CHARACTERS AND MORAL EDUCATION THROUGHPOPULAR CULTURE EVENTS

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Abstract

Learning and character and moral aspect is the dominant role in a real live context that committed with ethical decision and value. Student will get their value in character and moral when they choose what they want to do as a good decision without influenced a negative decision impact with the social environment. More over there is a liaison between the modern aspects with the character education. In this area we know that modern aspect can be related with the character education. With all the modern aspect influence liked technology, art, culture, civilization. Character education developed with the influenced from the popular culture. Popular culture is a contested term that is defined by several ways of the civilization. In general, however, most definitions include within the term popular culture the whole spectrum of activities involving mass consumption. The research was designed to gather data on students' views and perception on character education and moral applied as popular theme on speaking activity at the event namely English Class Performance (ECP). On that events the materials concerning several aspects such as the theme and the awareness concerning the character and moral education as well as specific activities based on popular culture materials. Participants were 60 in number, 20 males and 40 females. More aspect such as Character Education Promotes Core Ethical Values as the Basis of Good Character, "Character" must be Comprehensively Defined to Include Thinking, Feeling and Behaviour, To Develop Character, Students Need Opportunities for Moral Action, Character Education Requires Moral Leadership from Both Staff and Students, The School Must Recruit Parents and Community Members as Full Partners in the Character-building Effort are the reliable aspect in speaking activity through character and moral education related with popular culture in Indonesia. Results from this program does not directly alter the character and moral education for the students, but it is expected to give a positive and varied colour in an atmosphere of speaking activity through popular culture.

Keywords: Learning, Character Education, Moral

INTRODUCTION

In the globalization era likes nowadays the movement and the enhancement of the education is mesmerizing. Education and character cannot be separated run one by one. Truly it can be run side by side as a systematically process. Mostly in Indonesia the application of it are hugely improved in a decade. Character education is whole aspects on the rule were run rightly.

Character education is an effective means of promoting both student social/moral/emotional development and academic achievement (Berkowitz, 2004). It is clear that all component as one in a big scheme call as character education. In Indonesia people known character as the highly point because of the culture of eastern country who run brightly culture as the main character of procedures.

Like a many Asian country Indonesia government use character education as the main point at sources in the procedures of the teaching and learning aspect. In every level of schooling criteria in Indonesia it run very well through a last decade. Character education becomes a rule in curriculum and it is implemented highly in every subject. Character education has been demonstrated to be associated with academic motivation. It can be seen as the rule that arrange by Indonesian government as the 18 values offered by the Ministry of Education and Culture from Indonesia Principle or Pancasila (Kemendiknas, 2011). The values were "religiosity", "honesty", "tolerance", "discipline", "hard working", "creative", "independence", "democratic", "curiosity", "patriotism", "nationalism", "appreciative", "being friendly", "peace maker", "love to read", "environment awareness", "social awareness" and "responsibility".

Not only would students be aware of moral issues but they would have greater familiarity with the wider philosophical and educational discourses as well as resources and examples of good practice (Revell, 2007). In practice is not enough that only run the curriculum with the character education on its. It needed more relevant aspect in practice it such as the example that related with the perfect procedures. it need activity in teaching and learning who support the principles of character education in Indonesia.

Character education is a growing discipline with the deliberate attempt to optimize students' ethical behavior (Agboola, 2012). For the reason of that, Indonesian with the cultural aspect and habit over the behavior are richly has many of the aspect that includes it with several norms of behavior. For examples Indonesian are habitual act with norm when speak with older people, raising gesture with ethical behavior in everyday activity and keep the social habit with ethical norm and moral that present the eastern civilization. It is made the Indonesian are different from the other people around the world.

In the teaching and learning activity like at the classroom that related with many students and its' character, it can be a huge relation that influence the classroom ambiences with the student behaviour or student habit. In this aspect situation it can be said that student moral and character that give a positive or negative impact on teaching and learning process. Is not only during classroom activity in subject matter but it can be influence in other activity such as all collaboration in communication between teacher and student. In other words, when someone is attributed as having a good character as it is commonly used, that person also possesses some other qualities such as trustworthiness, integrity, passionate, reliable, and dependable (Pike, 2010).

