusting students, not students who adjust school. Therefore the concept of this freedom is to stretch and creates a comfortable atmosphere, fun and full of affection.

d. Classes are an optional group of learners

According to Munif Chatib a good class it is a conducive class. Conducive classes do not have to be a quiet classroom but a class that can bring the class atmosphere into fun. Munif Chatib offers class displays to make the classroom feel alive.

Unique and distinctly designed class displays. The display itself is how the teacher can play with creativity to transform a class into life and fun. This is always supported by teaching methods that use different strategies.⁶⁶ Neill himself assumed a good class of classes

⁶⁶ Munif Chatib, *Kelasnya Manusia*, (Bandung, PT Mizan Pustaka, 2015), page.11.

with lessons to suit the interests of the children because interest can influence the learning style and its motives.

3. The Factors that can influence the successful of character education according to Munif Chatib and A.S Neill

A good environment can support the formation of strong characters. Character education will help students to become better. Therefore, family and community environment is always related to form the character of the child. There are many factors that influence the formation of a character. Of the many factors, experts classify it into two parts, namely internal factors and external factors;⁶⁷

1. Intern Factors

There are many things that affect this internal factor, such as:

- a. Instinct
- b. Custom or behavior
- c. Will
- d. Sound of the heart or Conscience
- e. Heredity

⁶⁷ Heri Gunawan, *Pendidikan Karakter Konsep dan Impementasi*, (Bandung : ALFABETA, 2012), page.19.

2. Extern Factors

In addition to internal factors (which are from within) that can affect the character, there are also external factors (which are from the outside) of which are as follows;⁶⁸

- a. Education
- b. Environment

Munif Chatib also assumes that the character of a child is influenced by several factors which indicate the success of a character education. Gene growth is influenced by environmental factors.⁶⁹ Munif Chatib has similarities with Heri Gunawan in grouping this factor. This can be seen from the explanation of the concept of previous education. Because of all these factors that characterize the child.

While Neill does not use character education in his school, he still has a goal for education, especially for children. He said that one factor that could affect their temperament is the psychological and environmental conditions that demand it to grow into what society wants. Therefore he makes the concept of loving freedom and there is no evil or malice behind it. This reflects indirectly that traumatic psychological disorders are factors that can characterize a child. This can be categorized on the Inter factor, because it

⁶⁸ Ibid.,. page 20

⁶⁹ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 10.

comes from within. While the demanding environment as an External factor that can affect the psychological condition that can affect the formation of characters.



CHAPTER V

RESEARCH DISCUSSION

A. Character education Concept According to Munif Chatib and Alexander Sutherland Neill

Character education is always related to morals. This can be seen in the current social phenomenon, such as the existence of juvenile delinquency is increasingly apprehensive. How not almost every time we see the news at this time there is always news about the juvenile delinquency, ranging from bullying phenomenon that has just rampant in early this August, the use of narcotics, until the existence of sexual harassment.

Reported from Jawa Pos, the number of female users of drugs, especially *sabu-sabu*, is fairly high. The majority are still in junior high school. The reason does not make sense, just afraid to say not the present. The rise of *sabu-- sabu* users has been seen for at least the last two years. Data BNNK Surabaya shows, women with student status dominate. In fact, this year the number is more than half of adult users. The following graphic is given by BNNK.



Picture 5.1 Sabu- Sabu User Graphic 2016-1017

However, the data released BNNK Surabaya is considered not real data. Trustees of the Foundation Our Right to Be Independent (Orbit) Surabaya Rudhy Wedhasmara reveals, the population can actually reach ten times. Therefore female users included in the hidden population. On the other hand, treatment for drug users is not gender-friendly. More control efforts are for men. For example, clinics or treatment sites those are not gender-based. As a result, in addition to hidden populations, they are difficult to take to health / social services. The most common reason women use is that they are embarrassed by the many men, or the place still does not accommodate women's needs.⁷⁰

⁷⁰ <http://www.jawapos.com/read/2017/07/18/144945/takut-diejek-tidak-gaul-perempuan-pengguna-narkoba-didominasi-pelajar>

From the above exposure can be said students or students need more attention. Drug use is still one of the cases of juvenile delinquency. But this can be caused by several factors, as explained by Munif Chatib, that there are some things that cause humans to behave badly, among others;⁷¹

1. Forget the GOD
2. Proud, Riya 'and arrogant
3. Not thankful and easily discouraged
4. Kikir and gripe
5. Exceeded the limit
6. Sneaky or Hurry
7. Likes to argue

Children become perpetrators in juvenile delinquency because of this, when they are born with a sacred nature. Sometimes parents and teachers do not care about this. So the environment around him continues to demand, so the child feels hopeless or things cause him to behave badly.

