

Strengthening Character Education Culture-Based School In Junior High School Karawang Regency

Amirudin, Iqbal Amar Muzaki, Lina Aryani

Universitas Singaperbangsa Karawang
(iqbalamar.muzaki@staff.unsika.ac.id, 085222365323)

ABSTRACT

The Regulation on Strengthening Character Education has been issued long enough, namely in 2017 on Presidential Regulation No. 87 of 2017. But its implementation in the field is still far from perfect. This devotion is carried out with the aim of identifying problems related to the implementation of Character Education in schools. In addition, the purpose of the implementation of PKM is to provide solutions to partner problems related to the implementation of character education strengthening policies for pai junior high school principals and teachers in Karawang Regency. This devotion is done with a persuasive approach to the school and some PAI junior high school teachers located in Karawang Regency. Triangulation in our devotion is used here with the speakers of the Principal and some PAI Teachers in Karawang regency. From the results of community service activities obtained data that shows the majority of junior high schools in Karawang district carry out PPK activities effectively. Masalah-masalah dalam pendidikan kakaakter se rta kebutuhan siswa terhadap pendidikan arakt er menjadi dasar untuk m erumuskan formu la kebijakan pendidikan karakter. . It can be concluded that program dan pelaksanaan Pendidikan karaktermesti di sesuaikan dengan kemampuan sekolah dan ka karakteristik khas yang melekat pada seko lah tersebut. Program-program dan implementasi pen didikan karakter untuk sekolah done in intracurricular, kokurricular and extracurricular.

Keywords: Education, character, culture, school

INTRODUCTION

The National Movement for Character Education has been proclaimed starting in 2010 which is then manifested in various National Policies on the implementation of character education in Indonesia. The idea of character education is increasingly emerging with the emergence of the national era of mental revolution which is part of Mr. Jokowi's Nawacita by placing character education at the level of basic education because it is an important element in the formation of student character in the future by basing on four dimensions of character processing namely Olah hati (Etika), Olah rasa (Aesthetic), Olah pikir (Literacy), And sports (Kinesthetics). Muslih argued that as an important intrusion and at the same time an agent of change, educational institutions and activities must be able to maximize their role and function as a medium of acculturation and enculturation socialization in order to form the character of the nation (Muslih, 2011). The unit of education and support of the educational ecosystem spread throughout Indonesia becomes a strategic means for the formation of the character of the nation because it has a system, infrastructure in the formation of competencies.

Ekowati et al., posit that character education is education to shape one's personality through ethical education, the results of which are seen in one's real actions (Ekowati et al, 2019). Strengthening Character Education is a process of forming, transforming, transmitting and developing the potential of learners to be good-minded, kind-hearted, and well behaved in accordance with pancasila philosophy of life. Serious government steps in strengthening character education policies can be seen from the government's efforts in growing the nation's character education through various policies. Efforts to build a strong character in learners cannot be realized if it is not accompanied by cooperation from all stakeholders in the field of education, namely the need for continuous synergy between the government, schools, parents, and also the community.

Education units or schools have an important role in creating a school ecosystem in carrying out habituation activities through school culture. Character education is not only done in

the learning process but is done through the cultivation of character in school with the aim to change a student's behavior in his daily life by instilling character values through habits in school. Daryono argued that school culture is the dominant values supported by the school or philosophy that guide school policy towards school elements and components including educational stakeholders (Daryono, 2015). According to Melani, school culture plays an important role in the cultivation of character education values in schools in order to form a stronger student character, the purpose of school culture is to build a conducive school atmosphere through the development of communication and interaction between school residents (Melani, 2017).

The application of character education based on school culture in various educational units is still constrained because of the lack of understanding of educational units in the development of character education model based on the implementation of school culture based in accordance with the peculiarities of each unit of education, Kegiatan PkM is Aims to provide assistance in order to increase the understanding of partners to develop a model of strengthening relevant and compatible character education so that it can be implemented by the school in establishing a focus on strengthening character education in a school environment based on school culture based on the values of strengthening rustur education based on existing regulations. . This Devotional Activity is carried out in Karawang Regency with devotion partners, namely the Ministry of Religious Affairs of Karawang Regency and the Head of MGMP PAI at The Junior High School in Karawang Regency based on 4 (four) models of character education development that are expected to be a solution to the problems that are being faced by our devotion partners in implementing the strengthening of character education. in the education unit in Karawang Regency.