Attention on the character education has growing in a school until university system because of the increasing tendency of negative behaviours among youth. In now a day era that many aspects get impact with student behaviour and their character related with a technology or urban culture that

spread around the world. From that phenomenon character education and moral aspect need an enforcement in their practical aspects that related with teaching and learning system at school and university. Character education and moral become a need for student psychology foundation in everyday life. Action of the reflection of character and moral need to growing up as the tool of various authority for better manner in school and environment. Education, in its own domain, has been the part and parcel of our individual lives even from the inception of our respective lives. No wonder it is being described as "field of action in its own right" (Hogan, 2006).

This is worth when there are several aspects that seem similar between character education and moral. It omitted with usual core of psychology aspect in teaching and learning process with all their activity on its. A knowledge in education system and activity as the huge point on character and moral values. Such as student cognitive, linguistic, social and emotional with its physical aspects become a core in developing a value in habit and behaviours that concern as character and moral. Character and moral as a standard formation in daily act and its activity, such as student act during everyday activity at school and university. A moral stance is implicated in the respect accorded to truth and the demand for

excellence, good effort, and mastery. Values are intrinsic to what it means to develop, to set goals, and to aspire to achieve them (Carr, 1991).

Learning and character and moral aspect is the dominant role in a real live context that committed with ethical decision and value. Student will get their value in character and moral when they choose what they want to do as a good decision without influenced a negative decision impact with the social environment. It can develop with an effort from student and their environment system in education such as system education at school or university, teacher, lecturer etc. Anyone who takes up the profession of teaching is taking up the cause of moral-character education and is taking on the role of moral educator in a context rife with ethical decisions and value commitments (Campbell, 2003).

In other words, moral education is the impartment of knowledge, values, beliefs, and attitudes that help learners become informed, concerned, responsible, caring citizens who understand and believe in the concepts of 'justice, fairness, and human welfare' (Nucci, 1989). It can be the norm aspect in teaching and learning activity at school or university area. When student have a good habit, attitudes and believe related with teaching and learning activity, so they will have a good manner and good goal in teaching and learning process.

More over there is a liaison between the modern aspects with the character education. In this area we know that modern aspect can be related with the character education. With all the modern aspect influence liked technology, art, culture, civilization, etc, character education developed with the influenced from the popular culture. Popular culture is a contested term that is defined by several ways of the civilization. In general, however, most definitions include within the term popular culture the whole spectrum of activities involving mass consumption. Thus, everything from cinema and television to the Internet and fashion magazines, as well as the advertisements promoting these other manifestations of popular culture, can be included in the definition of popular culture itself (Dittmer, 2009).

Many aspects can be related a popular culture from the derivation of relation between culture or norm or moral ethic with the social aspects. It derived by the occupation of the cultural development such as the media and technology. These are merely a few representative examples from dozens of creative lessons that students designed to teach *with* media and popular culture. It is important to add that the students were quite enthusiastic about finding media texts to accompany their lessons, and they were able to share their lessons and media artifacts with classmates, exchanging ideas and collaborating on subsequent projects involving teaching with media. because today's students have grown up in a world pervaded by "the electronic, symbolic, commodity, and ideological signification system of popular culture," teachers and teacher educators should engage in "teaching with and about media and popular culture. (Luke, 1997).

Popular culture is integral to children and young people's engagement in a wide range of literacy experiences, many of which are mediated by new technologies, and is therefore a central part of their social practices outside of school (Hagood, 2003). In practically not only activity at classroom but also all the activity during education and its system work at school or university. It can be used many tools that related with education and the media on it process. As the popular culture as the new issue that not become a negative impact in which the process that can influence many factors on its.

Theoretical framework
Character Education

Character education remains a phenomenon difficult to define, as it includes a very wide range of outcome goals, pedagogical strategies and philosophical orientations. There is substantial overlap between the character education and moral education 'camps', evidenced by a large number of North American members of the Association for Moral Education who also belong to the Character Education Partnership. In fact, numerous character educators have incorporated moral development into their character education models. Lickona (1991) emphasizes the promotion of moral reasoning through peer discussion. Berkowitz and Bier (2005) report that effective character education programs frequently target moral development and implement moral discussion in classrooms. Lickona and Davidson (2005) include critical thinking as one of their targeted '8 strengths of character'. Most notably, the Character Education Partnership's flagship document Eleven principles sourcebook (Beland, 2003), offers a lengthy discussion of moral development and education as part of its focus on the cognitive side of character (Hidayati *et.al.*, 2020).