In the Holly Qir'an said;

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

So set You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) Your face towards the Religion of pure Islamic Monotheism Hanifa (worship

⁷¹ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 5-7.

none but Allah Alone) Allah's By fitrah (i.e. Allah's Islâmic Monotheism), with which He has created mankind. No change let there be In Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the Straight religion, but Most of men know not. [Tafsir At-Tabarî, Vol 21, Page 41]⁷²

In this letter has been explained that Allah Almighty created man according to his nature. So the solution offered by Munif chatib to face bad behavior is to activate the paradigm of by fitrah. Because children have a good tendency, they essentially have divine nature. Praying to God, this is one way of dealing with children's bad behavior, and examining the dominant factors that cause deviant behavior.⁷³

Curriculum Indonesia is currently incessant-incessant carrying a mental revolution in which there is the inculcation of the value of character education. This is one way to remind or motivate students so that they do not do negative things, and get caught up in that. Not only did Munif Chatib assume that moral needs to be taught in the classroom, but Thomas Lickona also thought so. As explained in chapter 2 in this thesis.

Religion is one way to indoctrinate and convey positive values and moral messages. So According to Lickona in emphasizing the three components of good character that is knowledge of moral or moral knowing, feelings about moral or moral feeling and moral action or moral action. This is necessary so that learners are able to understand, feel and simultaneously

⁷² Qur'an In Word, Ver. 1,3.

⁷³ Op.,Cit.,page. 7-8.

work on the values of virtue. Moral Knowing is an important thing to teach, it consists of six things: 1) Moral Awareness, 2) Knowing Moral Values, 3) Perspective Taking, 4) Moral Reasoning, 5) Decision Making, 6) Self-Knowledge.

Moral Feeling is another aspect that must be instilled to the child who is the source of energy of the human self to act in accordance with moral principles. There are six things that are aspects of emotion that must be felt by a person to be a human character: 1) Conscience (conscience), 2) Self-esteem (confidence), 3) Empathy (feel the suffering of others), 4) Loving the good, 5) Self-control (self-control), 6) Humility. Moral action is how to make moral action is the result of two other character components. To understand that encourages a person in good deeds then must be seen three other aspects of the character of competence, desire, and habits.⁷⁴

The emotional aspects expressed by Lickona have similarities in the discussion of Multiple Intelligence that exist in the child's intelligence. In this case the emotions are always related to the social, how the relationship with the environment or society. Because nine existing intelligences, there are Intrapersonal, Interpersonal, and Naturalist intelligences. These three intelligences have a tendency toward social values. Therefore character

⁷⁴ Thomas Lickona, Lickona, *Educating for Character, How Our Schools Can Teach Respect and Responsibility*. (New York: Bantam Books, 1992), page.108.

education is considered successful when the environment also supports it well.

1. Character education Concept according to Munif Chatib

The concept of character education offered by Munif Chatib consists of several aspects, among others;

- a. Understand that the Child is born by nature.

In the educational dimension, virtue and superiority of human beings are compared with other God's creatures are summarized in the word *fitrah*. Language, the word *fitrah* comes from the word *fathara* which means to make. The word comes from the word *al-fathr* which means hemispheres or fractions. Experts in Islamic circles try to formulate the meaning of *fitrah*, and each formula is generated through strong studies and arguments. This study began through the word of Allah SWT letter Ar-Rum verse 30, which was explained before.

From these verses emerged various interpretations about the meaning of nature that is: 1) *Fitrah* means holy 2) *Fitrah* means Islam (dienul Islam) 3) *Fitrah* means acknowledging the Essence of Allah (at-tauhid) 4) *Fitrah* means pure (al-Ikhlash) 5) *Fitrah* means the condition of human creation that has a tendency to accept the truth 6) *Fitrah* means the basic human potential as a tool to serve and ma`rifatullah 7)

Fitrah means the provision or incident of the origin of man concerning happiness and her apostasy.

b. Home is the first place a child to learn moral.

