Abstract
This study aims to form the characters of Indonesian students through the implementation of Value-clarified Techniques with the help of folklore. The implementation of this lesson is based on the dynamics and problematics of characters that occur today in primary schools and intends to bridge the issues. The research design used is the type of action research with the subject of the study of grade V of Pontianak Elementary School Pontianak amounted to 32 people in the first semester. Data collection methods are observation and interview, while to analyze the data with qualitative descriptive. From the analysis of the results of research and discussion obtained the conclusion that the implementation of Value-assisted Clarification Technique folklore can improve the formation of the character of Indonesian students in primary schools.

Keywords: Value Clarification Technique, Folklore, Indonesian Character

Introduction
Globalization that has mushroomed all aspects of life among others is the progress of Science and Technology (Science and Technology) which gives impact to the development of education. The rapid development of science and technology poses a positive impact but also negatively impacts the lives of children in primary schools such as violence, inclusion, and disruption or blackmail of a weak child.

According to Asmani (2011: 10) competition, integration, and cooperation are positive impacts of globalization. The birth of an instant generation (the present generation, right now can enjoy the desire without the process of struggle and hard work), moral decadence and consumerism and even permissiveness are some of the negative impacts of globalization. This is a challenge for educational institutions and educators in the preparation of qualified human resources (HR) quality that can be wise-there in addressing globalization. According to Muslich (2011: 201), the character of the nation is very dependent on the quality of its human resources.

Today, the world of education has largely overlooked the main goal of education: developing knowledge, attitudes, and skills simultaneously and continuously. Large portions are given on the knowledge aspect alone, thus ignoring the development of behavioral and behavioral aspects of the learning process at school. This also happens in schools that will be the place for the implementation of research, whereas the formation of character in education is the most important part of the educational process that affects the character of the Indonesian Students owned as a society and a good nation. According Asmani (2011: 27)
knowledge without the right personality foundation will be misleading and skills without self-awareness will destroy.

Character education is important to be practiced and addressed, among others, problems that befall the Indonesian nation as still the low quality of Human Resources (HR) of Indonesia, cultural shifts in line with the globalization, the noble values of the nation's culture that faded with frequent demonstrations students, fights between students, drug rampant, pornographic VCDs and free sex that occur among students. Not only among students, high-ranking government officials are also often caught performing immoral acts such as rampant corruption in the nation is evident based on the results of the PRS surveys in 2002 and 2006 Indonesia's corruption scores are the highest in Asia. In addition, According to Fajar (2004: 27), Civics faces various constraints and limitations, among others in the form of: (1) input instrumental especially related to the quality of teachers as well as limited facilities and learning resources; and (2) environmental inputs, especially those relating to conditions and situations of the political life of a less democratic country.

Thus, the implementation of Civics does not lead to the mission that should be indicated by: (1) the learning process and the assessment of Civics emphasizes the cognitive aspect rather than the aspect of character formation and the real character becomes the main function and purpose of Civics; (2) class management has not been able to create an atmosphere conducive to the development of a student learning experience that can be the basis for the development of students' intellectual abilities; (3) One-way and passive learning process both inside and outside the classroom has resulted in poor learning experience in the process of formation of student's character and behavior; and (4) the implementation of extracurricular as a socio-pedagogical tool through the use of hand on experience has not developed so that it has not given a significant contribution in balancing between mastery of theory and behavioral guidance, especially related to skilled living habituation in a democratic and law conscious living.

By looking at the reality as it has been stated, character education becomes important to be implemented and enforced in Indonesia. By optimizing the role of the school as a leading role of education that is able to work together with the family, the community associated with character formation so that the nation's children have a strong Indonesian character. In accordance with the decision of the Ministry of National Education Research and Development Center Curriculum Center (2010: 9) which mentions 18 values for cultural education and the character of the nation that is religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationality, homeland love, respect for achievement, friendship / communicative, peace loving, reading fond, caring environment, social care and responsibility.

