

SEARCH FOR CHARACTER EDUCATION CONCEPT AND IMPLEMENTATION IN INDONESIA

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Abstract: Indonesia is located in Asia, known as the people who have local knowledge and friendliness. Indonesian society is also known as an open society, a fact plurality Indonesian society from aspects of beliefs, customs, culture is also a language is evidence of diverse cultures have entered and later became joint Indonesian society. However, over the wisdom of this nation as if fading, eroded by age increasingly rattling pace. It is well known, education is an important element influential in shaping the pattern of community life. The concept of moral education, moral, ethical and moral is always the basis of education, both formal and non-formal. Character education, a concept that is offered on the phenomena that occur at this time. Essence and character education has the same meaning as moral education and moral education. The goal is to establish a personal Child, so that a good human being, citizens, and good citizens. The criteria for good men, good citizens, and good for the citizens of a community or nation, in general are certain social values are influenced by the culture of the community and nation. Thus, the essence of character education in the context of education in Indonesia is the value of education, namely education noble values originating from the culture of the nation itself, in order to nurture the younger generation's personality.

Keyword: *Character Building, Implementation*

INTRODUCTION

Emerge concept of character education is motivated by the problems that occur in all aspects of life in the homeland. Ranging from corruption, to the many findings of juvenile delinquency are increasingly widespread. Many parties felt that education is the root of all the problems that are currently happening. A wide variety of educational concept has been tried in the education curriculum in Indonesia and the concept of character education is one of the main concepts that now intensively socialized.

But it turns out the concept is not impervious to criticism. The first thing that becomes a problem is the confusion of the definition of "character" that is declared free of the value, depending on who is to interpret. This is because every community, religious, or ethnic flavor has a value of "character" each with each other often vary. Moreover, the adopted character education educational theory that developed in the West, as it was realized that there were differences in the values espoused eastern and western societies.

According to some Muslim scholars, the concept of character education was born from mileu that does not make religious aspects as a foundation. Character education rated a gap between the physical and metaphysical aspects. This is because that occurs in the development of Western

societies, there was no common ground between religion and modernism in many ways; industry, governance and even development of science and science.

The history of western world noted, when the church empire in power, many scientists who were tortured, among others, by the Inquisition, a form of torture that is not mansiawi, or burnt and thrown from the top of the tower alive. It happened because of clash (difference) between the doctrine of the church, with the existing reality of the changing times. Then came the phase of the revolution, with the emergence of ideologies promoted by figures who are not satisfied in the circumstances. Ideologies that their stretchers include secularism, which makes a dichotomy between religious spiritualism, with the interests of the life of the world. This revolution was happening on the concept of education. The educational values in western world not grounded in religion. Education not be a way to get closer to the Creator. The reality is different from the character that is owned by the people of Indonesia who have the characteristic of high religiosity. This was proved by carrying "belief in one God" as the basis contained in the basic state.

In this paper the authors will explore the concept of character education, so hopefully we can find common ground between the concept of character education and education concept adopted by the institution that has the characteristic of Islam. Furthermore, it can apply the concept of character education is the ideal, without leaving the existing identity.

RESEARCH RESULTS AND DISCUSSION

A. Definition of Character Education

1. Understanding Concepts

Briefly, Syahrul Ramadan (2010:230) in Kamus Ilmiah Populer defines the concept as; *ide umum* (general idea), *pengertian* (understanding), *pemikiran* (thinking), *rancangan* (design), *rencana besar* (big plans). Being in the Kamus Besar Bahasa Indonesia (KBBI) (2008:748), *konsep merupakan ide atau pengertian yang diabstrakkan dari peristiwa konkret, gambaran mental dari objek, proses, atau apa pun yg ada di luar bahasa, yg digunakan oleh akal budi untuk memahami hal-hal lain* (the concept is an idea or a notion that is abstracted from the concrete events, a mental picture of the object, process, or anything else that exists outside of language, which is used by the intellect to understand other things).

Concept is defined in the Oxford dictionary online (2018): "An idea or mental image which corresponds to some distinct entity or class of entities, or to its essential features, or determines the application of a term (especially a predicate), and thus plays a part in the use of reason or language."