Nonetheless there is an uneasy tension between those who hold to a theory-based approach to promoting moral cognitive capacities and those who largely a theoretically want to promote self-motivated competent moral agents. Broad Character Education refers, then, to a wide range of prevention, intervention, and health promotion programs that cover a wide range of purposes, including health education, life skills training, social-emotional learning, problem solving, and positive youth development, among others. It aims to reduce risks, prevent problems, and promote positive development. It includes the inculcation and practice of dispositional qualities like grit and other performance character strengths. These efforts are considered examples of moral-character education

insofar as they are designed to bring about desirable outcomes that counteract or reverse the troubling trends so often noted in the character educator's litany of alarm. Indeed, the success of risk reduction and positive youth development interventions are often claimed for "what works" in character education because "they are all school-based endeavors designed to help foster the positive development of youth" (Berkowitz & Bier, 2004, p. 5).

One concern with Broad Character Education concerns its expansive reach. When should a program, intervention, or curricular objective count in favor of moral-character education? If the explanatory mechanisms or independent variables in a program's theory of action or logic model fails to reference the literatures of moral psychology but invoke instead, say, developmental psychopathology or public health models, should we credit the success of such a program to moral character education just because it yielded desirable outcomes? In fact the explanation for successful risk reduction or competency promoting interventions hardly mentions moral competence or the acquisition of virtues. Moreover, developmental science already has the theoretical tools to think through the prevention (or reduction) of delinquency, violence, sexual activity and substance use and stands in little need of the language of virtues, morality, and values (Lapsley & Narvaez, 2006). The language of developmental psychopathology, the language of risk and resilience, of health promotion, and positive youth development is all that is required to generate the outcomes of interest to character educators. When the focus is on outcomes the singularity of moral-character education as a distinctive form of programming is lost (cf. Catalano, Toumbourou, & Hawkins, 2014; Lerner, Dowling, & Anderson, 2003).

It is important to start with the definition of character. Berkowitz and Bier (2005a) have defined character as the complex set of psychological characteristics that motivate and enable an individual to act as a moral agent, i.e., the subset of psychological characteristics that lead one to want to and be able to do the right thing. Such characteristics include empathy, compassion, conscience, moral reasoning, moral values, moral identity, perspective-taking, moral indignation, moral sensitivity, etc. Character education therefore can be defined as deliberate attempts to promote the development of student character in schools (and often in other youth-serving institutions). Ideally, such attempts are constructed of research-based practices for which there is empirical evidence of effectiveness (Berkowitz & Bier, 2005a) or theoretical justification of selected methods. While it is beyond the scope of this paper to detail all that is known about effective character education, it is nonetheless necessary to explore this body of knowledge to justify the conclusions to be offered about how to educate for the character development of gifted youth. Hence a brief synopsis will be offered here drawing on multiple sources (especially Beland, 2003; Berkowitz & Bier, 2005a).

The following 11 principles are offered by the Partnership as criteria that schools and other groups can use to plan a character education effort and to evaluate existing character education programmes and materials (Lickona, T. 2006).

1. Character Education Promotes Core Ethical Values as the Basis of Good Character

Character education holds, as a starting philosophical principle, that there are widely shared, objectively important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others that form the basis of good character. A school committed to character education explicitly names and publicly stands for these values; promulgates them to all members of the school community; defines them in terms of behaviours that can be observed in school life; models these values; studies and discusses them; uses them as the basis of human relations in the school; celebrates their manifestations in the school and community; and enforces them by holding all school members accountable to standards of conduct consistent with the core values.

2. "Character" must be Comprehensively Defined to Include Thinking, Feeling and
Behaviour

In an effective character education programme, character is broadly conceived to encompass the cognitive, emotional and behavioural aspects of the moral life. Good character consists of understanding, caring about and acting upon core ethical values. The task of character education therefore is to help students and all other members of the learning community know "the good", value it, and act upon it. As people grow in their character they will develop an increasingly refined understanding of the core values, a deeper commitment to living according to those values and a stronger tendency to behave in accordance with those values.

3. Effective Character Education Requires an Intentional, Proactive and Comprehensive Approach that Promotes the Core Values in All Phases of School Life

Schools committed to character education look at themselves through a moral lens and see how virtually everything that goes on in school affects the values and character of students. An intentional and proactive approach plans deliberate ways to develop character, rather than simply waiting for opportunities to occur. A comprehensive approach uses all aspects of schooling the teacher's example, the discipline policy, the academic curriculum (including the drug, alcohol, and sex education curriculum), the instructional process, the assessment of learning, the management of the school environment, relationships with parents and so on as opportunities for character development. "Stand alone" character education programmes can be useful first steps or helpful elements of an ongoing effort but must not be considered a substitute for a holistic approach that integrates character development into every aspect of school life.

