

Life Skills Based In Nation Building Character Value Tauhidullah

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Abstract :

This study discusses the values Tauhidullah as a base in the training process of life skills can be developed in the community to build the character of the nation, by describing and simultaneously evaluate the education and training system that we've experienced. The paper argues that builds the character of the nation through education Tauhidullah values need to be placed in the background of conflicts over access to economic resources and political.

Keywords: Life Skills, Character, Values Education Tauhidullah

A. Introduction

The phenomenon of deterioration of moral values are often found in Indonesian society as corrupt practices and rampant free sex among students and teenagers. circulation and drug users, brawl between students, inter-ethnic conflicts, inter-religious and inter-village that never-ending, unemployment, poverty, power kompetitif have low competitiveness, Human Development Index, which includes education, health and income per capita, Indonesia ranks 109 out of 174 countries in the world.

In Islam, Allah SWT. states that human beings are the most perfect good because of its potential (given sense) or because of his role function (as caliph in the world, and provide a warning commanding the good nahi unjust, and upholding the values tauhidullah. Armed with this natural potential human beings have human desires or instinct humane to build, maintain, develop and improve (quantitative-qualitative) following all the various potential support device toward the good society.

Good society is a picture of a whole human being physically and non-physically, as well as acting for the sake of change. According to Chamberlin (1992: 30), the good society are all citizens who feel helpless and feel competent, and responsible that this life becomes a vehicle for the benefit of earlier, then the birth of various engineering- directing and controlling the world, both physically and non-physical for human life to be able to build the character of the nation through education and training.

This study discusses the extent to which the values Tauhidullah through life skills training can be developed in the community to build the character of the nation, by describing and simultaneously evaluate the education and training system that we've experienced.

B. Values and Life Skills Training Tauhidullah

1. The concept of value Tauhidullah

Tauhidullah consists of two words, namely Tawhid and God. Tauhid term derived from the Arabic tawhid (wahhada-yuwahiddu-Tauhidan) which means Oneness. This sentence is an active verbal noun, which requires completion of the patient or object, a derivation of the word bully, which means "one" or "one". So the literal meaning of monotheism is "to unite" or "Oneness. Even in its generic meaning is also used to mean "unite" things-hoarse scattered or fragmented, such as the use of Tawheed al-sentence sentence reduced "unify understanding", or the phrase of Tawheed al-Quwwah which means unifying force (Madjid, 1992: 72). Then the word of God in the sentence imposed tauhidullah objects indicate something. Thus, meaningful tauhidullah Oneness of God. While tauhidullah according to Sauri (2011: 7) is the value of nature is developed and internalized in the person of a person to print a noble character of life for the happiness of the world and the hereafter.

Tauhidullah a gesture recognition oneness of Allah in every aspect of life. The recognition of the oneness of Allah SWT contains the perfection of confidence in him, both in terms of rububiyah (Oneness in all his deeds), and uluhiyah (the belief that Allah is the only god). If the attitude of obedience is well run, then this attitude will be a hold and view childbirth tauhidullah value. This value can be the only source of fundamental values, so that every act of someone actually only and will be devoted to Allah SWT.

In the view of Islamic theology, is a familiar term tauhidullah Oneness of God, or simply referred to understand "monotheism". The word "monotheism" is not found in the Koran, there is the word "Munday" or "walud". The term tawhid is the creation of mutakallimin contents reveal precisely in the basic teachings of the holy book the Koran, which is the doctrine of the Oneness of God, and accurately depict the core teachings of all the Prophets

and Messengers of God that is none other than Almighty God's teachings.

Tauhidullah in a person has been embedded in the liver, as feelings know, believe and am convinced of the truth of God's qualities as prakti in life. This is the shape of a believer's moral responsibility in carrying out the law of God which he believed (Majid, 1992: xiv-xv). As a result, the behavior and personality of the various forms of fear, worry, anxiety, confusion, chaos, and even uncertainty (Maududi, 2005: 3). Tawheed is divided into three kinds, namely rububiyah monotheism, monotheism asthma tawhid wa uluhiyah and nature.

Rububiyah Tawheed is the belief of the oneness of God in his deeds, which believes that God is the only one: first, the creator of all beings (QS. Az-Zumar: 62); second, giving good luck to the whole man and other creatures (QS.Ali-Imran: 26-27).

