

CHARACTER VALUE TRANSFORMATION OF MARTHA CHRISTINA TIAHAHU AND ITS IMPLICATION ON HISTORY LEARNING IN GLOBALIZATION ERA

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ABSTRACT

Globalization has caused massive change in all aspects of human life. Globalization also had offered positive and negative impact on human life. The positive impact is the transformation of the worlds' information technology that causes the world to become a small village, while the negative impact is the occurrence of moral, character, mentality degradation in ethics of living in a society and nation, particularly in youth generation. This can be seen from the frequent of social conflicts such as brawls, riots, students' conflict and the strengthening of the separatism phenomenon that need to wary. Therefore the impact of globalization forces us to revisit our nationalism understanding. To anticipate it, we must stick to the formed values of our country. These values represented in our national hero's character in fighting for independence. The teacher as the stakeholder of education must be able to transform and internalize those values which can be used as a fortress to overcome the fading character of the nation's children. It can be implemented by utilize national heroes in maximizing the learning quality, moreover, they can develop nations' values in the learning process. Departing from these problems, this study aims to transform the character values of Martha Christina Tiahahu in learning history. This research is intended to fend off the negative impact of globalization in the term of moral degradation. The method used in this study was historical analysis, a method that used to reconstruct the past events systematically and objectively by collecting and evaluating conclusions related to the historical facts.

KEYWORDS: Transformation, Character Values of Martha Christina Tiahahu, History Learning in Globalization Era

I INTRODUCTION

Education is closely related to human civilization development because education is basically a process of humanizing humans. This process is not solely to form an intellectually intelligent human being, which has a good attitude and character. Education in general plays a positive role to sustain national ethos development because current situation and conditions are shaped by the past and will be transformed into the future. Thus, education must remain consistent in its objectives as a process of humanizing human in accordance with the values adopted in the community and nation. However, in fact it cannot be separated from the influence of globalization. Globalization in general means the rapid spread of everything throughout the world (Buchori.M 2001). This makes the world seem borderless. According to Thomas L. Friedman (2000), globalization is a neutral system that can provide positive and negative influences and strengthen the joints of life, uniform or polarize, and also demonstrate or vice versa.

The incoming of globalization era since the beginning of the twenty-first century has given birth to a tough challenge for nations of the world including Indonesia. To maintain its existence, Indonesia, according to Meria (2012), must be able to maintain its people's identity and character. This means that a nation that does not have an identity and character and only follows the other nations' systems of values, culture and thought is a nation that is not worthy to survive in the global arena. Suryani (2013) emphasized that in addition to giving a variety of expectations, globalization also raises various problems. One of them is the people's tendency to lose their identity due to global association. Globalization causes a fading of love for Indonesian culture, which is a legacy of the nation's founding ancestors. This becomes a threat to Indonesia to further increase government and community awareness towards what we have.

From this condition, we must change our educational orientation immediately by reforming ("revolution") fundamental aspects (people's mind-set) of all components in the education system. Changes in educational orientation not only strengthen the curriculum changes, but the most important thing now is also the "revolution" of mental attitude, mind-set, and behaviour of education actors (apparatus, managers and users of education) fundamentally (Sujarwo: 2006).

In line with this, Sudrajat said that Indonesian education must be able to create a more comprehensive and flexible education system so that graduates can function effectively in the democratic global community life (Sudrajat, 2017: 212). On the other hand, education is also expected to be able to become a very strategic tool in preserving the value system that develops in life. This condition is inevitable that the educational process needs to form not only the students' knowledge and understanding (Drost, 2001), but also their attitudes, behaviours and personality, considering the development of communication, information and the presence of printed and electronic media that does not always bring positive influence to students. Then, educators has a duty to help to condition students in the right attitude, behaviour or personality, so that they are able to become agents of modernization for themselves, their environment, society and whoever they encounter without having to distinguish ethnicity, religion, race and class. Efforts to improve the education quality require seriousness from various related parties. Therefore, in general schools, as one of the educational institutes, must function as agents of change. Related to this, John. H. Holcomb (2017) reveals that schools must be a tool for social change, through which all injustices, prejudices, or luck must be negated. Schools must be able to place several subjects as agents of change, one of which is history subject. This is related to the essential role of history subject in forming the identity and improving the character of the nation's children.

