

Curriculum Analysis of Possible Social Capital in IPS Learning

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Abstract—A social capital plays a very important role in the functioning and strengthening the life of modern society. The social capital is a requirement that must be fulfilled for human development, economic development, social, politics, and stability of democracy. Various problems and deviations that occur in various countries the main determinant is the low social capital that grows in the middle of society among the problems of capitalization education. Weak social capital will dim the spirit of community self-help, exacerbate poverty, and hinder efforts to improve the welfare of the population. Development of curriculum in social studies in junior high school is an urgent thing that tries to accommodate the social capital that is now experiencing thunder, especially in the midst of the current globalization. This is at least answer the challenges of the time for education to maintain the character of mutual cooperation and discussion to consensus for the sustainability of social studies in SMP/ MTs Cirebon City.

Keywords—community self-help, discussion, social capital

I. INTRODUCTION

Law No. 20 of 2003 describes the goals of national education, one of which is the curriculum. The curriculum in Social Studies is one component that has an important role in the education system because in the curriculum is not only formulated about the goals to be achieved so as to clarify the direction of education, but also provides an understanding of learning experiences that must be owned by students. Because of the very importance of curriculum function and role in social studies learning, the curriculum development at any level should be based on certain principles. The curriculum is good at the curriculum stage as an idea, plan, experience, and curriculum. As a result, its development must refer to or use a strong and solid foundation so that it can function and act in accordance with the demands of education to be produced.

The curriculum in social studies learning refers more to the characteristics of students and the development of science. In addition, technology in this day refers to the needs of people in the city of Cirebon. Institutional goals are synonymous with the vision and mission of the junior high school. Curriculum development is always in line with the vision and mission of SMP/ MTs because it is structured to achieve school goals. SMP/ MTs has vision and mission to prepare students to follow a higher level education. Then, analysis of disciplines, such as fact understanding and theory concept, will be more suitable than the determination of curriculum content through task analysis or job analysis. Thus, the vision and mission of SMP/ MTs should be a key consideration in determining the contents of the curriculum. The learning experience

undertaken by students in SMP/ MTs will ensure the achievement of school goals in question.

The curriculum development in SMP/ MTs is a social capital that becomes social resources. It is seen as an investment to get new resources in society. Therefore, social capital is believed to be one of the main components in mobilizing togetherness, the mobility of ideas, mutual trust, and mutual benefit to achieve mutual progress. Social capital itself is a capability arising from a common belief within a society or certain parts of the society. In addition, this concept is also interpreted as a set of shared values or norms shared among members of a group that allows for cooperation. Fukuyama states that social capital plays a very important role in the functioning and strengthening the life of modern society [1]. It is a prerequisite for human development, economic development, social, political, and democratic stability. Various problems and deviations that occur in various countries are the main determinants of the low social capital that grows in society. Weak social capital will dim the spirit of community self-help, exacerbate poverty, and hinder efforts to improve the welfare of the population.

According to Hasbullah, the social capital has six elements: first, participation in a network. It is the ability of a group to engage in a network of social relations through various variations of mutual coexistence and carry out on the basis of voluntary principles, equality, freedom, and civility [2]. The ability of members or group members of society to always integrate themselves in a synergistic relationship pattern will greatly influence in determining whether it is a social capital of a group or not.

The second element is reciprocity. It is the tendency of mutual exchange between or among individuals within a group or between or among groups themselves. The pattern of exchange occurs in a combination of long-term and short-term with the nuances of altruism without expecting rewards. In societies and social groups, a strong reciprocity weight will give birth to a society that has a high level of social capital. The third element is trust. Trust is a willingness to take risks in social relationships based on feelings that others will do as expected and will always act in a pattern of mutually supportive actions. At the very least, others will not act to the detriment of themselves and their group [3]. Collective actions based on mutual trust will increase community participation in various shapes and dimensions, especially in the context of common progress. The fourth is social norms. A set of rules that the community hopes to obey and follow in a particular social entity.