Tawhid rububiyah includes belief in three things: a) believe in acts of God in general such as creating, giving good luck, lethal and others; b) faith in the Qada 'and Qadar of Allah. c) believed in the unity of its substance.

Uluhiyah Tauhid is the Oneness of God in goal deeds done. All done in order taqorub and worship as bernadzar, slaughtering the sacrifice, trusts, repent, and others, as the word of Allah in Surah an-Nahl: 51. Tawhid is what is required to be fulfilled by every servant in accordance with the perfection of the names and attributes of God , The purity of monotheism uluhiyah be obtained by realizing two fundamental things that all worship intended only to God and not to the other and in the implementation of such worship must be in accordance with His commands and prohibitions.

Asthma Tawhid wa nature is the belief of the oneness of Allah in the name and nature of his contained in the Qur'an and Hadith al equipped with faith in its meanings and its laws. This is in line with the intent of the word Allah in Surah ar-Rum: 27. Tawhid wa asthma trait characterized them as follows: a) Establish all the names and nature does not deny and reject it; b) Not to exceed the limits by naming or mensifati God outside predetermined by Allah and His Messenger; c) do not find out about the nature of benthic attributes of God; d) Worshipping God in accordance with the demands of asthma and His nature.

Tauhidullah rububiyah intact so that a third person will uluhiyah and tauhidiyah rububiyah monotheism, and monotheism uluhiyah someone not straight so he tauhid asthma and nature. In short, knowing God is useless until someone servants to worship only Him. And worship God will not be realized without knowing God.

The Mutahhari (Irfan, 2000: 3) dividing Tawheed to two parts, the theoretical and practical monotheism. Tawheed is Tawheed theoretical thinks that discusses the oneness of matter, the nature and deeds of God. Discussion oneness of substance, the nature and deeds of God are specifically related to trust, knowledge, perceptions and thoughts about God. As for the practical monotheism associated with the life of someone practical, real world, a person's social and cultural world, practical monotheism associated with the life of someone practical, real world, the world of social and cultural someone, monotheism is usually called the Tawheed of worship.

Manifestation manifestation of the value of this Tauhidullah, gave birth to someone who has a skill in life, such as: a) The balance and regularity; b) The interests of education; c) Social and Cultural Planning; d) Management Ekonomil and e) Introduction to Politics. Values that also will give birth to attitudes such as: a) the respect of freedom and respect for human rights of each individual and society; b) avoid the difficulty, narrowness, and insularity; c) damage, and d) follow the process benefit, benefit, welfare, and keagunaan for all parties, therefore, the climate of life that is built to monotheism will enlighten, coolness conscience, peace, and protected from violence (Majid, 2002). The attitude spawned characters or character Qur'anic reference to the universal message of Islam, namely (rahmatan li al-'alamin), reflecting the benefit, benefit, welfare, and usefulness for all parties.

2. Values Tauhidullah

Ketauhidan dimension above, can be manifested in the form of cognitive, affective and psychomotor such as: independent living attitude, behavior Ihsan, patience, trust, and Ikhlas crucial reverts grown in the community. Those values are at the core in the process of life skills training. Those values are reflected in the following explanation:

a. Remind spirit Tauhidullah Source Intelligence Structure and Culture

Tauhidullah is a source of personal spirit derived from the trust only to the right (God) with the correct source is al-Quran and as-Sunnah. It would make a person become someone who truly independent intrinsically, also will

eliminate from himself any form of hindrance to look right as right and wrong as wrong (Osman, 2008: 69). Tauhidullah value on the individual will have an impact on the formation of structure and increased to culture in society, thus establishing objective truth in evidence empiris who have a solid foundation and minds skilled in classifying scientific attitude and thoughts are the source of the flow of the mind of awareness of monotheism. In the Koran, people like this will get good news (happiness) and is referred to as ulil albab, namely "those who understands the mind".

God says, "and the faithful it is they who, when warned by the verses of their god, are not subject to just such people who are deaf and blind" (QS. Al-Furqan 25: 73). With regard to this paragraph, Hasan (in Madjid, 1992: 83) says "bow and prostrate with" deaf "while listening to the Koran it is hypocrisy. While God's servants are commendable, is not the case, they always bow down willingly with knowledge ". Should someone have to be what God wants. This is hinted at in his word in the QS. Ali Imran: 193.