History teaching basically functions for national identity preservation, which is one of the main capitals in building the nation now and tomorrow (Widja, 1989). History subject has a strategic meaning in the formation of a dignified character and civilization of a nation and in the formation of Indonesian people who have nationalism and love for the country. According to Hasan (2012), history learning as enculturation to build the nation means the process of institutionalizing value the form of ancestral heritage and cultural nationalism values. History as the totality of all these values

continues to develop to manifest at the individual or collective level of the ethos of national culture because historical learning no longer revolves around memorizing events and figures from the past, but it must be able to inspire students to face their lives now and in the future.

Thus, history learning is centered on not only the transfer of knowledge but also transfer of values. History learning is expected not only to increase students' knowledge of the past but also change their character and behaviour as a result of the learning process they attended. In line with this, Joebagio (2013) emphasizes that history learning must be a tool for evaluating past events in order to pursue a wiser life in the globalization era.

In the context of facing globalization and all the side effects of science and technology, such as materialism, consumerism, hedonism, and so on, there needs to be a transformation of values that will be made as the attitude foundation. The values can be sourced from the national figures in the past who had given up their souls to defend Indonesia from the grip of colonizers. According to Notosusanto (1976), we can obtain values from the figures to fulfill the cultural satisfaction usually called a hero because something inherent in him and his influence and experience will be able to give cultural satisfaction and a real attitude. In this context, the community tries to imitate and participate in giving cultural satisfaction and trying to put a moral foundation in the form of everyday life attitudes. Martha Christina Tiahahu is one of the important figures in the history of the Indonesian nation's journey. Her strong determination always contributed to efforts to defend the Moluccas from the hands of colonizers. Martha was a source of inspiration for women in her time to help men in fighting because her honour and position were in the top government structure. Thus, it made her always take a part in the forefront and never withdraw from the beginning of the struggle. Martha's struggle was due to the life order regulated by traditional leaders with a pattern of division of labour that rests on local democracy with a philosophy of mutual cooperation life, *gandong* or younger and older brother, which had been overhauled with the western political system and no humanity. This is what encourages Martha Christina to uphold the truth and maintain the harmony of life that has been born by the previous generation.

This assertion comes fundamentally from the objective experience that Martha Christina Tiahahu demonstrated in the war against the Netherlands in 1817 as a person who had been colonized for centuries. The anti-social life system is oppressive and systematically violates human values and nation's dignity in all aspects of life. In that context, Martha's character and exemplary should be imitated by the nation's next generation. Therefore, this research aimed to transform Martha Christina Tiahahu's character values, which are useful examples to be internalized and actualized in history learning as an effort to anticipate bad effects of globalization on students. The actualization is expected to generate confidence in identity so that it fosters a self-concept that is indispensable for supporting the effectiveness, efficiency and success of the young generation in maintaining the essence and purpose of education itself. This is because what is done in this globalization era, in principle, must remain oriented to the insight of the archipelago and the spirit of nationalism, so as to establish a rope of national unity to remain sturdy and strong.

Thus, it is necessary to explore, reconstruct, and bring back heroism values, and then internalize it through deepening and inspiration in teaching and learning activities. Therefore, students are required to have knowledge and values to deal with problems throughout the ages (Wiriaatmadja, 2002; and Wineburg, 2008).

II. RESEARCH METHOD

The method used in this research was historical analysis, which is widely used in historical research to reconstruct past events systematically and objectively by collecting and evaluating conclusions related to facts. This research also used several social theories in providing a more in-depth explanation of Martha Christina Tiahahu figure while joining the Pattimura war as an effort to free the Moluccas from the colonizing nation. With this study, the history of Martha Christina Tiahahu's struggle will appear in a more scientific and more positive form of discussion in order to encourage the birth of character values that will be transformed in the education of the globalization era.

III. RESULTS AND DISCUSSION

A. Martha Christina Tiahahu's Character Values

Entering globalization era, the existence and cultural values of the Indonesian people have not been optimal in an effort to build a nation's character. According to Lickona (1992: 32), there are ten signs of human behaviours that show the direction of a nation's destruction, among others: (1), the increase in violence among adolescents, (2), entrenched dishonesty, (3), the increase in disrespect for parents, teachers and leaders, (4), the influence of peer groups on acts of violence, (5), the increase in loss and suspicion, (6) deteriorating language use, (7) the decrease in work ethic, (8), the reduced sense of individual and citizen responsibility, (9), the decrease in self-destructive behaviour and (10), increasingly blurring moral guidelines.