These rules are usually institutionalized, unwritten but understood as the determinants of good behavioral patterns in the context of social relationships so that there is social sanction afforded if violated. Social norms will determine the strength of relationships between or among individuals because it stimulates social cohesiveness that positively impacts the development of society. Therefore, the social norm is called as one of the social capitals. The next is values. Values are hereditary ideas considered true and important by members of a community group. It is an important thing in a culture. It usually grows and develops in dominating the life of certain groups of people and influencing the rules of action and behavior society that ultimately forms a cultural pattern. The last is proactive action. The strong desire of group members is not only to participate but also to always find a way for the involvement of group members in a community activity. Group members get involved and seek opportunities that can enrich social relationships and benefit the group. The behavior of initiative in seeking information of various experiences, enriching ideas, knowledge, and various forms of other initiatives both by individuals and groups is a form of social capital that is useful in building the community.

Further, there are four arguments that can provide a fairly representative explanation [4]. First, in imperfect markets, social ties in strategic position/ hierarchy positions can provide individuals with useful information about opportunities and choices. Conversely, individuals who do not have a strategic position, certainly do not have these benefits. With the information in hand, that means the individual is biased to reduce transaction costs to conduct economic activities. Second, social bias affects behavior, for instance, organizational supervisors have an important role in decision-making (such as processing or promotion). Third, social ties may be given by the organization or the perpetrator as a certification of the individual's social trust, that is, one that reflects the individual's accessibility to the resources through the network and the relationships it has. Fourth, social relationships are expected to reinforce identity and recognition. Such reinforcement is essential for the maintenance of mental health and the sharing of resources. Thus, these four elements, information, influence; social trust; and reinforcement, may bias the explanation why social capital works in instrumental and expressive acts cannot be counted in the form of personal capital, such as economic or human capital.

There are three sightings that have the aspects of structure and cognition, then obtained an operationalization of social capital as follows. First, according to sources and their embodiments, the social capital structure consists of roles and rules, networks and interpersonal relationships with others, as well as procedures and events. Meanwhile, the cognition aspect consists of norms, values, behaviors, and beliefs. Second, by its scope (domains), the social capital structure is formed from the social organization and its cognitive aspect manifests in the civilian civic. Culture can be interpreted as the ability of citizens to express and organize their interests through the channels that are available. Third, according to common elements, social capital structures are built upon expectations that lead to mutually beneficial cooperation. The cognition aspect of this general element cannot be clearly

identified because it depends on the agreement of the members involved in the relationship.

Furthermore, the concept of social capital is not understood singly but has a multispectrum dimension. To date, there are at least four ways of looking at the social capital [5]. First, the communitarian view, which sees the number and density of a group within a community, considers social capital as something inherently good, and in view of its continued, communitarian view implicitly assuming that the community benefits [6]. Apart from some biased facts from this point of view, the communitarian approach can already portray some of the social structures that live in society. Second, the view network/network (network view). This view combines two levels, the upside and the downside, which emphasizes the importance of vertical and horizontal associations between people and their relationships with other organizational entities, such as community groups and firms. Clearly, this concept actually operates two important properties of social capital, namely as bonds and bridges. In this view, social capital as a 'bond' because of the strength of relations within a community (intercommunity) can give every family and community a common purpose [6]. Furthermore, social capital as a 'bridge' is meaningless in the absence of weaknesses of intercommunity ties, such as social diversity triggered by differences in religion, class, entity, gender, and socioeconomic status [6]. Thus, the view of this network can be characterized in two key propositions: (i) social capital is a double-edged sword. That is, a social capital can provide services that benefit community members and costs that may arise from the same ties of non-economic claims to community members in terms of obligations and commitments that have negative economic consequences. For example, powerful community members may simply isolate other community members for information about employment, etc. And (ii) the sources of social capital need to be separated from the consequences arising from the negative. That is, the achievement of the desired social capital bias so ignore the possibility that the result is obtained by a way of burdening other groups so that the achievement is not optimal, or the desired results currently will actually lead to costs in the future.

At a more macro level, the bridge of social capital can be linked to governance that results in economic achievement. Narayan [5] integrates the core idea of a social capital bridge that states that different interventions are needed for a combination of different governance and social capital bridges within a group, community, or community. In societies (or communities) with good governance and high levels of social capital bridges, it is estimated that there is complementarity between the State and society, as well as between economic prosperity and social order. Third, institutional view. This view argues that the vitality of community networks and civil society is the product of the political system, law, and institutional environment. In other words, institutional perspective considers the capacity of social groups to take action according to their collective interests depending on the formal institutional quality in which the group resides.

