

CHARACTER EDUCATION FOR JUNIOR HIGH SCHOOLS IN INDONESIA

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Abstract: This research based on the existence of moral decadence that continues to occur in the life of the 21st century. The study aims to examine the character education applied in secondary schools through the government program namely Penguatan Pendidikan Karakter (PPK). The study was conducted with literacy studies on various documents and sources related to character education. Character education for secondary schools is carried out based on the nine principles of PPK, namely: (1) universal values; (2) holistic; (3) integrated; (4) participatory; (5) local wisdom; (6) 21st century skills; (7) fair and inclusive; (8) in harmony with student development; and (9) measured. The main character values developed for students include religious, nationalist, independent, mutual cooperation and integrity.

Keywords: character, education, character education

1. Introduction

The dynamics of 21st-century life have a significant influence on the various aspects of life, including education. Education continues to develop to achieve the expected quality and ultimately the education held can meet the community needs and be able to solve problems globally. The direction of education in the 21st century is expected to develop students cognitive, affective, and psychomotor aspects so they will produce students who are in accordance with the goals of national education. Educational goals according to UNESCO (United Nations, Educational, Scientific and Cultural Organization) are described in the four pillars of education, that is: (1) learning to know; (2) learning to do; (3) learning to be; and (4) learning to live together. The Indonesian education in Law Number 20 of 2003 concerning the National Education System aims to develop the capabilities and shape of dignified national character and civilization in order to educate the lives of the nation, aiming at developing the potential of students to become faithful and fearful people of God. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.

Continued development of life eventually led to social phenomena occurring in the midst of society. The social phenomenon that currently occurs is the existence of moral decadence, such as the increase in teenagers who not only occur in big cities, but also in small cities in various regions. Some cases of juvenile delinquency even lead to the loss of someone's life. So education as an institution that has the role of producing the nation's moral and dignified future generation is required to continue making changes in designing educational programs and implementing them more optimally.

One of the educational efforts to overcome the decline in moral quality is to apply character education. Character education is very important to be applied in various levels of education, from early childhood education to higher education. It is very worrying, when the humanity quality begins to disappear, themp.org in Bialik, et al (2015) presents data showing environmental problems, corruption, terrorism, and income inequality listed in Figure 1.

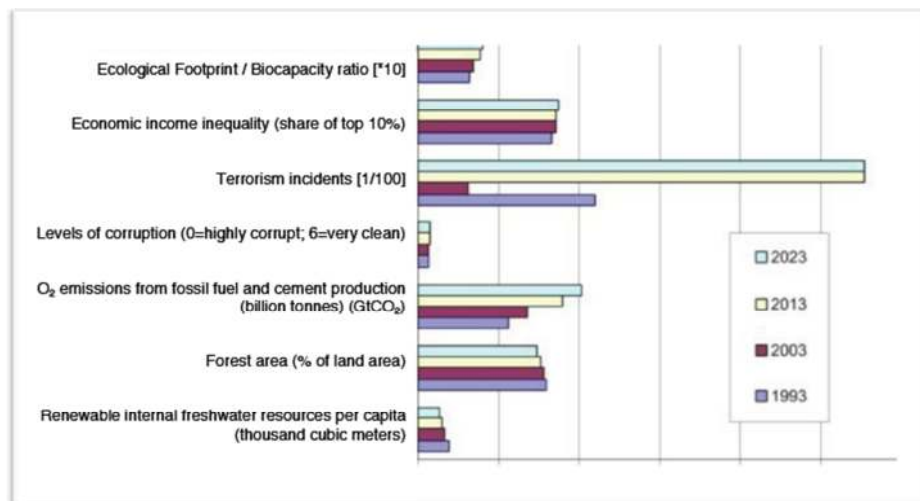


Figure 1. Data on Environmental Problems, Corruption, Terrorists, and Income Inequality

In Indonesia, violence that often occurs in the school environment is also an important issue. Kemenpppa (2017) stated that data on child complaint cases based on the Education Cluster of the Indonesian Child Protection Commission (KPAI) on January 2010 - July 2015 mentions 271 children who were victims of student brawls. Another case that was received by KPAI was a bully case, (new-indonesia.org, 2018) mentioning that in the period 2011 to September 2017 KPAI received 26 thousand cases of children. The Thamrin case where 9 junior high school students did violence to elementary students added a row of numbers known as teenagers. In other areas, Cirebon, in January there were acts of violence by a group of students to other students that threw arrows that stuck in the victim's head.