To overcome these problems, the important thing needed is to make a frame in the form of transforming the character values of the hero figures in the community. The aim is that Indonesia can still move according to the globalization flow without forgetting the identity of its own people. National identity development through the character values of the heroes is needed, which can be achieved by transforming these values as an effort to build quality human resources in the globalization era. The transformation of Martha Christina Tiahahu's character values in history learning in this globalization era is expected to produce students who have character personality. Character is a crucial aspect in maintaining national identity theoretically and practically. Theoretically, character is an intrinsic system of human resilience in relations with other people, including in this case the ability to make them to behave well, so that a conducive situation is created in society. Practically, character is an absolute requirement to realize a healthy and prosperous nation. (Meria: 2012)

As revealed in ESQ Nebule magazine (2006), a good character person is one that has the nature to respond to moral situations manifested in concrete actions through good, honest, responsible,

respectful, empathetic, and other positive actions in the magazine. . Peterson and Seligman (2003, 2004) assert that character building is a form of moral development, which increases with age. In particular, they claim that good character can be cultivated because the strength of a character is the foundation of the human condition. From the literature review result, which relates to Martha Christina Tiahahu figure, there are characters in her struggle that can be transformed into history learning in the globalization era. The reconstruction results of Martha Christina Tiahahu's character values obtained from the review that are still relevant in today's era are: (1), honesty, (2) courage, (3) discipline, (4) perseverance, (5) hard work, (6) humanity, (7) justice, (8) solidarity, (9) tolerance, (10) willing to sacrifice, (11) high patriotism and a vision of transformation and unity in expelling colonizers. Some of these values are intended to guide students in behaving, so that it can be useful for the future.

These values are then transformed according to the guidelines in the education of globalization era through the teaching and learning process so that students have a moral feeling. In facing certain life problems, they actualize Martha Cristina Tiahahu's character values, or make those values become moral actions. On the other hand, the success of internalization process depends on the students' ability to understand, appreciate, and internalize the character values into themselves which will serve as guidelines for behaviours.

B. Educational Challenges in Globalization Era

The presence of globalization is a big challenge for the world of education. Some of the challenges according to Khaerudin Kurniawan (1999) include:

1. First, the challenge to increase added value, namely how to increase national work productivity as well as economic growth and equity as an effort to maintain and enhance sustainable development.
2. Second, the challenge to conduct comprehensive research on the era of reform and transformation of the social structure, from traditional agrarian societies to modern-industrial and information-communication societies, as well as the implications for improving and developing the quality of life of human resources.
3. Third, tougher global competition, namely the increase in the nation's competitiveness in producing quality creative works as a result of thinking, discovery and mastery of science, technology and art.
4. Fourth, the emergence of new invasions and colonialism in science and technology fields, which replaced the invasion and colonialism in the political and economic fields.

Therefore, Tilaar (2002) confirms that these challenges require appropriate education management. According to Etistika, et al. (2016), professional education management will be able to increase national resilience which will get a severe test in the knowledge age and efforts to increase awareness of the nation's unity the context of archipelago insight. Unity between the entire development phases of students in their living environment, which is increasingly widespread in the

knowledge age, also requires an effective and efficient education plan and training. Regarding to education plan, educational administration is a necessity in line with determination and effort to increasingly empower the community. Therefore, education in the globalization era needs to be reconstructed, and then transformed because there are social changes that change human life.

C. 21st Century Education

The 21st century is also known as the knowledge age. In this era, all alternative efforts to fulfill life needs in various contexts are more knowledge-based: efforts to fulfill the needs of knowledge-based education, knowledge-based economic development, knowledge-based community empowerment and development, and knowledge-based industries (Mukhadis, 2013: 115). In the 21st century, education is becoming increasingly important to ensure students have the skills to learn and innovate, to use technology and information media, can work, and survive by using life skills. Toffler, (1970) states that future schools or educational institutions must direct students to learn how to learn. The cause of blindness in the global era is the inability of learning how to learn. Raka Joni formulated that the main characteristics of Indonesia's future human beings are those who educate themselves throughout their lives and open learning communities who have a solid outlook on life. Therefore, students must be provided with information about the background that has a multiplier effect on learning so that it can provide great motivation to read and learn information from various sources. Veronica (1999) reveals that 21st century education brings us to a very dramatic paradigm shift, from the industrial to learning societies. This change, according to Trilling and Fadel (2009), is: (a) a small world because it is connected with technology and transportation; (b) rapid growth for technology and information media services; (c) global economic growth that affects changes in employment and income; (d) emphasis on resource management: water, food and energy; (e) cooperation in handling environmental management; (f) increased security against privacy, security and terrorists; and (g) economic needs to compete in global competition.