The fourth is the synergy view. This view more or less seeks to integrate the concept of the network and institutional. Evans (1992, 1995, 1996), as the pioneer of this view,

concludes that the synergy between government and citizens is based on complementary principles and attachment. In deep identification, at least the controversy concerning the concept of social capital is biased divided into four issues [4]. First, the controversy confronts whether social capital is a collective or individual asset. At the group level, social capital presents some valuable resource aggregations (economic, political, cultural, or social in social connections) for the interaction of members in a network. Difficulties arise when social capital is discussed as a collective or public good because it blends in with norms, beliefs, and other public goods. Secondly, controversy sees social capital as an open or open network within an open network within a network or social relation. Bourdieu, sees social capital as an investment of members of social capital originating as an investment of members of social capital derived from the dominant class (as a group or network) aimed at safeguarding and reproducing group solidarity and preserving the position of the dominant group.

Third, the controversy triggered by Coleman's (2003) view, who states that social capital is a 'social structural resource' that generates returns for the individual in a specific action. Social capital is not a single entity' but a variety of different entities and has two important characteristics: social capital contains aspects of social structure and social capital can be captured only through its effects, or social capital is an investment that depends on the return of a particular individual in a specific [4].

Fourth, the controversy is about measurement. Until now, social capital is more approached with qualitative analysis and for quantitative analysis is usually done by taking qualitative indicators [4]. The tendency, for most scholars, they require social capital bias to be quantified by quantitative approach (in more detail, four social capital controversies can be seen in Table 8.3).

Several studies show four negative consequences of social capital, i.e. exclusion of outsiders, the impact of excess claims on group members, restrictions on individual freedoms, and the narrowing of the scope of the norm (downward leveling norms) [4].

The birth of social capital is triggered from the realm of the field of sociology, once in the economic field is considered as part of the form of capital which is expected to have a donation to economic growth. If divided into study levels, research that tries to link social capital and economic development typically takes two of the following characteristics: (i) upstream research that seeks to find the theoretical foundations that relate social capital to economic development; and (ii) downstream research seeking to track the implications of social capital on economic development. Both levels of study have each contributed to the thought of maturity so that now there have been some theoretical and empirical arguments to explain the relationship between social capital and economic development.

In the perspective of transactional rationality, typically used for the analysis of economic exchange, the main objective is to obtain economic capital (resources through transactions) and interests in the transactional aspects of exchange mediated by price and money. On this basis, exchange rules play a role in two things. First, if the relationship with a particular agent makes a profit, then the

decision is to continue the next transaction. Secondly, if the relationship fails to produce a relative profit, then two options can be taken: (1) finding alternative relationships that can generate profit; or (2) maintain the relationship, but by attempting to reduce transactional costs. Thus, critical analysis in economic exchange focuses on symmetrical transactions in episodic or repetitive transactions

The motivation of relational rationality is to gain reputation through recognition in a network or group, while the use of exchange is to optimize relational profits (maintaining social relations) as well as cost and profit analysis. On this basis, there are also two rules of exchange participation. First, if a specific transaction promotes a strong relationship and extension of recognition, then the transaction will proceed. Second, if a transaction fails to promote a strong relationship, two options may be considered: (1) finding alternative transactions that will provide benefits (eg increasing the sensitivity of transactions to lure and strengthen recognition); or (2) maintaining the transaction by reducing relational costs. Furthermore things like transactional rationality, decisions depend on the process of finding alternative transactions and relational relative costs [4].

The relationship between social capital and economic development is also biased from the other side. Economic activity is always in the form of cooperation between its participants, whatever the motives behind it (profit, self-esteem, status, and preference). Meanwhile, cooperation requires trust, which in modern economies can be replaced by formal mechanisms to prevent fraud, such as contract systems. However, the formalities themselves will never replace trust because the contract system is only a supporting instrument (not the main). Up here, the greatest view of social capital is that cooperation depends on trust. People who have high levels of trust will be able to work together that can be raised only to a limited extent, such as family-based companies. So, in this case, social capital must be understood as a meaningful resource that the community is not a product or a result of economic growth, but is a 'precondition' for achieving economic growth, [7]. Social capital has three important elements: trust, reciprocal relationship, and networking.