4. The School Must Be a Caring Community

The school itself must embody good character. It must progress towards becoming a microcosm of the civil, caring and just societies we seek to create in our countries. The school can do this by becoming a moral community that helps students form caring attachments to adults and to each other. These caring relationships will foster both the desire to learn and the desire to be a good person.

All children and adolescents have a need to belong, and they are more likely to externalise the values and expectations of groups that meet this need. The daily life of classrooms, as well as all other parts of the school environment (e.g. the corridors, cafeteria, playground and school bus), must be imbued with core values such as concern and respect for others, responsibility, kindness and fairness.

5. *To Develop Character, Students Need Opportunities for Moral Action*

In the ethical as in the intellectual domain, students are constructive learners; they learn best by doing. To develop good character they need many and varied opportunities to apply values such as responsibility and fairness in everyday interactions and discussions. By grappling with real-life challenges how to divide the labour in a co-operative learning group, how to reach consensus in a class meeting, how to carry out a service learning project, how to reduce fights on the playground, how to involve their peers in sharing responsibility for the quality of the moral environment of the school students develop practical understanding of the requirements of fairness, co-operation and respect. Through repeated moral experiences, students can also develop and practise the moral skills and behavioural habits that make up the action side of character.

6. *Effective Character Education Includes a Meaningful and Challenging Academic Curriculum that Respects all Learners and Helps Them Succeed*

Character education and academic learning must not be conceived as separate spheres; rather there must be a strong, mutually supportive relationship. In a caring classroom and school where students feel liked and respected by their teachers and fellow students, students are more likely to work hard and achieve. Reciprocally, when students are enabled to succeed at the work of school, they are more likely to feel valued and cared about as people.

Because students come to school with diverse skills, interests and needs, a curriculum that helps all students succeed will be one whose content and pedagogy are sophisticated enough to engage all learners. That means moving beyond a skill-and-drill, paper-and-pencil curriculum to one that is inherently interesting and meaningful for students. A character education school makes effective use of active teaching and learning methods such as co-operative learning, problem-solving approaches, experience-based projects, "themes" that integrate different subjects, and so on. One of the most authentic ways to respect children is to respect the way they learn.

7. *Character Education Should Strive to Develop Students' Intrinsic Motivation*

As students develop good character, they develop a stronger inner commitment to doing what their moral judgement tells them is right. Schools, especially in their approach to discipline, should strive to develop this intrinsic commitment to core values. They should minimise reliance on extrinsic rewards and punishments that distract students' attention from the real reasons to behave responsibly: the rights and needs of self and others. Responses to rule-breaking should provide opportunities for restitution and foster the student's understanding of the rule and willingness to abide by it in the future. Similarly, within the academic curriculum intrinsic motivation should be fostered in every way possible. This can be done by helping students experience the challenge and

interest of subject matter, the desire to work co-operatively with other students and the fulfilment of making a positive difference in another person's life or in their school or community.

8. The School Staff Must Become a Learning and Moral Community in which All Share Responsibility for Character Education and Attempt to Adhere to the Same Core Values that Guide the Education of Students

Three things need attention here. First, all school staff teachers, administrators, counsellors, coaches, secretaries, cafeteria workers, playground aides, bus drivers must be involved in learning about, discussing and taking ownership of the character education effort. All these adults must model the core values in their own behaviour and take advantage of the other opportunities they have to influence the character of the students with whom they come into contact. Secondly, the same values and norms that govern the life of students must govern the collective life of the adult members of the school community. If students are to be treated as constructive learners, so must adults. They must have extended staff development and many opportunities to observe and then try out ways of integrating character education practices into their work with students. If students are given opportunities to work collaboratively and participate in decision-making that improves classrooms and schools, so must adults. If a school's staff do not experience mutual respect, fairness and co-operation in their adult relationships, they are less likely to be committed to teaching those values to students. Thirdly, the school must find and protect time for staff reflection on moral matters. School staff, through faculty meetings and smaller support groups, should be regularly asking: What positive, character-building experiences is the school already *providing* for its students? What negative moral experiences (e.g. peer cruelty, student cheating, adult disrespect for students, littering of the grounds) is the school currently *failing to address}* What important moral experiences (e.g. co-operative learning, school and community service, opportunities to learn about and interact with people from different racial, ethnic and socio-economic backgrounds) is the school now *omitting}* What school practices are at odds with its professed core values and desire to develop a caring school community? *Reflection of this nature is an indispensible condition for developing the moral life of a school.*