Measures of self-purification, moral improvement, and laying the laws for social life, new planting carried out after phase values of faith (Maududi, 2005: 27-28). Along the base of faith is not true, then the deeds whatever someone has done nothing in it (See QS.An-Nur, 24:39).

In line with the above view, Sayyid Qutb (Muhammad, 2004: 120-121) states that before a person becomes something, first he had to become a believer. Because faith in Allah that makes a difference to be useful. Recognition of a person to Allah as their god is called by Sayyid Qutb as a contract, covenant between God is the basis for all forms of vertical interaction between a person and his god, and horizontal interaction between person with fellow creatures.

A believer who believe connote tranquility and peace of hearts, and the word also appears the word al-amanah (mandate, trustworthy) opposite Darial-khiyanah (treasonous, disbelief). Someone said al-amin (trustworthy) when the state of its peaceful hearts for good behavior, so do not worry that it will apply treasonous (Maududi, 2005: 3). In line with the above explanation, Permadi (1994: 8-9) says that the term faith has roots above said, permadi "safe" and "mandate". Faith is more connotation as a verb, not a noun, ie religious attitude. This attitude is seen in people who are aware and confident admitted to the oneness of God and devoted his life to God. Because DzatNya God he believes is the Essence of the Supreme Absolute and loving, so that only the person to whom the faithful aware of the meaning and purpose of his life, not to others. Therefore, he deals with the knowledge and the truth of propositions. Because of the nature and content of the proposition together with the nature of the first principle of logic and knowledge, metaphysics, ethics and aesthetics, eating by itself it acts as a light that realize everything (Al-Faruqi, 1995: 42-43).

It is as described also by Al Ghazali (al-Faruqi, 1995: 43), faith is a vision that puts all the data and facts. Faith is the basis for a rational interpretation of the universe. Faith which is the main principle of reasonable, may not be irrational, because it is at odds with itself. Faith is indeed the first rational principle. For people who like to contemplate it other in, the existence of God can be understood, so that his existence is no longer seen as an irrational, but turned into the ultimate truth (Rahman, 1983: 1-2). Therefore, the so-called weak faith that is the person who in his heart has never felt completely at ease, which is why it is also no guarantee of safety against. Consequently, behavioral and personality to be weak, in practical life there are all kinds of contradictions become weaker form, in practical life appeared diverse forms of contradiction, fear, worry, anxiety, confusion, chaos, and even uncertainty (Maududi, 2005: 3).

b. Principles Values in Education Tauhidullah

According to al-Faruqi (1995: 43-45), as the principle of knowledge, tauhidullah is the principle value of the recognition that God, the truth (al-Haq), it exists, and that He is one God. Tauhidullah also value recognition principle that truth can be known and a person is able to achieve it. Therefore, the principle value tauhidullah methodology in the search for knowledge of the truth (al-Haq). In methodological, tauhidullah has three principle values: first, the rejection of everything that is not related to reality; second, the rejection of the essential contradictions, and; third, openness to new or contrary evidence.

3. Life Skills Training

a. Conceptual Life Skills Training

In general, the training is part of the education that describe a process. Because it between education and training is an integral part of the education system. Through this system including such a process of planning, placement, and development (staff person), as a process, through which the development efforts, is expected to empower human resources to the maximum in order to achieve as expected.

In the context of training to get used to, feel, understand, and perform tauhidullah values in their daily lives will occur, if the training environment able to create and foster self-awareness, have the potential and responsibility for what he was doing. Although the attitude tends to be a system that is relatively sedentary individuals, but can grow and change (Sutaryat, 1984: 28). Attitude formation does not occur by itself or with any course, but its formation always took place in the interaction of a person and in respect of a particular object (Gerungan, 2012: 156). Person interaction occurs in the process of association between the units sequentially behavior through training in order to realize the needs of individual learners.

b. Meaning Functional Skill Training and Learning

Robinson (1981: 12) explains that: "training, Therefore we are seeking by any instructional or experiential meant to develop a person behavior patterns in the areas of knowledge, skill or attitude in order to achieve desired standard"

Gardner (1981: 5) in the Sudirman (2006) explains that "training can be defined broadly is the techniques and arrangement aimed at fostering and expediting learning. The focus is on learning". Mc. Gahee, in *The Complete Book of Training* explained that "training is a formal procedure which facilitated the training in order to create behavioral changes associated with an increase in the company or organization's objectives". An observer training, Nedler (1984) argues that "training is a training process to improve a person's performance in finishing the job".