One way to bridge the problems mentioned above can be done a research by using a learning model that is by implementing Folklore Value-Clarified Techniques Techniques in the process of learning PKN. The purpose of this study is to obtain clear information about the implementation of Value-clarification Techniques with the help of folklore in the formation of the character of Indonesian students of class V on the learning of Civics in Elementary School 14 Pontianak Timur.

According to Dhahiri (2006: 9), Civic Education or Civic Education is a programmatically-procedural education to humanize and civilian and empower human/students (self and his life) to be a good citizen as the demands of constitutional/juridical imperative nation/state. Civics in the context of the Education Unit Level Curriculum is a subject that focuses on the formation of citizens who understand and are able to exercise their rights and obligations to become intelligent, skilled and
characterized Indonesian citizens mandated by Pancasila and the 1945 Constitution. (Curriculum Unit level Education SD / MI, 2006: 271).

From the explanation of the definition of Civics can be drawn conclusion that learning Civics is the learning process of learners that take place in optimal and behavioral changes in the aspects of cognitive, affective, and psychomotor towards the better with the aim that learners can become good citizens. It also shows that Civics has a role to play in establishing good citizens.

According to Santrock (2011: 121), clarification of values means helping people to clarify what their lives and what is worth doing. In this approach, students are encouraged to define their own self-worth and understand others. Thus, Value Clarification Techniques relate to the process by which students arrive at the values they choose. Howe (1975: 19) explains that Value Clarification Technique is not an attempt to teach students about "right" and "wrong" values. Conversely, Value Clarification Techniques are an approach designed to help students act on values freely chosen by students.

Referring to the opinions expressed by some such experts it can be concluded that Value Clarification Technique is an approach that plays a role to help students act in accordance with freely chosen values and leads students to arrive at their chosen values. The birth of this method is an attempt to foster the values believed, in connection with the emergence of value blurring or value conflict in the midst of community life.

Folklore is often identified with traditions and art that developed in historical times and has been integrated into people's lives. Within the pluralistic Indonesian society, every region, group, ethnicity, nationality, religious group have each developed its own folklore so that in Indonesia there is a wide variety of folklore. The word folklore is the absorption of the English word ie, folklore which means folklore. According to Taupan (2009: 66), folklore is part of traditionally distributed and traditionally transmitted culture, both in oral and exemplary forms accompanied by gestures or reminder aids. Folklore used in this study is a folklore originating from the West Kali-west region.

The character according to Rutland (in Asmani, 2011: 27) comes from a Latin root meaning "carved". Literally, character means mental or moral quality, the moral strength of his reputation (Hornby and Parnwell in Asmani, 2011: 27). This is in line with the opinion put forward by Santrock (2011: 121) that character education is a direct approach to moral education, teaching students with basic moral knowledge to prevent them from engaging in immoral acts and endangering others and themselves. Furthermore, according to Muslich (2011: 71), the character is related to moral strength, positive connotation, not neutral. Thus, people of character are people who have a positive (positive) moral qualities. Koesoema (2007: 10) states that the character is the same as the personality. Personality is regarded as "characteristic or characteristic or style or characteristic of a person who comes from the formations received from the environment, such as the family in childhood and also innate person from birth". To manifest a human being characterized by character is not something easy. This can be planted from an early age through an educational path because according to Martin Luther King (in Muslich, 2011: 71) intelligence plus character ... that is the goal of true education ... is the ultimate goal of education actually, this is in line with the opinion put forward by Asmani (2011: 27) that "the character is the science lane".

The explanation above explains that the character is a spear point in educational success. His own education according to Lukitaningsih (2011: 3) is an "absolute necessity to educate the children of the nation, also to build morale, personality, mental and good moral to be a pillar for the nation and country". Successful education is the beginning to realize a prosperous nation where according to Anshoriy (2008: 163) the welfare of the nation is no
longer the source of natural resources and capital that is physical but derived from the capital of morality.