Given the urgency of character education, then education experts in Indonesia suggest character education as an alternative to the implementation of education that can be used in dealing with social problems that focus on moral issues. In the end the president issued a regulation, namely Perpres No. 87 of 2017 concerning strengthening character education with the aim of building and equipping students as the golden generation of Indonesia in 2045 with a good spirit of Pancasila and character education to deal with the dynamics of change in the future, stated in article 2. Therefore, there is a need for in-depth discussion about the education curriculum for secondary schools in Indonesia as an alternative education that is used in order to produce students with character.

2. Theoretical Review

Concept of Character Education

Social conditions and the power of the Indonesian people are in an alarming situation. The existence of various kinds of events that occur in the world of education make human dignity even lower. The destruction of morality and the increasingly thin sense of solidarity and various other depravity triggers a breakthrough that is able to answer these social problems.

Schools as educational institutions have a big responsibility in solving social problems. Schools have a focus on intellectual and moral development that cannot neglect these two tasks. Therefore, the development of character education in schools is becoming increasingly urgent to be implemented in various educational institutions. The existence of character education, emphasizes that clarity of understanding of moral values and ambiguous nature needs to be separated, so that obstacles experienced by students to be able to take decisions that have a strong moral foundation can be avoided (Albertus, 2018, pp. 115-116).

Character education rests on basic human character, which is sourced from basic human values which developed into other values according to the needs and conditions of the school environment. Zubaedi (2011, p. 17) defines Education character as a growing efforts of intelligence in thinking, appreciation in the form of an attitude, and practice in the form of behavior that is in accordance with the noble values of the identity, embodied in the interaction with God, oneself, the community and the environment.

The purpose of deep character education school settings according to Wiyani (2013, pp. 70-72), namely (1) strengthen and develop the values of life that are considered important and necessary so that they become the unique ownership personality of students as the values developed. The aim is to facilitate the strengthening and development of certain values so that they can manifest in children's behavior, both at school and after graduation; (2) to correct the behavior of students who do not correspond with the values developed by the school. This goal has the meaning that the purpose of education characters have a goal to straighten various child's negative behavior to positive; and (3) build a harmonious connection with family and the community plays a role in character responsibility together. This goal means that the characters in school must be linked to the educational process at family.

Walgito (2004, p. 79) argues that the formation of behavior to become a character is divided into three ways, namely: (1) conditioning or habituation, by getting used to behaving as expected, eventually the behavior will form; (2) understanding (insight), this method emphasizes understanding, with understanding of behavior will form behavior; (3) model, in this case the behavior is formed because of the model or example that is imitated. Thus, the formation of the character of the child must begin as early as possible because the various experiences that the child goes through since the child is born will have a great influence on individual characters.

Character education must be based on principles, namely: (1) promoting basic ethical values as a character base; (2) identifying characters comprehensively so that they include thoughts, feelings and behavior; (3) using a sharp, proactive and effective approach to character building; (4) creating a school community that has concern; (5) giving students the opportunity to show good behavior; (6) has a scope of curriculum that respects all students, builds their character, and helps them to succeed; (7) striving for the growth of self-motivation in students; (8) functioning of all school staff as moral

communities who share responsibility for character education and are loyal to the same basic values; (9) there is a division of moral leadership and broad support in building character education initiatives; (10) functioning of families and community members as partners in building character; and (11) evaluating the character of the school, the function of school staff as character teachers, and the manifestation of positive character in the lives of students (Asmani, 2011, p. 56).

The implementation of the character education curriculum in Indonesia rests on a philosophical foundation that originates in religion, the Basic State, the 1945 Constitution, and education policies which are stipulated in Law No.20 of 2003 concerning the National Education System. From this foundation, obtained good values, both particular and universal. It should be emphasized that noble values that are particular are local wisdom that needs to be preserved (Barnawi & Arifin, 2012, p. 50).

Character education obstructing the Ministry of National Education must take place in formal education starting from TK / RA, SD / MI, SMP / MTs, SMA / MA, and tertiary institutions, in non-formal education including courses, equality programs, literacy programs, and formal education others, and on informal education that takes place in families carried out by parents and adults (Samani & Hariyanto, 2012, p. 19).

Entering the 21st century, Indonesia has experienced a number of fundamental and pragmatic changes in various fields of life, both from the order of labor, government, social life, and even new cultures that continue to grow. Regarding the changes that occur, the government emphasizes the strengthening of character education.

Character Education Urgency

What is the urgency of character education? Hasn't the curriculum included religious and citizenship education? Is not the national goal of our education is to form human beings with character and civilization? It is undeniable that all this time education in Indonesia has implemented character education, but in fact the phenomenon that occurs is that there are many behaviors that deviate from moral values such as high crime rates, corruption, juvenile delinquency, drug abuse, and even infrequent acts fraud committed by teachers, students and related parties when the national exam takes place.