Individualism changes the global society as it does in education in Cirebon City. The junior high school/ MTs do more hedonistic activities than to preserve the value of mutual cooperation and discussion for consensus. On the other hand, curriculum development of the social capital has never been applied in learning in the classes of the school, among others community self-help and discussion. Therefore, the authors are interested to develop a paper entitled Curriculum Analysis of Social Capital in Learning IPS in MTs/ SMP Cirebon City.

This paper tries to discuss the problem of how curriculum development with a load of social capital community self-help and discussion in social studies in MTS / SMP in Cirebon city. An analysis of this issue will be outlined in the discussion section of this paper.

II. RESULT AND DISCUSSION

A. Theoretical framework

Hornby et al. in "The Advanced Student's Dictionary of Current English" [8] suggest the foundation definition as

follows: "Foundation ... that on which an idea or belief rest; underlying principles as the foundations of religious belief; the base or starting point ... ". So according to Hornby, the foundation is an idea or belief that becomes a backdrop, an underlying principle, such as the foundation of religious belief, the basis or starting point.

According to Soedijarto, "Curriculum is all experiences and learning activities planned and organized to be addressed by students or students to achieve educational goals that have been established for an educational institution." Thus the foundation of curriculum development can be interpreted as an idea, assumption or principle that becomes the backdrop or starting point in developing the curriculum.

Robert S. Zais (1976) presents four curriculum development foundations, namely: philosophy and the nature of knowledge, society and culture, the individual, and learning theory [9]. The curriculum as a system consists of four components, namely: aims, goals, objectives, contents, learning activities, and evaluation components. In order for each component to perform its functions properly and in synergy, it needs to be sustained by a number of foundations, namely the philosophical foundation as the main foundation, society, and culture, individuals (students), and learning theories.

Thus, the basic foundations in curriculum development are grouped into four types, namely: philosophical foundations, psychological foundations, sociological foundations, and the foundations of science and technology (science and technology). The curriculum is one component that has an important role in the education system because in the curriculum is not only formulated about the goals to be achieved so as to clarify the direction of education, but also provides an understanding of learning experiences that must be owned by students. Because of the importance of curriculum function and role, any curriculum development at any level should be based on certain principles. The orientation of curriculum development according to Seller involves six aspects, namely:

- 1) The purpose of education concerns the direction of educational activities. That is, will be taken to where our students are educated.
- 2) A view of the child: whether the child is considered an active or passive organism.
- 3) The view of the learning process: whether the learning process is considered as a process of transforming science or changing the behavior of children.
- 4) A view of the environment: whether the learning environment should be managed formally, or freely that can enable children to learn freely.
- 5) The conception of the role of teachers: whether teachers should act as instructors who are authoritarian or teachers are considered as facilitators who are ready to provide guidance and assistance to students to learn.
- 6) Evaluation of learning: whether measuring success is determined by test or non-test.

B. Development of IPS Curriculum in SMP / MTs

The noble values of the nation which are social capital such as mutual cooperation and discussion can be developed within the IPS of the: educational value, practical value,

theoretical value, philosophy value, and divine value [10]. The more detailed explanation is described as follows:

1. Educative value, through IPS education, feelings, awareness, appreciation, attitudes, awareness, and social responsibility of students are enhanced. Social responsibility and responsibilities, developed significantly in IPS education to change students' cooperative, cooperate, and help.
2. Practical value, in this case, must be adjusted to the level of age and activities of everyday students. The practical IPS knowledge is useful in following the news, listening to the radio, reading magazines, and facing the problems of everyday life.
3. Theoretical value, students are fostered and developed the ability of reason to the thrust of knowing the reality (sense of reality), and the urge to dig themselves dilangan (sense or discovery). The determination to investigate, researching with a variety of statements (sense of inquiry).
4. The value of philosophy, students developed awareness and appreciation of its existence in the midst of society, even in the midst of this universe. From the awareness of existence earlier, they are also aware of the role of each of the community, even the environment as a whole.
5. The divine value, the foundation of our approach and increase faith to God. Our admiration as human beings to all of His creations, whether physical phenomena-natural and life phenomena.