The definition above gives us an understanding that the main idea in the training is a process that is used to meet the needs of a person or in accordance intended purpose, where through the training activities is expected to eliminate inequality between the current situation with the situation expected in future. Bishop (1976) in the Sudirman (2001: 15) says that "Training is concerned with people than on jobs in organization". In line with the above statement Randall Schuler (1987: 113) in Tjiptoherjianto (1997: 22) explains that "Training and development is defined as the human resource practice focused whose area is identifying, assessing the thought planned learning and development helping the key competencies roomates enable people to perform current or future job".

Terence Jackson (1989) in the Sudirman (2006) explained that training means that serves to improve organizational performance issues such as effectiveness, efficiency, and productivity. Training as an individual and organizational performance increases.

The success of achieving the goal of training programs that have been formulated are among the indicators of the success and effectiveness of the implementation of a training because of the higher achievement of the objectives of training, the greater the value of its effectiveness (the more effective the training). Recognizing the importance of the effectiveness and efficiency of the training Marzuki (1992: 23) suggests several steps that must be done before the training was conducted as follows: 1) Once the desired change is set by many organizations not training, and of course not top priority, but the details of planning operation and implementation of the plan; 2) Establish (define) the role of training in the conduct of change. New competencies what the organization needs and any parts of it that need to be done in a systematic training; 3) Consider the issues of quality and quantity or level rather than personnel will be trained in the organization to hold a discussion. While people were sent for training in advance often occurs unsystematic. Arrangements for personnel training is very important because organizations are not infrequently have caused disappointment to them.

c. Objectives and Benefits of Training

The purpose of life skills education organized through public education aims to improve the skills, knowledge and attitudes of citizens studying in the field of work / specific businesses in accordance with their talents and interests, so that they have the provision of the ability to work independently or trying to improve the quality of life. Thus learners are expected to: 1) have the skills, knowledge, and attitude be required in entering the workforce either working independently (self-employment) and or working in a company's products / services with increasingly decent income to make ends meet; 2) Have a motivation and a high work ethic and can produce works of superior and able to compete in the global market; 3) It has heightened awareness of the importance of education for themselves and for their family members; 4) have an equal opportunity to acquire education in order to realize justice education in all levels of society.

Terence Jackson (1989) in the Sudirman (2006) explains that training is a tool that serves to improve

organizational performance issues such as effectiveness, efficiency, and productivity. Training as a management tool used to develop knowledge and skills in order to increase individual and organizational performance. The success of achieving the goal of training programs that have been formulated are among the indicators of the success and effectiveness of the implementation of a training. Therefore the higher the achievement of the objectives of training, the greater the value of its effectiveness (the more effective the training).

The importance of the effectiveness and efficiency of the implementation of the life skills training, can also be used Simamora opinion (1995) suggested some of the main objectives of training as follows: 1) Updating Muslim convert community expertise in line with changes in technology. The progress of science and technology so quickly and rapidly, in turn, will influence the changes in jobs performed. Changes caused by the progress of the community demands the ability and expertise that converts accordance with the progress and changes. Therefore, in an organization or institution should be upgraded and updated capabilities. To enhance the delivery capability can be done to include in a training. 2) Reduce the time of delivery of materials, and add practice time in the job. Often found that someone new to follow or work less to master and understand the tasks that must be done or less "competent job". To overcome this problem in an organization should be given training to learn specific skills in their respective sectors. 3) Helping to solve operational problems. According to the experts that the training is one of the most important ways that can be done to overcome the problems or dilemmas faced by the managers and coaches. A series of training in various fields provided by the organizer as well as training to help the community of converts in solving the problems of life and carry out their work effectively. 4) Prepare converts to a skilled community. One way to attract citizens, and motivated is through systematic professional development programs. Through training allows to acquire the skills needed for the next job at the top level and facilitate job / position at this time to the position of work involving higher responsibility. 5) Orienting community reverts to the organization. That training is an orientation to the organization's activities. This activity will be able to reduce anxiety, saving time and co-workers, develop positive sukup to others, and create jobs pengharapkan realistic.

d. Phase Training

The training required steps so that the training went well, effectively and efficiently. Mustafa Kamil, (2010: 155), gives the following explanation:

The procedure begins with a training needs analysis that became the main base in the preparation of the training. Then followed the preparation of success criteria as a measure of success or failure of the implementation of a training. The needs assessment is a formal process to identify needs as gaps / gap between current results with expected results, which put it in order of priority needs first. Needs assessment consists of three levels; the level of organization / starategi, the level of individuals / participants and the level of duties / job.