9. Character Education Requires Moral Leadership from Both Staff and Students

For character education to meet the criteria outlined thus far there must be a leader (a principal, another administrator, or a teacher co-ordinator) who champions the effort and a character education committee (or several such support groups, each focused on a particular aspect of the character effort) with responsibility for long range planning and programme implementation. Students should also be brought into roles of moral leadership through student government, peer conflict mediation programmes, cross-age tutoring and so on.

10. The School Must Recruit Parents and Community Members as Full Partners in the Character-building Effort

A school's character education mission statement should state explicitly what is true: parents are the first and most important moral educators of their

children. Next, the school should take pains at every stage to communicate with parents about the school's goals and activities regarding character development and how families can help. To build shared ownership and trust between home and school the school must be proactive in involving parents in planning and policy making. All parents must be informed about and have a chance to react and consent to the school's proposed core values and how the school proposes to try to teach them. Schools also do well to take the further step of setting up a parent leadership committee whose task is to keep parents abreast of the school's character education efforts and provide parents with specific ways (such as home-based activities) in which they can support the values the school is trying to teach. Finally, schools and families will enhance the
effectiveness of their partnership if they recruit the help of the wider community businesses, religious institutions, youth organisations, the government and the media in promoting the core ethical values.

11. Evaluation of Character Education Should Assess the Character of the School, the School Staff's Functioning as Character Educators and Extent to which Students Manifest Good Character

Effective character education must include an effort to assess programme impact. Three broad kinds of outcomes merit attention.

The character of the school. To what extent is the school becoming a more caring community? This can be assessed, for example, with surveys that ask students to indicate the extent to which they agree with statements such as: "Students in this school [classroom] respect and care about each other" and "This school [classroom] is like a family"; observation can also be a useful means of assessing the school's character.

The school staff's growth as character educators. To what extent have adult staff teaching faculty, administrators, and support personnel developed understandings of what they can do to foster character development? Personal commitment to doing so? Skills to carry it out? Consistent habits of acting upon their developing capacities as character educators? This speaks to formative evaluation assessing the degree to which the character education programme is actually being implemented.

Student character. To what extent do students manifest understanding of, commitment to and action upon the core ethical values? Schools can, for example, gather data on various character-related behaviours: has student attendance gone up? Have fights and suspensions gone down? Has vandalism declined? Have drug incidents diminished? Schools can also assess the three domains of character (knowing, feeling and behaviour) through anonymous questionnaires that measure student moral judgement (for example, "Is cheating on a test wrong?"), moral commitment ("Would you cheat if you were sure you wouldn't get caught?") and self-reported moral behaviour ("How many times have you cheated on a test or major assignment in the past year?"). Such questionnaires can be administered at the beginning of a school's character initiative to acquire a baseline and again at later points to assess progress. Clearly, future planning should then be guided by this evaluative information.

Moral in Education

There are a few key differences between moral education (defined here as cognitive developmental approaches to moral education) and character education, most notably that:

1. Moral education tends to be theory-based and character education tends to be a theoretical. Moral education is heavily influenced by and derived from cognitive structural models of stages of moral reasoning development (Piaget, 1965; Damon, 1976; Kohlberg, 1976).

2. Moral education, in its current guise dates to the 1960s, remaining relatively stable over time. Character education has been evolving repeatedly for well over a century (McClellan, 1999).

3. Moral education typically has a narrow focus (the development of moral reasoning structures). The exception to this is the infrequently implemented Just Community School model which attempts to expand the narrow moral reasoning development focus to incorporate the development of moral behaviour, values and emotions (Kohlberg & Hersh, 1977), although moral reasoning development remains the primary outcome variable even in Just Community studies. Character education, on the other hand, has a very comprehensive and diverse set of targeted outcomes. Similarly, moral education relies on a very narrow range of pedagogical strategies and character education has a very broad and variable range of strategies (Berkowitz & Bier, 2005).

4. Moral education, as the term suggests, is more focally a moral domain than is character education. Moral education focuses on the development of justice reasoning, and, insofar as it incorporates more recent work on relational morality, reasoning about interpersonal care. Character education, because it takes a very broad approach, often blurs the line between moral concepts and other non-moral but related concepts. Berkowitz (1997) attempted to delineate the latter as 'foundational characteristics', suggesting they are not specifically moral (e.g. perseverance, loyalty, courage) but serve to support moral agency.