Historically our nation has had fundamental pillars of education, delivered by Ki Hajar Dewantoro, Ing Ngarso Sun Tulodho, Ing Madyo Mbangun Karso, Tut Wuri Handayani. However, their implementation in our education is still low. This concept is not only limited to this analysis, but is also presented in the annual UNESCO conference in Melbourne Australia in 1998. In the conference the four pillars of education were formulated as the foundation of education in the information and global network era in reaching and seizing the international market. The four pillars include:

1. Learning to Know

Ordonez (1998) reveals that to reach an effective 21st century learning community, a clear understanding of WHAT is needed to know, HOW to get that knowledge and WHO uses that knowledge is needed. Learning to know is directed at students so that they have flexible, adaptable, value added knowledge and are ready to use knowledge, not ready to be used.

2. Learning to Do

The learning process emphasizes that students live the learning process by doing something that is 'Active Learning'. Students get the opportunity to learn and practice to be able to master and have the basic competency standards required in them because one of the goals of education according to Al-Masri (1998) is to prepare for graduation to enter the workforce.

3. Learning to Be (learn to be yourself)

The learning process that enables the birth of educated human beings with an independent attitude of students must be explained in thinking based on their respective abilities and experiences logically. The inquiry learning strategy is an alternative learning approach that can be used in the learning process.

4. Learning to Live Together

According to Zhou, there are two main things to be considered, among others, why learning to live together is a necessity in the 21st Century and how this can be done in the school context (Zhou, 1998). The 21st century, which is characterized by globalization and interdependence between nations, causes us to prepare young generation to join as members of the global community. Veronica (1998) reveals that there are some serious problems that will be faced by most humans on earth. These problems are poverty, hunger, and illiteracy, causing the importance of national, regional and international cooperation to deal with them because the impact of modernism will cause the fading of the cultural values that have been held in high esteem so that moral decadence is rampant. Therefore, according to Veronica (1998), to overcome this problem, the teaching of ethics, education values and cultural values must be involved in the school curriculum. In connection with the above, learning with a transformative approach is very important.

Martha (2013) reveals that 21st century education is limited by a project-based curriculum aimed at involving students in overcoming real-world problems about humanity. Furthermore, Martha also says that the school is only driven by books, which is centered to the teacher, paper and pencil. Thus, we need a new strategy to understand the concept of 'knowledge', new definitions of 'educated people' and new ways to design and deliver the required curriculum because the 21st century will require knowledge generation, not just the delivery of information. Therefore, the success of students is seen from to what extent their ability to overcome real-world problems, both environment and poverty.

D. Transformation of Martha Christina Tiahahu's Values in History Learning in Globalization Era

Transformation of values, according to Hoffman in (Hakam, 2007), is the process of internalization as a transition from external to internal orientation in the development of values and morals. Internalization, which is originally external or based on norms and values derived from the community or fighter figures, means that there has been a shift from external orientation to self-orientation in motivating one's actions.

This is in line with that expressed by Meria (2012) that morals are always a crucial aspect in maintaining national identity theoretically and practically. Theoretically, character is an intrinsic system of human resilience in relations with other people, including in this case the ability to make them to behave well, so that a conducive situation is created in society. Practically, morality is an absolute requirement to realize a healthy and prosperous nation. In line with the above statement, the moral socialization theory of Hoffman (Hakam, 2007) states that the value and moral development prioritizes (transmits) values and morals from the social culture to children so that they become community members who understand the values and norms contained in the social culture.

Rahmanto and Yani (2015) explain nation's generation must understand the nation's concept, a thought about nationality. If one understands the concept, he needs to cultivate a sense of belonging. A sense of nationality can arise in a person with different ways and forms, depending on their respective struggling values. These two things (understanding and sense) must be proven by the spirit of nationality; in the form of efforts made. This national insight can grow by itself in a person, but can also be fostered, so that it grows the spirit of struggle, pride and love for the country.

Based on the explanation above, the existence of Martha Christina Tiahahu along with her character values can be part of attitudes and behaviours as well as the student and community character. Therefore, the steps taken to transform these character values to fit the context of contemporary society and education in the globalization era are through five priorities for Character Education Strengthening (PPK) contained in Presidential Regulation No. 68 of 2017. The five priority values are religiousness, nationalism, integrity, mutual cooperation, and independence.

1. Religiousness

Religiousness is the basis of the religious culture formation because without internalizing religiousness, religious culture will not be formed. This can be seen from Martha's morals. Martha's struggle was motivated by continuous persecution and did not have the human nature of the colonizing nation. In this context, Maluku Martha Christina Tihahu young figure struggles to defend human values, which in turn becomes a spirit among the fighters in the Archipelago to break away from the Dutch colonial empire.