Described by Munif Chatib earlier, the earliest education provided is family education. Family is a supporting tool for the development of children, both moral, habits and intellectual. Reported from journals in Korea, not only factors of approach by the family but nutrition and also give the great affect for student development.

Main findings of in-depth group interviews included 'child's active participation', 'simple and easy to understand messages', and 'environmental constraints' such as a lack of child care at home, limited budget of social welfare centers, and less qualified educators for nutrition and health. Each lesson was constructed as a 1-hour program particularly emphasizing activity-based programs, including cooking and teamwork exercises. Program contents in each session consisted of activities that could induce outcome and value expectations, self-efficacy, perceived benefits, and barriers and cues to actions regarding diet behavior. The conclusion of the research, Korea developed a nutrition education program that is rarely available for low-income

children in Korea, considering theoretical bases. Further studies are needed to validate our program.⁷⁵

- c. Choosing a human school, not a robot school (schools that treat children well).

Tasks are not always the best advice for a child's intellectual development. Because, children have different intelligences. It has been proven by Munif that a good way will produce good results. Therefore parents should better understand what is required of students in school, by sending them in the right place.

- d. Parents and teachers are good examples for children.

Fruit fell not far from the tree, this proverb illustrates that parents are very influential for the condition of the child, which in this case is the student, begins with the child's parents will be motivated to change. And these changes can be negative or positive depending on how parents educate their children.

- e. Responsive education addressing media and pornography.

Many juvenile delinquency caused, by the negligence of parents and teachers to provide counseling about sex education. Because, of the growing times more easily for the wider community to disseminate and obtain information, both positive and negative.

⁷⁵ Saes-byoul Lee, Yu-Ri Jeong and friends, *The Development of a Nutrition Education Program for Low-income Family Children by applying the Social Cognitive Theory and Health Belief Model* (Korea: Korean J Community Nutr. 2015 Jun;20(3)), page:165-177.

However, children cannot be found guilty if they find a site that is not good, because this is the negligence of parents and teachers. That for, it is better the child can be taught sex education and parents can supervise his son well.

Such as describe on chapter 2, for the values associated with the character that will be developed in students, academic texts according to the educational development of the culture and Character of the nation, Ministry of national education has formulated the character values that add up to eighteen. These values are sourced from four important things attached to the nation of Indonesia, namely: religion, Pancasila, culture, and national education goals. The following values of the character in the form of a table.⁷⁶

Table 5.1 Chacarter Values

No.	Value - Value Character	No.	Value - Value Character
1	Religious	10	National Spirit
2	Honest	11	Loving Nationalities
3	Tolerance	12	Rewarding Achievement
4	Discipline	13	Friends / Communicative
5	Toil	14	Love Peace
6	Creative	15	Joy Of Reading

⁷⁶ Achmad Sultoni, *Pendidikan Karakter dan Kemajuan Negara: Studi Perbandingan Lintas Negara*, (JOIES: Journal of Islamic Education Studies, Vol. 1, No. 1, June 2016; p-ISSN 2540-8070, e-ISSN 2541-173X).

7	Independent	16	Environmental Care
8	Democratic	17	Social Care
9	Curiosity	18	Responsibility

The above table is drawn from the Ministry of National Education, the Research and Development Center of the Curriculum Center, Training Materials for Strengthening Learning Methodology Based on Cultural Values to Form the Competitiveness and Character of the Nation. In relation to the application of character values at the school level, schools and teachers are allowed to increase or decrease these values in accordance with the circumstances and needs of the community served by the school, the purpose and language of the subject matter.

While Neill in his school negates the religious nature, in this case he thinks religion should not be taught in school, because it will only give fear to the child. So it can be concluded the concept of character education that is taught indirectly on how Neill overcome the problem child and how he directed to always be responsible for what students do.

2. Character education Concept according to Alexander Sutherland Neill

a. Neill Concept in overcoming a problem child

1) Criteria Childhood Problems According A.S. Neil

During this troubled child is often interpreted as a naughty child. While the scientific language is Juvenile Delinquency, which means juvenile delinquency. Children or juvenile delinquents are teenagers or children who commit acts of asocial or violate state law. Neill as an educator and also principal who handles troubled children has their own formulas about troubled children. Where Neill is a radical view that basically no naughty child, there is a child who is not getting attention. And no child is born with a tendency to evil.