Components of the training system comprises the following components kmpinen: 1) raw input: This input is the program participant has its own characteristics; 2) instrumental input: This input is the coach / instructor, curriculum, training materials, tools, and training materials, methods, and techniques training, and evaluation tools; 3) environment input: This input can be a natural state, social, cultural, transport, employment / business, work / business, and livelihoods; 4) Process, is educative interaction between the training and the trainees during the training activities; 5) output can be the number of trainees who successfully and to what extent skills, knowledge and skill mastered by trainees; 6) the outcome in the form of impact experienced by trainees after obtaining another input. This influence can be a tribute to the trainees by others in the workplace, income, personal appearance and community awards.

5. Meaning of Life Skills and Learning Functional Skills

The meaning of life skills are generic skills for life, all meaningful and able to face all the problems of life with its expertise. Meaning 'life skills' according Broling (1989: 115) is the interaction of various knowledge and skills that are very important are owned by someone so that they can live independently. Meanwhile, Davis (2000: 1) interpret the life skills as personal manual for the body of a person. In the process of life skills that have the essence of a person in the sense mengaktualisasikan meseseorangan potential (body, spirit and mind) to be useful in the life in the world of work. Browling (1989: 117) also classify themselves life skills into three groups of skills, namely daily living skills, social personality skills, and occupational skills.

a. Personal Skills

Skills for self-awareness, and thinking skills, include: 1) proficiency digging and searching information; 2) processing and devidion informing making skills; 3) creative problem solving skills.

b. Social Skills

(Social skills or interpersonal skills include, among others communication skills, and collaboration skills.

c. Academic Skills

academic skills are often also referred to the ability of scientific thinking is basically a development of rational thinking skills. Academic skills include, among other skills do idenfifikasi variables and explain the relationship in a particular phenomenon. Formulate hypotheses against a series curiosity of who did it.

d. vocational Skills

The concept of vocational skills is an ability to apply the key concepts of science or keterampilan process that should be owned by the residents in the community to learn in life. Training in the form of assignment or practice in groups and practice in the business world is an institution of vocational skills to apply the concepts and basic principles of science that has been dimiki by the learners in everyday life, through a process that has been mastered skills

The meaning of life skills in this paper is the definition of skills, knowledge, and attitude which seeks to improve the ability of communities convert has:

a. Intelligence in decision-making;

b. Learning to do. In this context associated with training, habituation and practice what they have learned and can be adapted to the work and the future, when taking decisions to predict exactly how the work is evolving; and

c. learning to be

The process of ownership proficiency life can be done through training, coaching, and training that will shape the knowledge, attitudes, and skills in an integrated manner

Moreover, functional skills training necessary skill as an attempt to realize the learners who are skilled in dealing with all the problems of life. The main purpose of education is to build a complete person to be able to think critically and independently in making decisions for their lives. Education should enable each person to solve his own problems, make their own decisions and take the responsibility themselves.

D. Linkages Value Tauhidullah, Life Skills in Education

Linkages values tauhidullah is an effort to develop functional skills skills through life skills training about the value of obedience, discipline, hard work, caring, respect, self-reliance, faith and piety, and so on; whereas a person as a social being, in which the relationship between a person and the other one takes grammar rules (tauhidullah) so that the relationship can be maintained in accordance with the norms, values apply. Tata rule is this person's relationship directly related to the values that govern the behavior of a person's tauhidullah in accordance with the values prevailing in the society.