2. Understanding Education

In Kamus Besar Bahasa Indonesia (2008:330), education comes from two syllables of "*di*" and "*dik*". Then word got prefix of the word "*pe*" and the suffix "*an*" thus becomes "*pendidikan*" (Education). It means: "*proses pengubahan sikap dan tata laku seseorang atau kelompok orang dalam usaha mendewasakan manusia melalui upaya pengajaran dan pelatihan. proses, cara, perbuatan mendidik*" (the process of changing attitudes and code of conduct of a person or group of people in a mature business man through teaching and training efforts. process, method, works to educate).

Education also known as pedagogy. According to Abu Ahmadi and Nur Uhbiyati, the term is derived from the Greek. Paedagogike is a compound word consisting of the word "*paes*" which means "child" and the word "*ago*" which means "I lead." So Paedagogike means I guide children. People who have a job to guide the child with the intention of took

it to a place of learning, in Greek is called "Pedagogos." According to Abu Ahmadi and Nur Uhbiyati (2003:70), if the word is interpreted symbolically, the act of guiding such as on top of that, the core acts to educate those who are just to guide it, and then at some point must release the child back to the community.

According to McLeod, as cited by Muhibbin Shah (2003:10), in English, education is derived from the word educate means to provide increased (to elicit, to give rise to), and develop (to evolve, to develop). In a narrow sense, education or training means the act or process acts to acquire knowledge.

According to John Dewey, as quoted by Yunus (1999:7), education is a process of renewal of the meaning of the experience, this may occur in the ordinary association or associations of adults with young people, may also occur accidentally and institutionalized to generate social sustainability. This process involves the supervision and development of minors and the group in which he lives.

3. Understanding Characters

Character comes from the Greek, *kharakter* rooted diction '*kharassein*' meaning sculpt or carve (to incise / to Engrave), was in Latin, meaningful character distinguishing marks. In the English-Indonesian dictionary, John M. Echols and Hassan Shadily mention that the character comes from the English language is character which means character, characters or properties.

E. Mulyasa in his book *Manajemen Pendidikan Karakter* cites Edward Wynne as follows:

Character comes from the Greek meaning "to mark" (*menandai*) and focus on how to implement the values of kindness in action or behavior everyday. Therefore, a person who behaved dishonestly, fraudulently, cruel and greedy said to be a person who has a bad character, while well-behaved, honest, and helpful to say as someone who has a good character/noble.

Doni Koesoema Sjarkawi quote, stating that the character is also often associated with the term so-called temperament more emphasis on psychosocial definition (understanding of an individual on the social situation in the environment) are associated with the education and environmental context. While the character from the standpoint of behavioral more emphasizing somatopsikis (physical illnesses caused by psychological) of a person from birth.

Elfindri et al interpret the character as a psychological traits, character, or a character that distinguish one person to another person. Then Elfindri et al classify characters in four parts; weak character, strong character, bad character and good character. Each of these indicators can be seen with the following characteristics:

1. The character has such weak; timid, did not dare to take risks, idlers, quickly defeated, and several other types.
2. Strong characters can be found such as; tough, tenacious, have a strong fighting spirit and never give budge.
3. Character ugly, for example; devious, selfish, greedy, boastful, proud, showing off, like grab the face, and so on.
4. The character is good, for example; honest, trustworthy, humble, trustworthy, and so on.

By looking at the classification and the indicators above, Elfindri et al concluded that the expected child character is a strong character and good. Quality mental or moral strength, morals or manners which is a special personality to be attached.

As set forth in the Qur'an, man is a man with a variety of characters. Within the framework of a large, humans have two opposing characters, the character is good and bad.

(دَسَّنَهَا مِنْ خَابٍ وَقَدْ زَكَّيْنَاهَا مِنْ أَفْلَحٍ قَدْ وَتَّقَوْنَهَا فَجُورَهَا فَالْهَمَّهَا سُورَةُ الشَّمْسِ) 8-10

So Allah revealed to the soul of the (road) wickedness and piety. Successful indeed are those who purify the soul. and Truly lost the person who contaminated. (QS, ash-Shams: 8-10).