MATERIALS AND METHODS

This devotion is carried out with the approach of research methods. Strive to find out the results between before and after the activity. Lokus for this activity is in Karawang district of West Java Province. Data collection is done through two ways, namely library studies and field studies. This activity began with interview activities to several sources, namely the Head of PAIS Kemenag Karawang Regency, Chairman of MGMP PAI SMP Karawang Regency, as well as several PAI junior high school teachers in Karawang regency.

The next step is to reduce data by strengthening and sharpening the analysis starting from the results of interviews with informants from the ministry of religion (Head of Ministry of Religious Affairs and Kasi PAIS), local government and from the school (Principal, PAI Teacher, School Committee); then classify and adjust the results of the interview with related data obtained from observations and documentation related to the implementation of strengthening character education, national documents such as character education strengthening manuals, booklets and others; review the relevance of research results and discussion with problem formulation; sorting back the relevant data and combining the data so that it can be drawn and verified as the final result of the discussion. Presentation of Data (Data Display) dnature of this devotional activity is carried out in the form of short narratives, charts, relationships between categories, flowcharts, and so on. Conclusion Drawing /Verification

RESULT

This activity was carried out by involving a number of junior secondary education units as well as PAI teachers in Karawang regency. The schools are SMPN 6 West Karawang, SMPN 1 Rengasdengklok, SMPN 1 West Karawang. SMPN 1 Pakisjaya, SMPN 3 Telagasari, SMPN 5 Karawang Barat, SMPN 1 Batujaya, SMPN 3 Klari, SMPIT Al-Irsyad Al-Islamiyyah Karawang, SMPN Negeri 2 Kotabaru, SMPN 2 Tirtamulya, SMPN 1 Telukjambe Timur, SMPN 6 Karawang Barat, SMPN 1 Cikampek, SMPN 3 Karawang Barat, SMPN 2 Tirtajaya, SMP Islam Al-Mudriky, SMPN 1 Tirtajaya, SMPIT Mentari Ilmu, SMP Pupuk Kujang, and SMPN 2 Majalaya.

Strengthening Character Education (PPK) must be carried out in Educational Institutions. This refers to Presidential Regulation No. 87 of 2017. Then strengthened by the

Regulation of the Minister of Religious Affairs No. 2 of 2020 on the Implementation of Strengthening Character Education. While in the context of implementation in Karawang Regency, especially in junior high school education units can be seen from the results of research that shows 71.4% of schools carry out character education strengthening programs effectively and 28.6% of schools implement ineffective character education. In the context of PAI teachers implementing PPK in classroom learning activities as many as 81% of PAI teachers implement PPK in the classroom effectively, while 19% are less effective. Among the driving factors for the effective implementation of PPK in various schools is the regulatory support from the Principal who encourages the effectiveness of this activity, in addition, the cooperation of all academic community of school institutions is also a determining factor in the success of this program, because this program is designed for synergy and correlation of all school elements. Then adequate school facilities also include determinants of the effectiveness of this activity because it cannot be denied that policy implementation will be successful if it has a strong carrying capacity, one of which is facilities and infrastructure. Another factor that is then important is transparency. Transparency becomes a crucial thing that becomes the driver of the effectiveness of this program. The best program if not balanced with transparency then the results will not be in accordance with what is expected. Same with the support of the school committee. The school committee must support all school policies, the committee has a fairly important role in the sustainability of this policy.

While the factor inhibits the effectiveness of this policy, among others, there are still teachers of other subjects who are ignorant of this policy. So that the policy that should run synergistically becomes a little limp. Parental supervision that has not been maximal becomes an inhibitory factor as well. There are still assumptions of parents who mean to learn only in school. Students' understanding of quran reading is also a factor inhibiting this effectiveness so that concentration on character planting is not as easy as to people who can read the Qur'an. Communication is also one of the inhibiting factors, many things must be communicated between school and parents. This is an important note because parents are the main partners in the implementation of this policy. The level of student awareness varies so that it is difficult to implement PPK consistently and comprehensively; So that there are some students who do not understand the meaning of discipline in carrying out activities.