To build a character or form a good character, it needs to be planted on a child's strong and solid foundations. As the pillars supporting his personality so strong that later will actually be a good human character. Lukitaningsih (2011: 50) explains that the basics of building the character are: (1) the love of God Almighty and all of His creation, namely love of love with others, peace love; (2) adequate, formal and non-formal education; (3) discipline of the time, place and regulations; (4) Confident, fair, independent, tolerant, kind and humble; (5) ready to work hard, never give up, creative, can cooperate, help and share with friends; and (6) honest, responsible, polite, respectful to others and caring. Based on the "six pillars of this buffer the child can build his character from an early age".

Next Asmani (2011: 36) suggests the character values are: (1) the value of character in relation to God; (2) the value of the character of his relationship with himself which consists of honest attitude and behavior, responsible, healthy lifestyle, discipline, hard work, confidence, entrepreneurial spirit, thinking (logical, critical, creative, and innovative) independent, curious and love of science; (3) the value of the character of his relationship with others consisting of attitudes and conscious behaviors of the rights and obligations of self and others, obeying the social rules, respecting the work and achievements of others, polite and democratic; and (4) the character value of its relation to the environment; (5) national values consisting of nationalist attitudes and behaviors and respect for diversity. The Ministry of National Education Research and Development Center of the Curriculum Center (2010: 7) explains that "values in cultural education and national character are identified from the sources of religion, Pancasila, culture and national education goals". Based on these four sources, identified a number of values for cultural education and national character as follows.

Value and Description Value of Cultural Education and Character of the Nation:
1. Religious: Attitudes and behaviors that obedient in implementing the religious teachings that follow, carrying out the religious teachings that are adhered to, tolerant of the implementation of other religious services, and live in harmony with the followers of other religions.
2. Honest: Behavior based on an attempt to make himself/herself a person who can always be trusted in words, actions, and work.
3. Tolerance: Attitudes and actions that respect different religions, ethnicities, ethnicities, opinions, attitudes, and actions of others different from themselves.
4. Discipline:
   Measures that demonstrate orderly conduct and compliance with the various rules and regulations, as well as the prevailing norms.
5. Hard Work
   Behavior that shows a genuine effort to overcome the obstacles of learning and duty, and complete the tasks as well as possible.
6. Creative: Think and do something to produce new ways or results from something you already have.
7. Independent: Attitudes and behaviors that are not easy depending on others in completing tasks.
8. Democratic: The way of thinking, and acting that judge equally the rights and obligations of himself and others.
9. Want to Know
   Attitudes and actions that always strive to know more deeply and extend from something he learned, seen and heard.
10. Spirit of Nationality
   The way of thinking, acting and living that places the interests of the nation and the state above the self and the group’s interests.

11. Love the Homeland
   The way of thinking, acting and doing that shows loyalty, awareness and high appreciation of the language, the physical, social, cultural, economic, and political environments of the nation.

12. Appreciate Achievement
   Attitudes and actions that drive him to produce something useful for society and recognize and respect the success of others.

13. Friendly/communicative
   Acts that show the pleasure of talking, socializing and working with others.

14. Love of Peace
   Attitudes, words, and actions that cause others to feel happy and secure for their presence.

15. Love to Read
   The habit of taking the time to read the various readings that give good to him.

16. Care for the Environment
   Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the natural damage that has occurred.

17. Social Care
   Attitudes and actions that always want to provide assistance to others and communities who need it.

18. Responsibility
   Attitudes and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, environment (social and cultural), the state and God Almighty.

The Indonesian character which is meant in this study leads to the description of the character or character according to the identity of Indonesia as the nation and state that should be owned by the students since they were in elementary school. When considering the elements that make up the character, it can be formulated a formula in order to form the character of Indonesianness that is using the five aspects / dimensions of character such as (1) belief in God, (2) relationship with self, (3) relationship with fellow, (4) the relationship with the environment, and (5) the value of nationality. The five aspects/dimensions of Indonesian characters are described as follows.