This opinion is based on the assumption of most Neill psychologists who say that a child born innocently is neither good nor evil, but carries a tendency toward good and evil. The reason is likened to a white board written by the teacher. However, according to Neill there is nothing static in the child, the child always has a dynamic boost. The child tries to express his desires in real action. Basically the child is only concerned with his own desires. And always try his power and will.⁷⁷

Neill believes that from birth the child is wise and realistic. If left alone without any advice from an adult, it will develop as far as its ability to grow. This stance is a strong factor in Neill's rejection of

⁷⁷ Joy A. Palmer penerjemah: Farid Assifa, Fifty Modern Thinkers on Education, (Yogyakarta: IRCiSoD, 2006), page. 4.

moral and religious education. The criteria for troubled children according to Neill are:

1) Lying

Lying is a crime or problem that often happens in Summerhill, the newly arrived boy in Summerhill often lie because they get used to the unfair treatment of their previous school so lies they still bring in Summerhill.

For parents whose children love to lie, they should instantiate themselves. Looking back at their treatment of children who make children lie. There was a case of a lucky child in Summerhill;

Pada awal berdirinya summerhill, seorang anak lelaki enam belas tahun disekolahkan di sini karena ia pencuri kelas kakap. Setibanya di stasiun, dia memberi saya selempang karcis anak yang dibeli oleh ayahnya di London untuknya. Karcis anak yang dibeli oleh ayahnya dengan memalsukan umurnya.⁷⁸

2) Steal

At the beginning of its establishment, Summerhill received many disciples who loved to steal.⁷⁹ There are two types of theft criteria in Summerhill, namely first, stealing neurosis, both

⁷⁸ Agung Prihantoro, Terj. *Summerhill School* karangan Alexander sutherland Neill, (Jakarta: PT Serambi Ilmu Semesta, cet I, 2007), page.150.

⁷⁹ Ibid., page. 126.

thieves due to pleasure.⁸⁰ Stealing at school is usually done communally, together. Communal theft indicates courage, and leadership. In Summerhill rarely happens the theft is done alone. Children who previously like to steal later when their age of thirteen will stop stealing.

For thieves done by people with neurosis, hinted that the culprit lack of affection. The motivation to steal them is not realized. The act of theft is a symbolic effort to gain something of value. Whatever is stolen, they unknowingly actually steal the affection.

3) Swear

Summerhill's children are very happy to swear. Swearing is not a violation in Summerhill, but Neill categorizes a cursed child in the criteria of a troubled child. Cursing is not socially acceptable, so the act of cursing includes antisocial deeds.

2) The Causes of Troubled Children According To U.S. Neill

According to Neill the evil that appears to the child is a misguided love. Every child's crime is caused by love. Evil is an expression of hatred. And the study of child crime is a study of why

⁸⁰ Ibid., page. 148.

children can have hatred. According to Neill this is about the ego of the mindego.⁸¹

Suatu ketika, salah seorang siswa Summerhill (9 tahun) bermain perahu tiba-tiba berkata pada dirinya sendiri dengan riang, "Ibuku Payah". Ucapan keluar tanpa disadari karena seluruh perhatiannya tercurah pada aktifitas yang dijalannya. Pada kenyataannya ibu anak tersebut seibuk dengan kehidupannya sendiri, dia jarang menengok anaknya. Ibunya tak menyayangnya dan anak tersebut mengetahuinya tanpa sadar. Siswa itu adalah salah satu yang paling dikasihi di Summerhill, dia tidak memulai hidupnya dengan pikiran-pikirannya jahat, yang terjadi padanya adalah sebuah lagu lama; *jika aku tidak bisa mendapatkan kasih sayang, aku bisa mendapatkan kebencian.*

When human beings are born carrying a criminal instinct, then the number of criminals from middle-class families will be the same as criminals coming from the lower classes. Rich people have the opportunity to express their egos. Wealth, leisure, civilized environment and culture spoil their ego. The poor ego is constrained by all kinds of limitations, and will lead to a hatred which will then give rise to evil.

Basically the child is a selfish person. When the ego is well preserved it will be good, and if the ego is curtailed then comes the so-called evil. The child will be considered evil trying to find happiness, and according to Neill the unhappiness of children at home and at school cause of their anti social attitude.