PPK through Religious Education is integratedly organized through class-based, school culture-based, and/or community-based implementation. Class-based implementation is carried out by: a. integrating the learning process with the implementation of religious values; b. draw up a plan for the implementation of learning with regard to the implementation of religious values; c. strengthening class management, selection of learning methods, and assessments based on the implementation of religious values; and d. develop a nuanced local content of the implementation of religious values. Related to these activities as many as 52.4% of PAI teachers only do some activities while 47.6% carry out all activities.

PPK activities are carried out with a variety of activities including intracurricular, co-curricular, and extracurricular. Based on the results of the study, 61.9% of schools implemented PPK in all activities while 28.6% applied PPK in only two activities, and 9.5% applied PPK only in intracurricular activities. Among the application of PPK activities in the form of intracurricular activities are as follows: the initial habituation of the Teaching and Learning Process by reading the Qur'an, asmaul husna, ending learning activities by praying, always cooperation in group activities, always checking the cleanliness of the classroom, before learning is carried out muhadoroh student lectures and learning tahsin Al-Qur'an. While the application of PPK in courikuler activities is carried out in flag ceremony activities, honesty canteen, infaq and alms habituation, carrying out PHBI activities, welcoming students at the school gate with musafahah, habituation of dhuha prayer and congregational dzuhur prayer and *outing class* per semester. For extracurricular activities the application of PPK is carried out in the form of BTQ, ROHIS, calligraphy, kasidah, marawis, worship practices, scouting and PMR.

While related to PAI values integrated with PPK 60% of PAI teachers mention all values (Religious, Nationalist, Independent, Integrity, and Gotong Royong) integrated with PPK, while

35% of PAI teachers say only religious values are integrated with PPK, the remaining 5% mention gotong royong integrated with PPK.

DISCUSSION

Education is an inevitability for every individual. It is also said that education is an interaction between adults and students (Amirudin & Muzaki, 2019b). Because character becomes one of the indicators of human success, the implementation of character education becomes an inevitability. Character education is not only based on the level of knowledge or in the mind, character education must be internalized to the object of education whoever it is (Khalid Ramdhani, Iwan Hermawan, 2020). On the other hand, the quality of education can be achieved if the teaching process runs effectively, or takes place smoothly and in accordance with learning goals. (Amirudin & Muzaki, 2019a). Therefore character education must be formulated in various forms; Starting from the concept, regulation and implementation.

In an international journal entitled *"Measuring Student Perception to personal characters building in education: an Indonesian case in implementing new curriculum in high school"*. Discussed about the implementation of the 2013 curriculum applied in Indonesia, where this study focuses on the preparation of instruments to measure and evaluate character education application programs through the 2013 curriculum and determine the impact of the program on the personal character of students. The study developed 21 instrument items representing 6 dimensions to measure the influence of character education on students' academic achievement. These 6 dimensions are academic ability, religious values, honesty, creativity and innovation, religious tolerance, and discipline. The results showed that based on the results of measurements with 21 instrument items there are 5 dimensions that show a positive influence on students' academic achievement although not too significant, and 1 dimension shows a significant influence on students' academic achievement, namely the tolerance dimension (Fahmy, 2015).

While the research in the International Journal entitled *"Inculcating character education through EFL teaching in Indonesian state schools"* discusses the application of character education through EFL teaching in public schools. The results of this study explain that the implementation of character education emphasizes the role of teachers in transmitting the values of character education in learning activities. Where it is determined by the preference value of each teacher when in the classroom by combining the values of character education into the learning material to be taught to students, it is done based on regulative discourse and instructional discourse (Qoyyimah, 2016).

Further research international journal with the title *"Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)"*. This research discusses the development of national character through education in order to achieve Indonesia's Vision in 2045, namely becoming a developed and strong country. The results showed that some of the values that should be used as indicators in the development of education in Indonesia are 1) Strengthening academic ability and honesty values; 2) Fostering nationalism; 3) foster tolerance and respect; 4) foster democratic values; 5) enforce the law (Rokhman, 2013).