The following is the stage of curriculum development with the content of social capital:

1) The Relevance Principle

The curriculum is the educational signs that bring students to live in accordance with the values that exist in society and equip students in the field of knowledge, attitude, and skills in accordance with the demands and expectations of society. Therefore, the learning experiences developed in the curriculum must be relevant to the needs of the community. This is called the principle of relevance. There are two kinds of relevance, namely internal relevance and external relevance. The internal relevance is that each curriculum must have a harmony between its components, namely the harmony between the goals to be achieved, the content, the material, or the learning experience that the student must have, the strategy or method used and the assessment tool to see the accomplishment of the objectives. This internal relevance shows the integrity of a curriculum.

2) The Flexibility Principle

Often what is expected in the ideal curriculum is sometimes incompatible with the conditions of reality. It may be that the incongruity is indicated by the inadequate teacher's ability, background or basic student abilities, or possibly the inadequate facilities and infrastructure of the school. The curriculum should be flexible. That is, the curriculum must be implemented in accordance with existing conditions. A rigid or inflexible curriculum will be difficult to implement. The principle of flexibility has two sides, namely: first, flexible for teachers, which means the curriculum must provide space for teachers to develop the teaching program in accordance with

existing conditions. Second, it is flexible for students, meaning that curriculum must provide various possibilities of the choice program according to students' talents and interests [11].

3) *The Principle of Continuity*

This principle implies that it is necessary to maintain interdependence and continuity between subject matter at various levels and types of educational programs.

4) *Effectiveness*

The principle of effectiveness with regard to the plan in a curriculum can be implemented and can be achieved in teaching and learning activities. There are two sides of effectiveness in a curriculum development.

5) *Efficiency*

The principle of efficiency relates to the ratio of power, time, sound, and cost incurred with the results obtained.

There are three cornerstones of curriculum development, namely philosophical, psychological, and sociological-technological foundations. The three foundations are described below:

- a) The Foundation of Philosophy in Curriculum Development. Philosophy comes from the ancient Greek word, from the words "*Philos*" and "*Sophia*". *Philos*, meaning deep love and *Sophia* is wisdom or wisdom.
- b) Psychological Platform in Curriculum Development. Psychologically, students have the uniqueness and differences both the difference of interests, talents, and potentials. It has in accordance with the stages of its development. For that reason, the curriculum should pay attention to the psychological conditions of child development and learning.
- c) Sociological Foundations - Technologists in Curriculum Development. Junior High Schools/ Islamic Junior High Schools play a role in preparing their students to play an active role in the community. Therefore, the social studies curriculum in SMP / MTs become the tools and guidance in the education process in school must be relevant to the community's demand. Thus, in this context, schools not only serve to inherit the culture and values of a society, but also the school serves to prepare students for the life of society [11]. It can be interpreted that the curriculum not only contains the values of a society but contains everything that society needs.

The people and the nation of Indonesia have a variety of social, cultural, political aspirations, and economic capabilities. This diversity directly affects the ability of teachers in implementing the curriculum, the ability of schools to provide learning experiences, and the ability of students in the processing of learning and information into something that can be translated as a result of learning. The diversity becomes an independent variable that has a very significant contribution to the success of the curriculum as both a process and a circulate as a result. Therefore, such diversity should be a factor that is taken into account and considered in the determination of philosophy, theory, vision, document development, curriculum socialization, and curriculum implementation. Curriculum development in Indonesia should

be based on factors of socio-cultural diversity nationally, environmental education units, and local culture.