There are similarities and differences between the characters, akhlak and morals or ethics. But before unravel the similarities and differences between the characters, akhlak and morals, first discussed the meaning of character and morals.

a. Akhlak

Akhlak is derived from the Arabic of khuluqun means; character, temperament, behavior or character. The sentence contains aspects of rapprochement with the words khalakun meaning of events, and the relationship with the khaliq meaning the creator and makhluk which means created. The formulation of the definition of akhlak arises as a medium that allows the existence of good relations between khaliq with makhluk and makhluk with other makhluk.

The terminology akhlak is a desire in the soul that will be done with the act without intervention mind. According to Al-Ghazali as quoted Qohar where Masjkoery et al, "character" is a trait that is embedded in the soul (humans) to give birth to an act which is easy to do, without too much consideration and thought that long.

There are 5 characteristics contained in the act of akhlak, among others:

1. The act of akhlak is an act that is deeply rooted in a person, so it has become a personality.
2. The act of akhlak is an act that is done easily without the use of thought.
3. The act of akhlak is an act that arises in people who do it, without any coercion or pressure from outside (on the ground and self) without coercion.
4. The act of akhlak is the act done with real, not a joke or for playacting.
5. In line with the characteristics that all four acts akhlak (especially a good akhlak) are acts committed as ikhlas solely because of Allah, not for praise them or because you want to get a compliment.

b. Moral and Ethics

According to Sri Narwanti, moral comes from the Latin word 'mores' the plural of 'mos' meaning customs. In the Indonesian language interpreted with discretion. Morale is conformity with the general ideas received about human action is good and reasonable. The term always refers to the moral good and bad deeds of man as man. Talks about the moral core is related to the field of human life from the good and bad deeds assessed as humans.

The terms of character, good character and morals, we can see similarities between them lies in the function and role, which was to determine the value of a law or human actions for good or ill defined. In detail, the equation there are three things.

1. Object: namely human actions.
 2. Size: the good and the bad.
 3. Objective: shaping the human personality.
- The third difference lies in:
1. Source or reference:
 - a. Moral sourced from the norm or customs.
 - b. Virtue comes from revelation.
 - c. Character comes from awareness and personality.
 2. Nature of Thought:
 - a. Moral empirical.
 - b. Virtue is a mix between revelation and reason.
 - c. Character is a blend of intellect, consciousness and personality.
 3. The process of the emergence of acts:
 - a. Moral considerations arise because of the atmosphere.
 - b. Morals emerge spontaneously or without consideration.
 - c. Character is a process and could undergo changes.

4. Definition of Character Education

As known in the points above discussion, that the concept can be broadly understood as; general idea, understanding, thinking, design, big plans. The authors in the discussion of this section do not write "The concept of character education", but immediately elaborate on the definition of "Character Education". This is because the understanding of the concept will be understood in the sense of analysis "Character Education".

According Doni Koesoema, character education can be understood as a man's attempt to make himself as a virtuous man. Humans add a virtue in him when he was able to perfect itself to be getting better. The results of these efforts can be seen through the behavior and decisions. Character education is the result of human efforts to develop itself. Humans who previously did not have the character, through training and then have the extra quality so-called ability to do good, responsible and others.

In simple terms, according Muclas Samani and Hariyanto, character education is a positive thing what is being done and influential teacher to the students they teach. Muclas Samani and Hariyanto citing Winton that character education is a conscious effort and earnest of a teacher to teach values to their students. Character education has become an educational movement that supports social development, emotional development, and ethical development of students. It is a proactive effort by both the school and the government to help students to develop the main core of the values of ethics and performance values, such as caring, honesty, kerjinaan, sportsmanship, perseverance and fortitude, responsibility, respect themselves and the people other.

B. The purpose and function of Character Education

The purpose of character education in line with the Constitution of 1945 section 31 (3): "The Government shall manage and organize a national education system, which enhances faith and piety and good character in the context of the intellectual life of the nation, governed by laws."

The function of character education by Maswardi Muhammad Amin, was an attempt to cultivate the basic ability learners to think smart, behave morals, moral, and to do something good, that benefit themselves, their families, and society (domains of cognitive, affective, and

psychomotor), a multicultural nation to build a life, build a civilization of intelligent, cultured noble, contribute to the development of the human race, build a sense of citizens who love peace, creative, independent, and coexistence with other nations.