Another case with research entitled *"Strengthening Character Education in Madrasah"*. By Nur Khamalah (2017) discussed the implementation of strengthening character education in madrasahs where there are several things that are a factor inhibiting the implementation of strengthening education in madrasahs such as 1) Character values developed in madrasahs have not been spelled out in representative indicators; 2) Madrasah has not been able to choose character values that are in accordance with its vision; 3) The teacher's understanding of character education is still not thorough; 4) The teacher has not been able to choose character values that are in accordance with the subjects he has; 5) The teacher does not yet have sufficient competence to integrate character values in the subjects he has; 6) The teacher has not been able to be an example of the value of the character he chooses. The results of this study explain that strengthening character education in madrasahs must be adjusted to the function of character education itself, namely: 1) Forming and developing the potential of learners to think well, be kind-hearted and behave in accordance with Pancasila falsafat; 2) Sorting out the culture of the nation itself and filtering the culture of other nations that are not in

accordance with the cultural values of the nation and the character of the nation with dignity (Khamalah, 2017).

Furthermore, the Journal entitled "Analysis of Implementation of Character Education Policy in Taman Siswa College of Turen District of Malang Regency", this study discusses the analysis of the implementation of character education policy in Taman Siswa Elementary School, Turen consisting of 1) understanding and explaining the implementation of Character Education Policy in Taman Siswa Elementary School, Turen; 2) understand the constraints of the implementation of educational character in Taman Siswa Elementary School, Turen; 3) know the school's strategy to overcome obstacles in the implementation of character education in SD Taman Siswa. The results showed that the implementation of character education policy in Taman Siswa Turen Elementary School went well despite some obstacles. Such barriers are the lack of teacher professionalism, the negative impact of globalization on students, and the lack of the role of parents and society in the implementation of character education policies. And to overcome these obstacles, the strategies that can be done are: 1) increase professionalism and spirit "between" teachers; 2) applying character education methods with "ngerti, ngrasa, nglakoni"; 3) Strengthening the role of parents and the community by increasing the role of school committees (Acetylena, 2013)

Furthermore, research in the National journal entitled Character Formation Through Islamic Religious Education. The research discusses the role of Islamic religious education in schools in the formation of the character of learners. Through pai worship students are taught aqidah as their religious basis, taught the Quran and hadith as a guide to life, taught fiqh as a sign of law in worship, teaching the history of Islam as a life, and teaching morals as a guideline for human behavior whether in the category of good or bad. The results showed that 1) the success of PAI learning in school one of them is also determined by the application of appropriate learning methods. 2) It takes a professional teacher in the sense of being in his knowledge, practicing and able to be an example for his students. 3) Defenders are not only carried out in the classroom but coupled with religious extracurricular activities that are carried out seriously as part of learning. 4) All teachers should be able to implement religious education in the entire material taught as a form of character education as a whole. (Ainiyah, 2013)

Based on the results of the study related to the reference above, it can be concluded that character education is a technical concept related to the structure of the program and curriculum structure applied in classroom learning activities by emphasizing the role of the dominant school in the application of character education. While in this devotional activity, the author examines character education from his policy point of view and also the development model of the policy by not only emphasizing the role of the school but the involvement of various stakeholders such as the community, local government, business world, academics and cultural activists in the implementation and development of the policy. So that the implementation is not only limited to class-based implementation but also cultural-based and community-based implementation.

CONCLUSIONS AND SUGGESTIONS

Character Education Strengthening activities were carried out well in the junior secondary education unit in the Karawang district. The data shows that the majority of junior high schools in Karawang district carry out KDP activities effectively. This is because there is still solid cooperation between parties, in this case principals, PAI teachers, committees and policy makers. Problems in character education and students' needs for character education become the basis for formulating character education policy formulas. Policy estimation and selection is carried out on a limited basis with the involvement of teachers and school principals. Policy recommendations proposed through limited meetings and discussions are policies that are relevant to efforts to educate students in accordance with the values that characterize the school.

The program and implementation of character education is adjusted to the ability of the school and the distinctive characteristics inherent in the school. Programs and implementation of character education for schools are carried out in intracurricular, cocurricular and extracurricular activities. The main obstacle faced by schools in character education is the

weakness of the quality assurance system for character education, the weak support for information systems to support quality character education activities. The limited budget and the non-functioning quality culture as a differentiator for schools that focus on character education from schools that do not have an orientation on character education. The quality assurance system in the implementation of character education is still informal. Schools do not yet have a quality assurance system in character education. This condition causes the process of implementing character education programs to be more routine in nature without any evaluation and control through the system. The implementation of character education in schools requires policies and support for a quality assurance system that can provide certainty that every program, the implementation of education is carried out with quality standards in accordance with the school's vision and mission.

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