Through education a person is developing a moral stance, which supports the norms, values, and norms are upheld in society. Medium purpose of public education is itself a complete personality development efforts, namely personality the process of transformation of values in society tauhidullah on muallaf will take effect in the process of development of their personality as a whole. Thus there is a direct relationship between the values tauhidullah, coaching, and educational purposes daam order to foster the discipline common citizens. Three-dimensional linkages between values tauhidullah, life coaching and training proficiency can use the conceptual framework of the theory of social-cognitive and social-learning theory Bandura (1977) in Akbar (2007: 52) as shown in the figure below:

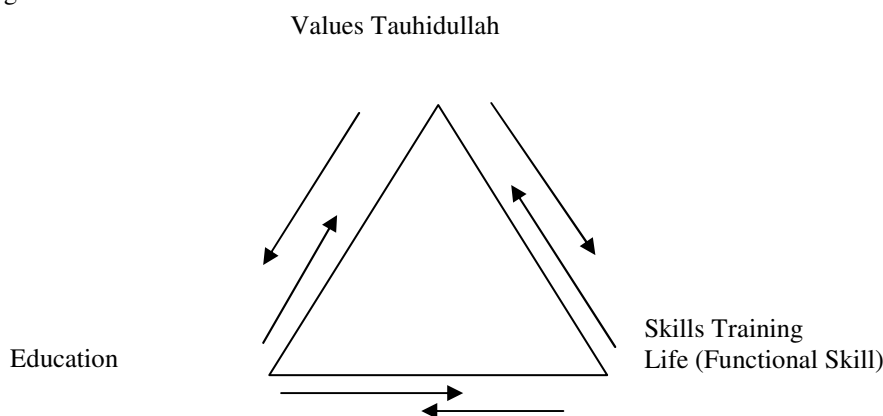


Figure 1. Three Dimensional linkage between values Tauhidullah, Skill Functional Life Skills, and Education (Source: Bandura, 1977)

As has been stated above, that the purpose of public education is shape someone completely, someone who plenary, someone who has extensive knowledge. To achieve these objectives much can be done, either through planting of values education, education tauhidullah or religious education. Strategies and approaches can be done in various ways / techniques according to the situation at hand.

In the context of national goals in Indonesia, planting approach seems more appropriate value compared to other approaches in the implementation of tauhidullah in public education. This is because in accordance with the purpose of education tauhidullah that instill values of obedience, courtesy, politeness, friendliness, discipline and other citizens in the day-to-day behavior.

In instilling values in society tauhidullah, results are shown in the form of behavior or activities of daily living should be in accordance with the noble culture of Indonesian people who philosophy Pancasila. This means that in instilling values such matters tauhidullah the process and the results are equally considered. Positions internalization process Tauhidullah values in shaping personality intact and good citizen in the framework guided by the following figure:

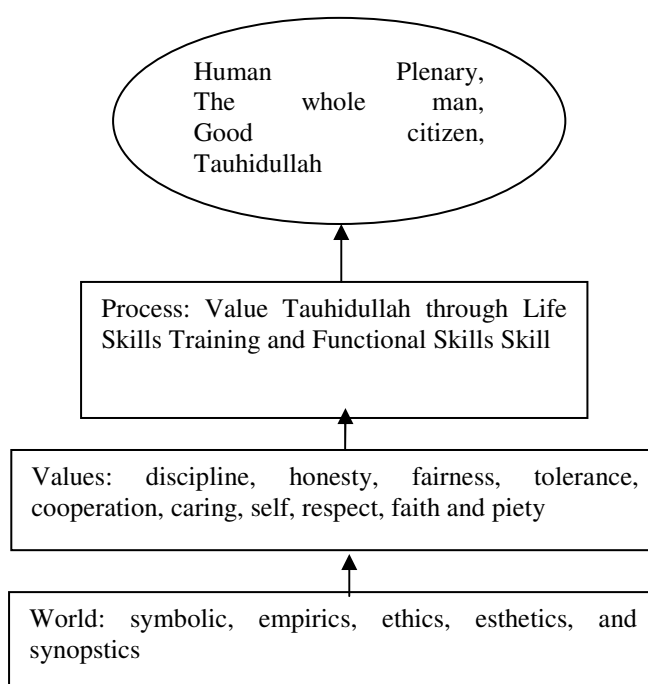


Figure 2. The process of building character Citizens Learning (Source: Phenix, 1964: 47).

In the picture above it is understood that the process values on self Tauhidullah will affect the processes of life skills training activities in the form of functional skills so that skills can affect his personality as a whole and can shape be a good citizen in accordance with national educational goals.