2. Nationalism

The Indonesian sociological perspective has the essence and nature of nationalism from the character of Martha Christina Tiahahu that is anti-colonialism, anti-imperialism, and anti-capitalism, which is a form of denial or rejection of the values and nature of humanity. The spirit of willingness is the willingness to sacrifice for the great concern or for the sake of the country and the nation, which has ushered Indonesian people to independence. Therefore, it is expected that students can inherit these values as a form of love for the nation and state because for the nation that wants to advance and

achieve its goals, in addition to having the spirit of being willing to sacrifice; it must also be supported by a high patriotic spirit.

3. Integrity

The realization of integrity can be done in many ways, one of which is by behaving honestly, responsibly, reliably and consistently. By behaving honestly, upholding the principles of truth, ethics, and morals, and acting according to words, one can be called as being responsible and having integrity. This is enough to be a capital to gain the trust of others. Therefore, Martha Christina Tiahahu's integrity value greatly influences students' confidence in others.

4. Mutual Cooperation

Mutual cooperation can be interpreted as an attitude or activity carried out by members of the community in collaboration and helping each other in completing work and problems voluntarily without compensation. This mutual cooperation has been inherent in the Moluccas people and is a habit passed down from ancestors. This mutual cooperation attitude is very instrumental in facilitating development that is useful for people's welfare. In the life of the community, there is a need for cooperation and mutual cooperation in resolving all problems. Indonesian people are known for their friendly attitude, kinship and mutual cooperation in daily life.

Thus, to solve all the problems that exist in people's lives, we need a mutual cooperation attitude that can simplify and solve problems efficiently. This is similar to Martha Christina Tiahahu's struggle, which always needed the help of others with her attitude that always prioritizes cooperation in acting and likes to help others. Day and night she was always present and participated in arranging the fortifications. She not only used arms, but also encouraged women in her country to help men in every battlefield so that the Dutch were overwhelmed by women who were struggling even with very simple war equipment. A sense of social solidarity will strengthen the national spirit of a nation.

5. Independence

Independence is an attitude that is not easy to depend on other people in completing one's tasks. According to Rusman, (2011) independent students must have their own creativity and initiative and be able to work alone on the guidance they obtain. This is in accordance with the attitude of Martha Christina Tiahahu from birth up to her mother's death. She was raised by her father alone so that the character of a fighter to protect her people from various threats of the enemy has been embedded in her. In her development, she had instilled firm self-esteem as an independent but anti-colonialism (colonialism), anti-imperialism, and anti-capitalism young woman.

E. Implication of Martha Christina Tiahahu's Values in History Learning in Globalization Era

Character is something that is important for achieving life goals. As a dignified nation, Indonesia should consider the character values as the basis to deal with every push and choice (Mulyasa, 2011).

The implication of Martha Cristina Tiahahu's character values in history learning in the globalization era is that Indonesian people now need the character values of a fighter figure that will be used as a role model and foundation in attitude. Martha Christina Tiahahu's character that has been transformed in the education of the globalization era is guided by the values set in the 2013 curriculum. Therefore students must have these qualities so that everything that is done is not dependent on others and is not easily influenced by others. Character value internalization for students in history learning is essential. Therefore, students are able to compete, have morals, ethics, and manners in interacting with the community. Based on the discussion above, it can be revealed some of the implications of Martha Christina Tiahahu's character values in history learning are that with the transformation of Martha's character values, students will have a concrete heroic attitude, a higher nationality attitude through real efforts and armed with honesty and sacrifice selflessly. In addition, the attitude can be shown by students in perseverance to achieve, as well as to defend the truth. Providing concrete examples to students today is very important because they are the nation's generation who are seen by the society as human beings who have high potential and resources. With that, students also appreciate their heroic services. Through transformation of character values, there will be a process of inheriting values and morals towards students which will be used as a fortress to face the implications of globalization.

IV. CONCLUSION

To overcome the problems related to the impact of globalization, the most important things to do are as follows:

The first is making a frame in the form of the transformation of positive values that exist in the heroes. The transformation efforts are adjusted to the values that exist in society so that they can be used as a foundation in attitude. The aim is that Indonesia can still move according to the globalization flow without forgetting the identity of its own people. The second is preparing competencies so that students exist in a highly competitive global era. It is very strategic in cultivating learning in schools with students being the centre of learning in the information seeking process. The third is as stated by Makagiansar stating that in order educators can prepare students that exist, they must be able to develop the students' ability to anticipate, understand and overcome situations, accommodate and reorient the students. The fourth is in order to be ready to navigate the 21st century world, students must be educated especially from literature, multi culture, media, emotion, information, and so on.

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