1. The national socio-cultural diversity becomes the basis for developing various curriculum components such as objectives, content, processes, and evaluations;
2. The environment of the education unit is the teacher, learning resources, and learning objects that are part of the student's learning activities;
3. For Bourdieu, every individual has a position in a multi-dimensional social space, they are not categorized by membership in the social class, but with every type of capital they obtain through social relations. The intended capital includes the value of the social network, which Bourdieu indicates that it can be used to produce or reproduce the imbalance.
4. Bourdieu together with Coleman brings the concept of social capital as the main construction of the micro-sociology theory of social networks and human actions, as well as Putnam and Fukuyama bring this concept toward the sociological macro theory of society and culture [12].
5. Bourdieu is the first sociologist to systematically analyze social capital. It defines social capital as a collection of potential and/or actual resources associated with the ownership of a network at any given time of the underlying relationship of mutual recognition and mutual recognition. Group membership makes it easy for its members by providing support from the collectively owned capital. Social capital is made of social obligations or connections and can be convertible, under certain conditions, into economic capital.
6. Bourdieu states that the content of a person's social capital depends on the size of the network of connections - the connections he can mobilize and the capital - economic, cultural, and symbolic content - which the person owns. Thus Bourdieu's social capital is rearranged into two elements: first, social relationships, allowing individuals to claim collectively owned resources, and, secondly, the quantity and quality of those resources. Ultimately, Bourdieu views social capital as an investment of the dominant class to preserve and reproduce group solidarity and maintain the dominant position of the group.
7. Bourdieu's social capital idea would not be complete without a brief explanation of other concepts he studied namely cultural capital, habitus, and field. Cultural capital can exist in three circumstances: it is contained (the nature of mind and body), objectively revealed (cultural objects), and institutionalized (educational qualifications). Some cultural capital is valued higher than others, and each person brings a different frame of disposition (habitus) to the interaction field. Social space is a field of strength and effort between agents of different ways and purposes (Bourdieu, 1998). This field is characterized by 'rules of the game', both explicit and systemically organized. Because the field is dynamic, the values that make up cultural capital and social capital are also dynamic and arbitrary (interchangeable).

C. Application of Social Capital Content in IPS Curriculum in SMP

The need for the cultivation of values education such as community self-help and discussion began to appear and felt important after the rise of various forms of immoral, moral deviation in the community. Almost every day there is news in the print and electronic media about murder, raping, extramarital sex, abortion, trafficking and drug use, and even cases of extortion by elementary school students gangs. Of course, this makes anxiety will especially be felt by the parents including the school institutions who carry out the task of doing to educate, train, and guide their students. This is a serious issue and needs extra attention especially for educational actors.

Imbalance of educational design that only focuses on the achievement of intellectual aspect or cognitive domain only and ignores the aspect of planting and guidance values /attitudes alleged as the cause of the emergence of degradation or demoralization especially experienced by school children. Education is not just to grow and develop the entire human aspect without being bound by value, but that value is the binding and steering process of growth and development.

The value of community self-help and discussion as valuable, kind, noble, desirable, and important to the community, in turn, needs to be introduced to the child. Value as the norms that are considered good by every individual. This is what they think will lead each individual to carry out their duties such as the value of honesty, the value of simplicity, and so forth. Value of education as an aid to students to realize and experience values and put them integrally in their whole life. Value education is not only a specialized program taught through a number of subjects but includes the entire educational program [13]. Nursid Sumaatmadja adds that value education is the effort to manifest a whole human being who is a believer and devoted to God Almighty, having a noble character, humane, and caring for the needs and interests of others; which essentially be educated human beings well educated in their faith, their knowledge and morals and become a citizen and a good world (well educated men and good citizens) [10].

D. Cultivation of Community Self-Help Content and Discussion in Junior High School Curriculum

Efforts that can be done by teachers to integrate a load of community self-help in SMP/ MTs in Cirebon City among others by using several approaches such as follows.

1) Value Approach

The approach of inculcation approach is an approach that focuses on the cultivation of social values so that it can be internalized in the students. According to this approach a number of goals that can be achieved by students including: first, it is in the form of acceptance of certain social values by students; and second, values that are not in accordance with the demands of the environment and the needs of students can be changed so that in accordance with the social values desired by students. Furthermore, learning methods that can be used by teachers when applying into the learning process between through exemplary example, strengthening of positive and negative attitude, simulation, role play, social

action and others [14]. For example, when the teacher explains the hygiene/ environmental material, the teacher can ask students to gather in the field or schoolyard, then from the start of the schoolyard together with the teacher picking up and disposing of the garbage in its place.

2) Cognitive Development Approach

Lawrence Kohlberg (Dorothy J. Skeel: 1995) states that children will achieve the ability to make value decisions based on levels and stages of moral development. Kohlberg shows there are six-step developmental stages that pass children gradually that is as follows. The child welcomes the good-bad, just because it will hurt physically for the strength that gives value or rules in question [14]. First, obedience and punishment orientation is whenever students try to avoid punishment and respect for seeing the nature that gives the rules in question. Secondly, the instrumental satisfying the self-needs and occasionally others is whenever something is deemed right if it can damage itself also because of others. Third, conventional role conformity (conventional level) is whenever the individual sees what the family, group or nation expect.