⁸¹ Ibid., page. 124.

3) A.S. Neill's strategy in dealing with children troubled

In dealing with Summerhill students whose troubled Neill was heavily influenced by Hommer Lane. Lane with his Little Commonwealth has proven that freedom has healed the troubled kids. She managed to restore troubled children by always giving love and understanding. Lane diligently searches for hidden motives in each of their evil deeds, and believes that behind every crime is a noble desire. And Lane finds that advising children is ineffective to heal them, because children are more pleased with real action.

For Neill punishment and hatred will not be able to overcome crime and child mischief. Attitudes scare children, and violence will add to child misbehavior. To prevent child delinquency is to give her happiness since childhood. This has been proven by Neill in overcoming troubled children in Summerhill. The strategy of handling troubled children conducted Neill in Summerhill include the following cases;

1) Problem Analysis Using Private Tutoring or *Les Prifat* (LP)

At the beginning of the Summerhill stand, Neill used his analysis to heal troubled children. The analysis in healing these troublesome children Neill used private tutoring or Les Privat (LP). LP is an informal conversation, where the purpose of the LP is to prepare for child psychology, most of which is

transferred from other schools and problematic. LP is intended to accelerate adaptation of children to free school life.

Not many students follow the LP because this strategy is used for children with serious problems. But after following the LP students can feel happy and relieved. It is not easy to give LP to children. However, after attending the LP, children will be happier to have an impact on their antisocial attitude.

2) Responsible Freedom

In the next development Neill no longer hold regular therapy. According to Neill, the way to heal a child with neurosis is to let go of his emotions, instead of explaining psychic theories to him and telling him that he is suffering from a complex (pathological ideas and impulses). So Neill comes to the conclusion that therapy is not necessary when the child's complex can be lost in a free environment.

Neill's conclusion above is based on his experience in providing therapy to students who like to steal through the LP, after following the LP they no longer steal. However, the children who like to steal and not participate in LP-can stop stealing, after three years live in a free Summerhill environment. LP is just an activity to prepare the emotions and psychology of a child who was initially constrained by adult oppression for freedom. Not all

problems with troubled children can be solved only with freedom, and this is the importance of LP.

In Summerhill, affection, support, and freedom are what heal the troubled kids. And forty-five children in Summerhill are just a few kids who follow the LP. All Summerhill kids will not last long as troubled kids. Free but still responsible.

The law for naughty children is determined by members of the Summerhill community in the General Meeting. And this rally was attended by all students from the ages of 6 years to 17 years old. Basically children will not feel depressed when punishment is to be an adult authority. In Summerhill all members of the community have equal rights so that children do not feel resentment with the punishment they receive.

3) Therapy through traditional lessons

Traditional subjects in Summerhill are generally in doubt, but not emphasized. One of the areas of the curriculum that is emphasized is the field of aesthetics (art, crafts, dancing, drama, etc.) that Neill considers to encourage creativity, imagination, and emotional comfort. Basically these lessons have therapeutic functions for children who have psychological problems and provide opportunities for children who are academically incompetent to demonstrate their abilities.

From this discussion, the concept of character education does not directly Neill write, but the way he handles troubled children is always associated with character education itself. This is reflected in the Neill's approach to education can be summed up in a few fundamental principles:⁸²

1. Human nature is basically good.
2. Children are innately wise and, given freedom, will develop in creative and positive ways.
3. Freedom is not to be confused with licence: it is more accurately defined as 'self regulation'.
4. Religious and moral educations have negative effects, causing fear and psychological damage.
5. Attendance at classes should be optional: interest rather than compulsion should be the stimulus to learning.
6. Any school rules should be decided by a system of democratic self-government, with children themselves deciding on suitable penalties for those who transgress.
7. Book learning and formal knowledge are less important than character and self determination.
8. An understanding of child psychology is an essential requirement for teachers.

⁸² Walter Humes, *A.S Neill and Scotland: attitudes, omissions aand influences*, (University of Stirling, 2015), Journal Scottish Educational Review, 47 (1), Page. 70.

Although Neill thinks that religion and morality have negative effects, which causes fear and psychological damage. But indirectly the value of affection given to his students has reflected the moral value itself. If a person does not have an empathetic attitude then he can be said to be immoral. But in fact Neill tries to direct the children to be sensitive to the surrounding, though indirectly he teaches the morality itself in his own way.