E. Paradigm Learning Citizens Building Character

In this section the authors formulate a paradigm for analyzing the process of building the character of residents learn the values tauhidullah through life skills training to examine the components of the activities of the component input, process and output. Component input consists of values tauhidullah is the main input and a theoretical study in this research. General education and life skills training is the process of implementation of the internalization of values clarification through knowing, training, with training being smashed up, wake up and get up a good team on the external and the internal, until it becomes mempribadi in life, so that the output of the process of internalization produce cultivate intelligent mind, intelligently manage their beliefs, and intelligently manage their social environment. This can be seen in the following figure:

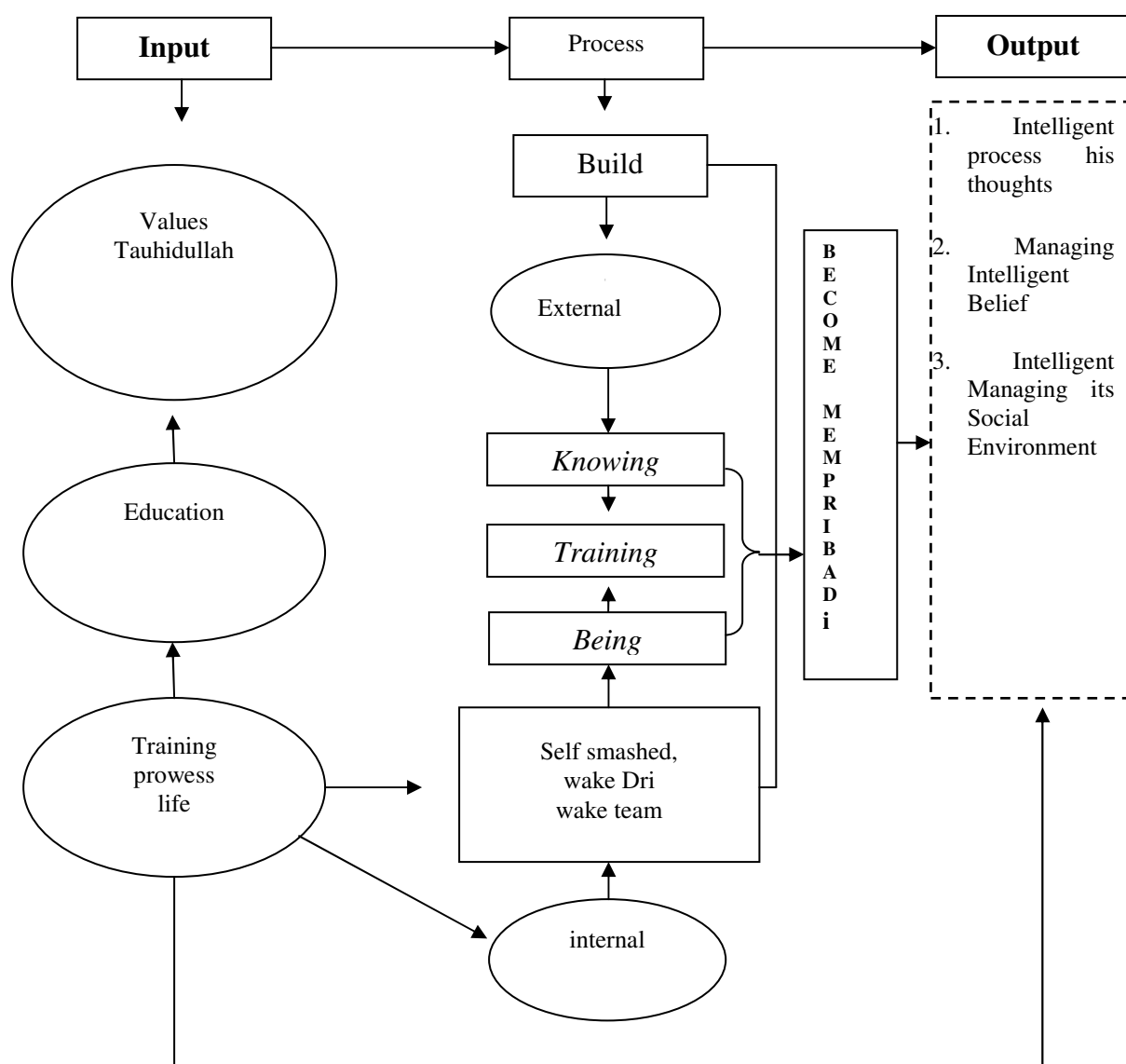


Figure 3 Paradigm Building Character Citizens Learning Through Life Skills Training