5. Moral education, in part because it has strong roots in social science, tends to have a much stronger empirical base and orientation. In fact, in their comprehensive review of the character education outcome research, Berkowitz and Bier report that the most commonly supported outcome of character education is socio-moral reasoning development.

Intentional moral-character education will place demands upon teacher (and principal) education insofar as they must become adept at developing moral expertise (Narvaez & Bock, 2014). Developing this expertise in schools of education will be a challenge. Carr (1991) argued that we do our student teachers in education programs "no great favours by proceeding as though education and learning to teach are matters only of the mastery of certain pedagogical skills, knacks or strategies apt for the successful transmission of value-neutral knowledge or information" (p. 11). Teachers struggle with moral-character education just because the value questions immanent to teaching are not systematically addressed in their professional formation. Carr (1991) contends

that when teacher education programs do not require "sensible reflection upon the moral character of human life and experience, the nature of values and the ethical aspects of the educationalist's role" (p. 11) then the resulting intellectual vacuum leaves teachers vulnerable to faddism; it leaves them will prepared to make transparent the immanence and inevitability of fundamental value questions that attend education, teaching, and learning.

Popular Culture

Popular culture is integral to children and young people's engagement in a wide range of literacy experiences, many of which are mediated by new technologies, and is therefore a central part of their social practices outside of school (Hagood, 2003). If used to provide a "culturally-relevant pedagogy" (Ladson-Billings, 1995, p. 465), popular culture offers a range of material that children and young people find engaging and that has the potential to motivate students who might otherwise think their particular cultural interests are excluded from the curriculum (Alvermann et al., 1999; Marsh, 2000).

Thus, pupolar culture is all evident and issue that develop with a new culture and technology appear such as the existence of the audiovisual media, internet, and so on. Popular culture is a contested term that is defined by commentators in myriad ways. In general, however, most definitions include within the term popular culture the whole spectrum of activities involving mass consumption. Thus, everything from cinema and television to the Internet and fashion magazines, as well as the advertisements promoting these other manifestations of popular culture, can be included in the definition of popular culture itself (Dittmer. 2009).

Popular culture is the subject that most individuals are familiar and engage with on daily basis. The idea in favour of using it in language classroom was first advocated in late 1980s (Cheung, 2001) together with globalization and teachers giving priority to authenticity and actual language use in their materials. So not only the media or material but popular culture involved in everything that used for education. Nowadays there is no unanimity among researchers regarding the definition of popular culture. The word 'popular' or 'popularis' was originally used in Latin in legal and political discourse meaning 'belonging to the people' (Cheung, 2001). Although it is difficult to produce a precise definition of popular culture due to its interdisciplinary usage define it as a social phenomenon, differentiation of modern culture that includes ideas, values, activities, products appealing to a large audience.

In other words, culture here means the texts and practices whose principal function is to signify, to produce or to be the occasion for the production of meaning. Culture in this third definition is synonymous with what structuralists and post-structuralists call 'signifying practices'. Using this definition, we would probably think of examples such as poetry, the novel, ballet, opera and fine art. To speak of popular culture usually means to mobilize the second and third meanings of the word 'culture'. The second meaning culture as a particular way of life would allow us to speak of such practices as the seaside holiday, the celebration of Christmas, and youth subcultures, as examples of culture. These are usually referred to as *lived* cultures or practices. The third meaning culture as signifying practices would allow us to speak of soap opera, pop music, and comics as

examples of culture. These are usually referred to as texts. Few people would imagine Williams's first definition when thinking about popular culture (Storey. 2012).

More over This definition of popular culture is often supported by claims that popular culture is mass-produced commercial culture, whereas high culture is the result of an individual act of creation. The latter, therefore, deserves a moral and aesthetic response; the former requires only a fleeting sociological inspection to unlock what little it has to offer. Whatever the method deployed, those who wish to make the case for the division between high and popular culture generally insist that the division between the two is absolutely clear. Moreover, not only is this division clear, it is trans-historical – fixed for all time. This latter point is usually insisted on, especially if the division is dependent on supposed essential textual qualities (Storey. 2012).