B. Differences and Similarities between The Concept of Character Education According Munif Chatib and Alexander Sutherland Neill

There are differences and similarities in the concept of character education between Munif Chatib and A.S Neill, although the concept of character education is implicitly implied by the writings produced by the two characters. The following table is the concept of character education from these two;

Table 5.2 Differences and Similarities Concept

NO	DIFFERENCES	SIMILARITIES
1	Different religious views. According to Munif religion is the foundation as a strong creating character. While Neill thinks that religion has a negative impact,	Munif and Neill understand that children are born holy or good. If in the language of Islam, children are born with nature, which means holy.

	which causes fear	
2	The strategies used are very different; Neill uses freedom, while Munif supervises strategies on the child.	Teachers and parents as people who set a good example, because the child really likes the real action.
3	The right to speak to parents and children is the same, but according to Neill it is not necessary to call in a polite name simply call or assume the older person is the same age. According to Munif Chatib, there is still a boundary between parents and children, because with a good temperament shows a person's decency.	A good school is a friendly school with students and an appropriate curriculum and a fun learning process. So students feel at home to linger in school.
4	Moral education does not need to be taught in school according to Neill, but according to Munif Chatib, the school is the second place to strengthen the children's kareater.	Attendance at classes should be optional: interest rather than compulsion should be the stimulus to learning.

4. Differences in the concept of character education according to Munif Chatib and A.S Neill

From the table above can be seen there are some similarities and differences, among others as follows;

a. Religious View

According to Neill, religion is not needed in the field of education because religious and moral education has a negative impact, which causes fear and psychological damage. In contrast to Munif Chatib, who assumes that religion is the foundation for characterizing children, which serves as a protector of the negative impact of electronic media development?

b. Freedom

Neill's understanding of freedom used in school is extreme. Because of this the student is allowed to choose the lesson he wants but also to not follow the class if he does not like the lessons offered. Munif Chatib assumes that the curriculum provided by the state can be packed well, by knowing the interests of the child as it can to find out how the child's learning style.

c. Speech Behavior

Summerhill is a freedom-based school, so the voting rights of teachers, school staff and students are the same, so that children feel the true nuances of democracy. An example of freedom in Summerhill is how to call someone by his name even to an older one. Neill's intention was to prevent the school from becoming an environment that taught the existence of a military system with only subordinates and superiors, the foreman.

In contrast to Munif Chatib who taught manners to the elder, because it belongs to a religious lesson. Sesame human should we respect each other, not to create a military atmosphere thick with orders from superiors to subordinates, but creating a harmonious life with respect. Given this is an Asian culture that is slightly different from most Western cultures.

d. The Importance of Character education Material

According to Munif Chatib Character education is very necessary to be taught in schools, because this is one way that students can be sensitive and understand how dangerous nature and negative impact of the development of electronic media. So that students can be a wise person in using electronic media and sensitive to their environment.

According to Neill, this is not necessary, because with certain approaches the child will be able to understand by itself. The approach often used by Neill is the concept of psychoanalysis, the basis of radical thinking.

5. Similarities Character education concept according to Munif Chatib and A.S Neill

a. Children are born by by fitrah

As has been explained before, that God created man with his sacred by fitrah. Children do not have a tendency in the field of crime. Instead they love and attention.

b. Teachers and Parents are an example for children

In addition to the family environment, the school environment plays an important role for the character formation of children. As the analysis Nill had done to the troubled child, and Munif who handled the defiant child. It turns out that it all started from the trauma or lack of affection they received from both parents and teachers at school.

c. School as second home

A good school is a human school, according to Munif. The human school is a school that understands exactly how the students are doing, which is similar to Neill's understanding that schools are adjusting students, not students who adjust school. Therefore the concept of this freedom is to stretcher and creates a comfortable atmosphere, fun and full of affection.

d. Classes are an optional group of learners

According to Munif Chatib a good class it is a conducive class. Conducive classes do not have to be a quiet classroom but a class that can bring the class atmosphere into fun. Munif Chatib offers class displays to make the classroom feel alive.

Unique and distinctly designed class displays. The display itself is how the teacher can play with creativity to transform a class into life and fun. This is always supported by teaching methods that use different strategies.⁸³ Neill himself assumed a good class of classes with lessons to suit the interests of the children because interest can influence the learning style and its motives.