F. Hopes and Challenges

1. Expectation

In the context of tauhidullah value study is that all acts and deeds a person has a functional relationship to know, believe, feel and believe that Allah as Rabb, Malik, and Illah in the success or failure of the process of building a community character (good society). First. tauhidullah concept of reality should be able to control the structure and culture in modern society correctly and normative, so terbangunlah mind and soul the spirit of independence, democratic spirit, the spirit of justice, democratic spirit, and the spirit kesastriaan as a starting point towards progress and modernization (Soekarno in Syamsul Kurniawan, 2009: 138-147)

Second, the values tauhidullah ownership implies a capability called spiritual intelligence / SQ is correlated with the Intelligence Quotient (IQ) or and Emotional Quotient (EQ) or '. Intellectual intelligence related to material capital. Its function is to ask: 'What do I think?; emotional intelligence related to social capital. Its function is to ask 'What I feel', and spiritual intelligence building Tauhidullah values. Its function is to ask 'Who am I? "(Zohar, 2004; Zohar and Marshall, 2000).

Third, tri-education centers are educational environment. This factor according to Elizabeth Hurlock (1993) is a pleasant interpersonal relationships, emotional state, the method of parenting, family structure and the surrounding environmental stimuli. The same thing also expressed by Megawangi (2004), Sauri (2006: 139-140)

that, the factors supporting the success of the nation's character development is a factor family environment, school environment, the environmental community. In the association in society there will always be communication interplay of mind and behavior of the individual nature of society according to its level, when both the better the tri-educational center.

2. Challenge

From the evaluation of structural functionalism and culture, we can say that. First of individuals and groups in society not just bertindan voluntaristic based on the norms and values of society alone. Individuals and groups acting prevalent in a form of 'social exchange', with the exception of the aspects of generosity and altruism with the hope of getting a good karma (karmic virtue) and nepotistic altruism (Parry 1986) that influence the actions of individuals, regardless of whether or not he embraced religion (bertauhidullah). Our conception of the Almighty are the values that allow us Tauhidullah in touch with all the meaning of values and understanding of the purpose of human life is the same. Second, the reality of education in Indonesia are vulnerable to the tendency of power that a political prestige and structure so that a culture such as the centralization of the formulation of educational goals, litalitas formal curriculum and the implementation of the National Examination (Firadaus A. 2013: 177-121). Third global world, a big part of our lives locally based banks have become increasingly global as local communities transform immigration that first-homogeneous into global communities. The processes of globalization serves as opposition to the anticipated. Instead of applying the homogeneity, emphasizing the diversity of communities, using diversity as a tool for product differentiation and use of local diversity as a basis for making global connections. The current phase of globalization has erode 'interventionist-welfare state expanded', and weaken the 'realm of citizenship' (Kalidjernih 2011).

G. Conclusion

Conceptualization values tauhidullah through life skill training has been formulating ideas or points of thinking based on the philosophical right, so that the whole power of the soul and the mind community organizer lead to achievement of the vision, mission and goals of national education to form the intact human (insan kamil). The implementation of a training program based life skill values tauhidullah should use education management functions, includes six interrelated functions systematically namely planning, organizing, movement, coaching, and assessment, using the principles, strategies, methods and approaches as well using the steps are by design, varied, integrated, focused, consistent and range of approaches ranging from doctrine approach, has been critical, contemplation, reflection, exercise habituation disetai up approach with awareness and exemplary. Modeling become a basic principle in the process of internalization of values tauhidullah demanding fulfillment of the elements of understanding (cognition), appreciation (affection), and changes in behavior (psychomotor) so that realization strong initiative on private citizens to learn. Expectations, values tauhidullah on life skill training program implementers can metinya systematically, by design so that a strong awareness to build understanding, comprehension and awareness in conceptualization in forming a rational mindset in membarukan spirit of life and living, improve good century for peaceful life and harmony. Challenge, is the absurdity of the education system in Indonesia and the absence of sanctions for government service.

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