1. Belief in God: (1) Attitudes and behaviors that obedient in implementing the religious teachings he embraces, (2) Tolerance to the implementation of other religious services, (3) Living in harmony with other religious followers.

2. Relationship with oneself (1) Honest, (2) Responsible; (3) Healthy lifestyle, (4) Discipline, (5) Hard work, (6) Confidence, (7) Thinking logical, critical, creative and innovative, (8) Independent, (9) Love of science, and (11) Love to read.

3. Relationship with others: (1) Conscious of the rights and obligations of oneself and others, (2) Complying with social rules, (3) Appreciating the works and achievements of others, (4) Compassionate, (5) Democratic, and (6) Honest.

4. Its relation to the environment: (1) Prevent damage to the surrounding natural environment, (2) Develop efforts to maintain the beauty of the environment

5. Nationality values: (1) Nationalism, (2) Respect for diversity, and (3) Love of the homeland.
Research Method

The type of research used in this study is action research. According to Mills (2011: 2), action research is "a sustainable creative activity that exposes researchers to surprises throughout the research process". This is in line with Stringer's (2004: 6) opinion which states that "action research provides useful tools day by day in the classroom such as designing lesson plans, formulating teaching strategies and student appraisals, or broader assignments such as syllabus planning, construction curriculum, and evaluation. "The subjects in this study are the students of grade V of Pontianak Timur State Elementary School, amounting to 32 people in the first semester of 2012/2013.

In this research use action research procedure. The steps of this action study are arranged in the form of cycles carried out in the third cycle with the steps of planning, implementing actions, observing, and reflecting. The method used in data collection is the method of observation and interview with the method of data analysis that is descriptive statistical analysis and descriptive qualitative method.

Results and Discussion

Based on the data analysis can be obtained from the implementation of Value-clarification Techniques assisted folklore in the formation of the character of the Indonesian students are illustrated in the cycle. The percentage of improvement of character formation of Indonesia from cycle I, cycle II and cycle III that is in cycle I is 25% that has reached success criteria, in cycle II increased to 71,9% which have reached success criteria, and in cycle III experience the increase to 100% of students has reached the criteria of success or has been classified in either category. In general, the results of observations on the character of Indonesia has increased from each cycle implementation.

The success of the research that has been done because of the good cooperation between researchers, teachers who become peers in research and of course students as research subjects. The good cooperation provides a conducive atmosphere in the learning process where researchers always improve the quality and totality for the formation of the character of Indonesian students, supported by positive motivation provided by colleagues who have understood the characteristics of students and the willingness or enthusiasm of the students themselves to improve the quality of learning then the desire to improve themselves from activities that are not good. The enhancement that occurs from within the student is also the lesson of learning offered is a fun learning, learning using folklore makes the students eager to start a different learning than usual.

The use of Value-supported Clarification Technique of folklore in the formation of characters The students of Indonesia give a learning that can be felt clearly meaningful where students can determine good values and bad values. The student can unite his / her soul with the aspect/dimension of Indonesian character in the form of (1) belief in God, (2) his relationship with himself, (3) his relationship with others, (4) his relationship with the environment, and (5) can be used as guidance in running daily life in society. Although at the beginning of the implementation of learning students feel not confident and awkward because they are not familiar with learning that gives freedom to students to express ideas and ideas they have. But after the learning took place several times the meeting of students have become accustomed and finally learning with Value-clarified Techniques with the help of folklore become the needs of students so that they can learn by still feel enjoy/enjoy learning.
The offer of folklore as a medium of learning provides new experiences to the students as they can add knowledge about the cultural richness possessed by the region and they can express themselves through the culture. This is in accordance with the proposed by Djahiri (1992) that the effectiveness of Values Clarification teaching technique can be seen from the process of student learning activities (KBM) that occur, among others: (1) clarification KBM process, where learners through various potentials themselves seek and examine the clarity of moral values and norms conveyed, (2) the spiritualization of KBM processes and valuation, (3) along with the valuing process also participate.