Medium according to E. Mulyasa, character education aims to improve the process and outcomes of education that leads to the formation of character and noble character of learners as a whole, integrated and balanced, in accordance with the competency standards at any educational institution. Through character education students are expected to be able to independently increase and use knowledge, study and internalize and personalize the values of character and noble character that manifested in everyday behavior.

C. Approach to Character Education

According Superka as quoted by Masnur Muslich, based on the discussion of the expert educators and practical reasons, the use of the field, agreed to a five-typology approach to character education, among others:

1. Inculcation approach.

Inculcation approach is an approach that places emphasis on the cultivation of social values in students. According to this approach, the purpose of education is the acceptance of the value of social values given by the students and the changing values of students who do not conform to social values as desired.

2. Cognitive Development Approach.

Dikatanan approach cognitive development because of its characteristic emphasis on cognitive aspects and development. This approach encourages students to think actively about moral issues and in making moral decisions.

3. Analytical Approach Value.

Values analysis approach gives emphasis to the development of students' ability to think logically, by analyzing the problems associated with social values. When compared with the approach of cognitive development, value analysis approach is more menakutkan on the discussion of the problems that includes social values. Meanwhile, cognitive development approach focused more on moral problems are individual.

4. Approach Values Clarification.

Values clarification approach gave emphasis on efforts to assist students in assessing their own feelings and actions, to increase their awareness of their own values.

5. The learning approach do.

Action learning approach emphasizes on providing opportunities for students to perform moral deeds, either individually or together in a group.

According Masnur Muslich, the most appropriate approach applied in Indonesia is the approach of value investment (inculcation approach) While this approach has been criticized as an approach indoktrinatif by adherents of liberal philosophy, but based on the noble values of Indonesian culture and philosophy espoused Indonesian nation, this approach considered to be the most appropriate approach.

D. Character Education in Indonesia Today

In Indonesia, as a result of a national workshop education culture and national character held in Jakarta on January 14, 2010, has reached a national agreement cultural education and character development of the nation which is expressed as follows:

1. Culture and national character education is an integral part of a parcel of national education as a whole.
2. Karakter cultural education and the nation must be developed comprehensively as a process of acculturation. Therefore, education and culture as a whole cecara overhauls need to be contained.
3. Culture and national character education is a joint responsibility between government, communities, schools and old oreang. Therefore, the implementation of the nation's culture and character education must involve all the elements ekmpat.
4. In an effort mervitalisasi cultural education and the character of the nation needed a national movement to inspire the spirit of togetherness in the implementation in the field.

Through the national education ministry has launched a website kemdiknas.go.id there are nine Pilar. The nine pillars include:

1. Love God and all creation.
2. Self-reliance and responsibility.
3. Honesty / mandate and diplomatically.
4. Respect and courtesy.
5. Generous, like mutual help and mutual cooperation / collaboration.
6. Confident and hard work.
7. Leadership and justice.
8. Good and humble as well.
9. Tolerance, peace and unity.

In addition, the implementation must also consider the K4 (health, cleanliness, neatness, and security).

Ministry of National Education in 2009 has identified 49 quality characters from the *character first* developed and agreed upon as minimal character that will be developed in learning in Indonesia. All 49 characters are: alertness, attentiveness, availability, benevolence, boldness, cautiousness, compassion, contentment, creativity, desiciveness, deference, dependability, determination, diligence, discernment, discretion, endurance, enthusiasm, faith, flexibility, forgiveness, generosity, gentleness, gratefulness, honor, hospitality, humility, initiative, joyfulness, justice, loyalty, meekness, obedience, orderliness, patience, persuasiveness, punctuality, resourcefulness, responsibility, security, self-control, sensitivity, sincerity, thoroughness, thriftiness, tolerance, truthfulness, virtue, wisdom.

While in Manuscript Culture and Education Guidelines prepared by the National Character Said Hamid Hasan et al, the values developed in the nation's culture and character education are identified from the following sources:

1. Religion.
Indonesian society is a religious society. Therefore, both the life of the individual, community, and national life is always based on religious teachings and beliefs. Politically, the state life is also based on values derived from religion.
2. Pancasila.
Unitary Republic of Indonesia (NKRI) founded on the principles of nationhood and statehood, namely Pancasila. Pancasila contained in the Preamble of the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution means, the values of Pancasila became the values that govern the lives of the political, legal, economic, social, cultural, and art.
3. Culture.