In general terms, those looking at popular culture from the perspective of hegemony theory tend to see it as a terrain of ideological struggle between dominant and subordinate classes, dominant and subordinate cultures. As Bennett (2009) explains, the field of popular culture is structured by the attempt of the ruling class to win hegemony and by forms of opposition to this endeavour. As such, it consists not simply of an imposed mass culture that is coincident with dominant ideology, nor simply of spontaneously oppositional cultures, but is rather an area of negotiation between the two within which in different particular types of popular culture dominant, subordinate and oppositional cultural and ideological values and elements are 'mixed' in different permutations.

Popular culture is a site where the construction of everyday life may be examined. The point of doing this is not only academic that is, as an attempt to understand a process or practice it is also political, to examine the power relations that constitute this form of everyday life and thus reveal the configurations of interests its construction serves (Turner, 2003: 6). All of the aspect in daily life and events such as the activity model, attitudes, behaviour can be implemented as thepopular culture. Popular culture can often have a significant impact upon the lives and attitudes of young people around the world, partly by providing them with some form of meaning and insight in a relevant and concrete way (Cheung. 2001).

METHODOLOGY

The research was designed to gather data on students' views and perception on character education and moral applied as popular theme on the event at Universitas Bhinneka PGRI Tulungagung namely English Class Performance (ECP). Questionnaires were given to English student of Universitas Bhinneka PGRI Tulungagung. The questionnaires featuring contents on the 11 principles of character education and moral by Lickona, 2006 and its development and relation with popular culture, its representation on the event namely English Class Performance (ECP) organized by Universitas Bhinneka PGRI Tulungagung. On that events the materials concerning several aspects such as the theme and the awareness concerning the character and moral education as well as specific activities based on popular culture materials. Participants were 60 in number, 20 males and 40 females. All of them are English students.

Findings

The data finding on this research is following 11 principles of character education effort and to evaluate existing character education programmes and materials by Lickona. These principles were elaborated and adapted as follows.

Principles and the relation with popular culture	Question
Character Education Promotes Core Ethical Values as the Basis of Good Character	Q1: are you using a proper word and sentences when you are speaks in English?
"Character" must be Comprehensively Defined to Include Thinking, Feeling and Behaviour	Q2: are in English Class Performance (ECP) always proposed a theme that include some aspect to thinking, feeling and improve a good attitude?
Effective Character Education Requires an Intentional, Proactive and Comprehensive Approach that Promotes the Core Values in All Phases of School Life	Q3: are in English Class Performance (ECP) theme include social aspect and event about university environment? (for examples lecturer attitude, student attitude)
The School Must Be a Caring Community	Q4: are in English Class Performance (ECP) theme include social aspect and event about university environment? (for examples the activity for student at university, the facilities, the condition etc)
To Develop Character, Students Need Opportunities for Moral Action	Q5: are in English Class Performance (ECP) theme proposed up to date event and issues that related with social character and attitudes environment?
Effective Character Education Includes a Meaningful and Challenging Academic Curriculum that Respects all Learners and Helps Them Succeed	Q6: are in English Class Performance (ECP) proposed a theme about student achievement and succeed? (achievement in learning activity or in other aspect)
Character Education Should Strive to Develop Students' Intrinsic Motivation	Q7: are in English Class Performance (ECP) proposed a theme about student motivation? Q8: are in English Class Performance (ECP) proposed a theme about university rule and punishment?
The School Staff Must Become a Learning and Moral Community in which All Share Responsibility for Character Education and Attempt to Adhere to the Same Core Values that Guide the Education of Students	Q9: are in English Class Performance (ECP) proposed a theme about university staff (school staff teachers, administrators, counsellors, coaches, secretaries, cafeteria workers, playground, etc)?

Character Education Requires Moral Leadership from Both Staff and Students	Q10: are in English Class Performance (ECP) proposed a theme about leadership (a principal, another administrator, or a teacher co-ordinator)? Q11: are in English Class Performance (ECP) proposed a theme about popular programs (such as several activities and programs at university)?
The School Must Recruit Parents and Community Members as Full Partners in the Character-building Effort	Q12: are in English Class Performance (ECP) proposed a theme about activity and communication with a parents and family (during at university and after)? Q13: are in English Class Performance (ECP) proposed a theme about your popular activity (such as music, life style, preferences, etc)
Evaluation of Character Education Should Assess the Character of the School, the School Staff's Functioning as Character Educators and Extent to which Students Manifest Good Character	Q14: are in English Class Performance (ECP) proposed a theme about your university aspect (what is your university about, the condition of university, the services, etc)? Q15: are in English Class Performance (ECP) proposed a theme about social aspect at university (negative attitudes between students, staff and lecturer attitudes, etc)?