The following are the students' learning progress observed by researchers during the learning process and school activities:

The learning process that uses folklore, get good response from the students because they are very enthusiastic to know how the story of the story is that this indirectly can grow the reading passion for the students. From the use of folklore, this led to the idea of a pupil to make a Wall Magazine or Mading on Indonesian Culture. In the folklore that the students read contains many elements of values in life such as gods, humanity, and nature so that the process of reading for students gives experience how they should act in accordance with the rules of values.

When discussing the indicators about writing the assets owned by the Unitary State of the Republic of Indonesia (NKRI) using video folk dance and songs of West Kalimantan, there are some students began to dare to express themselves by dancing local dances and sing the regional songs both from the area of West Kalimantan and from other areas while the learning process is in progress. This shows that students have a nationalistic value that is a sense of nationalism, appreciate the diversity and love of the homeland.

Classroom learning given at each meeting can gradually cultivate mutual respect, reduce the student's selfish habits, cultivate cooperative attitudes, cultivate courage to express ideas or knowledge to fellow friends and teachers, cultivate an attitude of having a good work ethic in completing the tasks it holds and is responsible for the task. Although there are still some students who have not conducted group discussions well.

In the process of learning the researchers and observers provide a simple example directly with actions to foster attitudes such as character to familiarize life related to the environment, researchers and observers participate with student activities that are picking up garbage every morning, researchers and observers also participate as well as in garbage collection activities. Every Saturday at school there is a "clean environment" and "interest and talents" activity, "the researchers and observers are also directly involved in the activity so that the activities undertaken not only monitor students but also participate in the activity in order to feel as perceived student. In the class there are daily picket officers, researchers and observers also come early to engage in these activities and always give an example of taking out the garbage in its place. The small thing done by this researcher and observer indirectly can give stimulus to student self to imitate by researcher and observer and this also open mind of student will awareness of clean living and loving environment.

In addition to the increasing character of Indonesian students, there is also an increase in student learning outcomes. Completeness of student learning outcomes in the first cycle is 53.1%, cycle II 78.1% and cycle III is 100% to achieve KKM learning outcomes with a score of at least 74. Group discussion process to solve a problem and filling test this learning outcome, students are having difficulties because the students are not familiar with learning activities faced with a problem and determine how the solution itself according to self through opinions. Then in the implementation of the assessment, the teacher also has not applied the authentic assessment. Something like this can happen is also based on the students' learning habits of the textbook, so students are accustomed to looking for answers every practice given
by teachers using the package books and LKS that are distributed from the school. Continuously in each cycle, students are faced with problems and how they must determine their own solutions according to their own beliefs and through their own opinions, the students’ learning outcomes can gradually increase.

Conclusions and Suggestions
A. Conclusion
Based on the results of the analysis and discussion in this study can be drawn conclusion that in general this research can be said successful, because of implementation of Value-assisted Value Clarification Technique folklore can form the character of Indonesia in belief with God, his relationship with himself, his relationship with others, and form the value of nationality in the Student class V State Elementary School 14 Pontianak East-West Kalimantan.

B. Suggestion
To Civics teachers, should not only emphasize cognitive asphyxiates only in the learning process but affective and psychomotor aspect must receive a balanced portion of attention in the learning process as an effort to shape the character of Indonesian students.

Furthermore, Civics teachers should apply constructivist approach to learning so that students can link prior knowledge or initial knowledge. With the newly acquired knowledge the learners can form their knowledge by way of direct experience because, with this kind of learning, students will gain meaningfulness in learning.

To the teachers, it is expected to motivate and inspire learners in shaping Indonesian character by using various methods, strategies and media that are varied and relevant to the implementation of Value-assisted Value Clarification Technique.

References