No humans live in a society not based on cultural values recognized that society. Cultural values were used as a reference in giving meaning to the concept and meaning in communication between members of the community.

4. The purpose of National Education.

As a quality formula that should be owned by every citizen of Indonesia, developed by various educational units at various levels and paths. National education goals includes a variety of human values that must be owned by Indonesian citizens. Therefore, national education goals is the source of most operations in the development of culture and national character education.

E. Implementation of Character Education

According to Najib Sulham, as cited by Sofan Amri et al, steps in forming the character are as follows:

1. Incorporate the concept of character in every learning by:
 - a. Instilling the value of kindness to children (knowing the good). Instilling self concept for children will enter every subject matter.
 - b. Using a way that makes the child have no reason or desire to do good (desiring the good).
 - c. Giving an example to the children about the character that is being built. For example through the story with the characters are easy to understand students.
 - d. Develop a loving attitude good deed (loving the good). The award to the children who get used to do good. Children who commit violations are given punishment to educate.
 - e. Carry out good deeds (acting the good). Application of the characters in the learning process during the school day.
2. Create a slogan that can foster good habits in all the way of the school community.
3. Monitoring a continuously (continuous). Contonue monitoring is a form of implementation of continuous character development.
4. Assessment of the parents has a major role in building the character of the child. The time children at home more than at school. Home is where the first child to communicate and socialize with their environment.

According to Abdul Majid and Dian Andayani, towards the formation of character education in students there are three stages of the strategy to be followed, including:

1. Moral Knowing/Learning to Know.

This stage is the first step in character education. In this stage the goal is oriented on the acquisition of knowledge about values.

2. Loving Moral / Moral Feeling.

Learn to love by serving others. Learn to love with unconditional love. This stage is intended to foster a sense of love and a sense of need for the values of noble character. In this stage, the target is the emotional dimension of the students, the heart, or soul, is no longer a sense, reason and logic.

3. Moral Doing / Learning to Do.

Here students are required to practice the character values in everyday behavior. Students become more polite, friendly, respectful, compassionate honesty, discipline, love, mercy and compassion, fair and generous and so on.

According to E. Mulyasa, in general, stressed the exemplary character education, environment creation, and habituation; through scientific tasks and activities conducive. Thus, what is seen, heard, felt and done by learners can shape their character. In addition to making

exemplary and habituation as a method of primary education, climate and culture as well as the creation of a conducive environment is also very important, and helped shape the character of the students.

The creation of a conducive environment can be done through a wide variety of methods as follows: Assignment, habituation, Training, Education, Direction, and ideals.

According Muchlas Samani and Hariyanto, an outline of the direction of character education in Indonesia has been revealed in a draft Grand Design Character Education published on October 23, 2010. In the draft framework revealed civilizing process and the empowerment of characters will be implemented with a strategy in the context of the macro and micro strategies in context , National macro realm, being a micro sphere related to a unit of character development or school education holistically (the whole school reform).

CONCLUSIONS

Based on the above discussion it can be deduced as follows:

1. Understanding character education offered by many experts, but writers tend to the definition of character education proposed by R Ramli. He stated that the essence and character education has the same meaning as moral education and moral education. The goal is to establish a personal Child, so that a good human being, citizens, and good citizens.
2. The criteria for good men, good citizens, and good for the citizens of a community or nation, in general are certain social values are influenced by the culture of the community and nation. Thus, the essence of character education in the context of education in Indonesia is the value of education, namely education noble values originating from the culture of the nation itself, in order to nurture the younger generation's personality.
3. The values developed in the nation's culture and character education are identified from the following sources: 1. Religion, Pancasila 2., 3. Culture, 4. The purpose of National Education. Based on the value of the four sources, identified a number of cultural and educational value for the character of the nation as follows: 1. Religious, 2. Honestly, 3. Tolerance, Discipline 4., 5. Work Hard, 6. Creative, 7. Independent, 8. democratic, 9. curiosity, 10. The spirit of Nationality, 11. Cinta Tanah Air, 12. Appreciate, 13. Friendly / Komunikatif, 14. Love of Peace, 15. The Joy of Reading, 16. Environment Concern 17. Social Care, 18 . Responsible.

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