Fifteen statements were adapted to find out the character and moral education through popular culture as the theme on the event namely English Class Performance (ECP) at Universitas Bhinneka PGRI Tulungagung. Descriptive statistics were carried out for all measures involved in this study. From the questionnaire above the percentage result shown below.

Question	Percentages
Q1: are you using a proper word and sentences when you are speak in English?	100
Q2: are in English Class Performance (ECP) always proposed a theme that include some aspect to thinking, feeling and improve a good attitude?	100
Q3: are in English Class Performance (ECP) theme include social aspect and event about university environment? (for examples lecturer attitude, student attitude)	78

Q4: are in English Class Performance (ECP) theme include social aspect and event about university environment? (for examples the activity for student at university, the facilities, the condition etc)	83
Q5: are in English Class Performance (ECP) theme proposed up to date event and issues that related with social character and attitudes environment?	100
Q6: are in English Class Performance (ECP) proposed a theme about student achievement and succeed? (achievement in learning activity or in other aspect)	78
Q7: are in English Class Performance (ECP) proposed a theme about student motivation?	91
Q8: are in English Class Performance (ECP) proposed a theme about university rule and punishment?	88
Q9: are in English Class Performance (ECP) proposed a theme about university staff (school staff teachers, administrators, counsellors, coaches, secretaries, cafeteria workers, playground, etc)?	83
Q10: are in English Class Performance (ECP) proposed a theme about leadership (a principal, another administrator, or a teacher co-ordinator)?	78
Q11: are in English Class Performance (ECP) proposed a theme about popular programs (such as several activities and programs at university)?	100
Q12: are in English Class Performance (ECP) proposed a theme about activity and communication with a parents and family (during at university and after)?	78
Q13: are in English Class Performance (ECP) proposed a theme about your popular activity (such as music, life style, preferences, etc)	100
Q14: are in English Class Performance (ECP) proposed a theme about your university aspect (what is your university about, the condition of university, the services, etc)?	78
Q15: are in English Class Performance (ECP) proposed a theme about social aspect at university (negative attitudes between students, staff and lecturer attitudes, etc)?	78

Results

The results from the questionnaires are to find cultural and moral education aspects related to the popular culture at English Class Performance (ECP) event that organized by students at Universitas Bhinneka PGRI Tulungagung. From the data there is classification in character and moral aspect related with popular culture as the follows.

Classification	Percentages
Q1	100
Q2	100
Q5	100
Q11	100

Q13	100
Q7	91
Q8	88
Q4	83
Q9	83
Q10	78
Q3	78
Q12	78
Q14	78
Q15	78
Q6	78

Discussion

From the data analysis above, it can be seen that both character and moral education related with popular culture were being transmitted by student at speaking activity as the aspect alignment with the particular theme in speaking materials. Meanwhile, a more aspect such as Character Education Promotes Core Ethical Values as the Basis of Good Character, "Character" must be Comprehensively Defined to Include Thinking, Feeling and Behaviour, To Develop Character, Students Need Opportunities for Moral Action, Character Education Requires Moral Leadership from Both Staff and Students, The School Must Recruit Parents and Community Members as Full Partners in the Character-building Effort are the reliable aspect in speaking activity through character and moral education related with popular culture in Indonesia.

CONCLUSION AND SUGGESTIONS

Character and moral education related to the popular culture is the important aspect in speaking activity to motivate and give a stimulation to express an idea in speaking activity for English student. It can accommodate student more creative in speaking activity through particular theme that include character and moral education through popular culture in Indonesia. The desire to built student character and moral in education but not throw away an aspect about popular culture that appropriate in Indonesia. Familiarization about character and moral education through popular culture in Indonesia need to be done in several activities such as in speaking activity in particular events that elaborated the existence program at university. And it collaborated with all aspect such as

institutions, teachers, lecturer, staff, employees, community, the environment and more as the instrument in practical character and moral education through popular culture.

The data summarizes that all aspect get a percentage score more that 50%. So it can be conclude that in the event namely English Class Performance (ECP) at Universitas Bhinneka PGRI Tulungagung are elaborated the culture and moral education through popular culture in Indonesia.

Results from this program does not directly alter the character and moral education for the students, but it is expected to give a positive and varied colour in an atmosphere of speaking activity through popular culture.

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