C. The Factors that can influence the successful of character education according to Munif Chatib and A.S Neill

A good environment can support the formation of strong characters. Character education will help students to become better. Therefore, family and community environment is always related to form the character of the child. There are many factors that influence the formation of a character. Of the many factors, experts classify it into two parts, namely internal factors and external factors;⁸⁴

1. Intern Factors

There are many things that affect this internal factor, such as:

⁸³ Munif Chatib, *Kelasnya Manusia*, (Bandung, PT Mizan Pustaka, 2015), page.11.

⁸⁴ Heri Gunawan, *Pendidikan Karakter Konsep dan Impementasi*, (Bandung : ALFABETA, 2012), page.19.

- a. Instinct
 - b. Custom or behavior
 - c. Will
 - d. Sound of the heart or Conscience
 - e. Heredity
2. Extern Factors

In addition to internal factors (which are from within) that can affect the character, there are also external factors (which are from the outside) of which are as follows;⁸⁵

- a. Education
- b. Environment

Munif Chatib also assumes that the character of a child is influenced by several factors which indicate the success of a character education. Gene growth is influenced by environmental factors.⁸⁶ Munif Chatib has similarities with Heri Gunawan in grouping this factor. This can be seen from the explanation of the concept of previous education. Because of all these factors that characterize the child.

While Neill does not use character education in his school, he still has a goal for education, especially for children. He said that one factor that could

⁸⁵ Ibid., page 20

⁸⁶ Munif Chatib, *Orang Tuanya Manusia*, (Bandung: PT. Mizan Pustaka, New. ed. Mei 2015), page 10.

affect their temperament is the psychological and environmental conditions that demand it to grow into what society wants. Therefore he makes the concept of loving freedom and there is no evil or malice behind it. This reflects indirectly that traumatic psychological disorders are factors that can characterize a child. This can be categorized on the Inter factor, because it comes from within. While the demanding environment as an External factor that can affect the psychological condition that can affect the formation of characters.

CHAPTER VI

CLOSSING

A. Conclusion

1. The concept of character education offered by Munif Chatib consists of several aspects, among others; a) Understand that the Child is born by nature, b) Home is the first place a child to learn moral c) Choosing a human school, not a robot school (schools that treat children well), d) Parents and teachers are good examples for children, e) Responsive education addressing media and pornography.
2. This is reflected in the Neill's approach to education can be summed up in a few fundamental principles:⁸⁷ a) Human nature is basically good, b) Children are innately wise and, given freedom, will develop in creative and positive ways, c) Freedom is not to be confused with licence: it is more accurately defined as 'self regulation', d) Religious and moral educations have negative effects, causing fear and psychological damage, f) Attendance at classes should be optional: interest rather than compulsion should be the stimulus to learning, g) Any school rules should be decided by a system of democratic self-government, with children themselves deciding on suitable penalties for

⁸⁷ Walter Humes, *A.S Neill and Scotland: attitudes, omissions aand influences*, (University of Stirling, 2015), Journal Scottish Educational Review, 47 (1), Page. 70.

those who transgress, h) Book learning and formal knowledge are less important than character and self determination.

3. The Differences in the concept of character education according to Munif Chatib and A.S Neill; a) Religious view, b) Freedom, c) Speech Behavior, d) The Importance of Character education Material. And the Similarities Character in education concept according to Munif Chatib and A.S Neill a) Children are born by fitrah, b) Teachers and Parents are an example for children, c) School as second home, d) Classes are an optional group of learners.
4. The Factors that can influence the successful of character education according to Munif Chatib and S.S Neil. There are many factors that influence the formation of a character. Of the many factors, experts classify it into two parts, namely internal factors and external factors,⁸⁸ Intern Factors and Ekstern Factors.

B. Suggestion

The concept that is seen implicitly in the thoughts of Munif Chatib and Alexander Sutherland Neill, becomes a benchmark for researchers. Through his works it is advisable for researchers who want to examine the character education of A.S Neill and Munif Chatib to add existing references. Education that can shape the child's character should be complemented by more journals and articles. References to factors

⁸⁸ Heri Gunawan, *Pendidikan Karakter Konsep dan Impementasi*, (Bandung : ALFABETA, 2012), page.19.

affecting the character education process are still rare, preferably for researchers who will come to add to the existing literary treasure



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