Being faithful and supportive of social rules is not just a conformity, it is precious. Fourth, good-boy orientation is whenever a behavior is considered good when it is fun and helps others. Someone will be approved/accepted if doing good. Fifth, authority and social order maintaining orientation is whenever the right behavior is to fulfill the duty of duty, respect the authority and maintain the rules. Sixth, self-accepted moral principles (postconventional autonomous, or principled level) is whenever effort is made by defining the principles of morality that are not bound by people. Recognition of an arbitrary element or starting point in rules or expectations for the sake of argument is whenever rationale and seventh rule-making procedures are oriented to conscience as a agent and to mutual respect and trust whereby truth is defined by its conformity with conscience, logical principle, and comprehensive ethical principle [14]. Recognition of the rights and values of human and individual human beings.

This approach assumes that students are individuals who have a cognitive potential that is and will continue to grow and develop. Therefore, through this approach students are encouraged to familiarize active thinking about the moral issues present around them in which students are trained to learn in making moral decisions [14]. In turn, it is hoped that his decision can train the child to take responsibility for his decision. Through this approach, the objectives to be achieved are as follows. First, according to the level of development, students are helped to be able to make moral judgments ranging from the simplest to the more complex level based on higher values. Secondly, the next student is encouraged to discuss rationalization or reasons for the value chosen in relation to the issue of moral issues. Learning methods that can be used are based on simple problems that have a moral dilemma by using group discussion methods. Implementation of this discussion activity should begin with the presentation of stories containing dilemmas. In the process of engaging in such discussions, students are encouraged to dare to determine what positions should be chosen and undertaken by the people involved and for whatever reasons underlying the election.

Finally, after the students discussed the reasons with their group, they were asked to express their views of attitudes accompanied by arguments in the presence of other friends.

3) *Value Clarification Approach*

The orientation of the value clarification approach is to emphasize helping students to examine their own feelings and actions, then gradually increasing their awareness on their own values. The purpose of value education according to this approach are three achievements. First, it helps students to explore, discover, realize, and identify their own values and the values of others; Second, encourage students to be able to communicate openly and honestly with others relating to their values. Third, facilitate students to enable them to jointly develop and improve rational thinking skills with emotional awareness in understanding matters relating to their own feelings, values, and behavioral patterns. Learning strategies that can be selected include brainstorming, dialogue, field observation, interviews, self-writing, discussions in either large or small groups, and other issues (Elmubarak, 2008).

Raths in Kosasih Djahiri (1985) mentioned that according to this approach there are three processes of value clarification. In the three processes there are seven subprocesses as follows: First, choose (1) freely; (2) from various alternatives; (3) after consideration of the consequences. Second, to appreciate (1) to be happy or happy with his choice; (2) willing to admit his choice in public. Third, act (1) do something according to his choice; (2) is repeated as a behavioral pattern in life.

4) *Learning Approach Doing*

Characteristics of an action learning approach strive to emphasize the efforts of teachers to facilitate by providing opportunities for students to perform moral acts committed either individually or in groups. Bank (1990) explanation on the importance of learning to do states that "... helping student to develop a greater sense of personal, social, and civic efficacy, and to develop greater skills in their influential social and civic environment, should be the major goals of citizen action an participation project and activities". According to this approach, there are two main objectives of moral education that students are expected to possess.

First, students are first given the opportunity to perform moral deeds according to what they choose based on their own reasons for moral reasoning and values; Second, the teacher invites students to understand the self concept (self concept), namely by helping students to see themselves as individual beings and social beings in everyday interactions amid the life of the community. This means that the students as a whole person, have rights and obligations that must be carried out responsibly, meaning that their freedom is always limited by the rights of others. Thus, from the beginning, students are mentored and provided with the education of personality, character so that in the future they will become good citizens (well educated men and good citizen).

III. CONCLUSIONS

The cultivation of mutual cooperation and discussion values as a part of the social capital owned by this nation actually requires habituation. This means that from an early

age, including at the elementary school level, children are getting used to knowing which behaviors or actions are good and which ones are bad, which one can do which is not so it is expected in turn to become a habit. Slowly the noble attitudes/values that are embedded will be internalized and formed a consciousness of attitude and action until adulthood.

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