The conditions that occur indicate that character education through religious and citizenship education has not been able to realize the goal of national education optimally. Schools are still struggling to carry out character education that is able to touch on real actions in life. If this continues to occur, it will lead to more crisis in the Indonesian nation's morality. This indicates that the strengthening of character education is absolutely essential to be carried out at various levels of education including the level of junior high school so that the next generation can be saved from moral damage.

Benner revealed that schools have a very urgent role in the character education of students. Especially for students who don't get character education at all in their environment and family. In summary, the school is one effective vehicle in the internalization of the character education to students (Kurniawan, 2013, p. 106). However, it is considered unwise if we give full responsibility to the school, because those who play a role in determining the character of the next generation are not just teachers, but all levels of society. Therefore, there is a need for collaboration by related parties so character education can be effective.

Strengthening Character Education

Strengthening Education and Culture (PPK) is a national movement that was initiated in 2010. The PPK movement has begun to produce pilot schools that are able to carry out contextual character building in accordance with the potential of the school environment. PPK is an integral part of Nawacita that places character as the deepest dimension of education. There are five main values of character that are interrelated to form a value network that needs to be developed as a priority for PPK. Adopt the five main values of the national character in question, namely (1) religious, reflects faith in God the One who is manifested in the behavior of carrying out the teachings religious beliefs and beliefs, respect for religious differences, upholding a tolerant attitude towards the implementation of

other religious and religious practices, living in harmony and peace with adherents of other religions; (2) nationalist, is a way of thinking, acting, and doing what shows loyalty, care, and high appreciation in language, physical environment, social, cultural, economic, and national politics, placing the interests of the nation and state in on the self and group's interests; (3) mand envy, the attitude and behavior depend on others and use all your energy, mind, time to realize hopes, dreams and ideals; (4) mutual cooperation, reflect acts of respect the spirit of cooperation and working together to solve the problem together, establish communication and friendship, give help or help to those in need; and (5) integrity, is the value that underlies behavior which is based on the effort to make himself a person always trustworthy in words, actions, and work, have commitment and loyalty to human and moral values (moral integrity) (Tim PPK, 2017).

The implementation of Character Education Strengthening (PPK) does not change the existing curriculum, but the curriculum optimization in education units. PPK needs to be implemented in the education unit through various ways in accordance with the curriculum framework, namely the minimum time allocation set in the Basic Framework and Curriculum Structure, and extracurricular activities managed by the education unit in accordance with the specialization and characteristics of students, local wisdom, carrying capacity, and the policy of each education unit (Tim PPK, 2017).

3. Discussion

Character education in junior high schools is carried out based on the KDP program implemented through three main approaches, namely class-based, school-based and community-based. First, class-based KDP can be implemented through: (1) integration in the curriculum, by carrying out KD analysis, designing RPP which includes a focus on character strengthening, implementing learning according to RPP, carrying out authentic assessments of learning, and doing reflection and evaluation of the process learning; (2) classroom management by giving teachers the authority to direct, build learning culture, evaluate and invite all class members to work together in the learning process to be more effective and successful; (3) choosing and using appropriate learning methods so that they can provide knowledge and skills that are appropriate to the needs of students; (4) through thematic learning; (5) through literacy movements; and (6) through guidance and counseling services.

Second, PPK based on school culture focuses on habituation and cultural formation that represents the main values of PPK that are the priority of education units. School culture-based PPK activities include overall school governance, Kurikulum Tingkat Satuan Pendidikan design (KTSP), and school rules and regulations. Third, community-based PPL in junior high schools is carried out by conducting various collaborations with institutions, communities and other organizations outside the education unit that can be partners in implementing character education programs.

The implementation of Penguatan Pendidikan Karakter (PPK) in junior secondary school curriculum tailored to each educational unit and can be done in three ways, namely (1) integrate the content subjects local through intra and curricular activities; (2) implementing PPK through extracurricular activities set by the education unit; and (3) habituation activities through school culture are formed in the process of routine, spontaneous, conditioning, and exemplary activities of school citizens. In addition, character education carried out is inseparable from nine principles PPK, namely (1) universal values; (2) holistic; (3) integrated; (4) participatory; (5) local wisdom; (6) 21st century skills; (7) fair and inclusive; (8) in harmony with the development of students; and (9) measured.

4. Conclusion

Based on the goals of Indonesian national education which expects students to develop the potential within themselves to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed, society, nation and state, it is fitting to make character as one of the main pillars of our education world. Character education can be carried out through the (PPK) program launched by the government. However, the program designed will have no meaning if there is no synergy among the education stakeholders. Education is not just the responsibility of the teacher, but the responsibility of all levels of society, because education does not only take place in the school environment but also in the order of social life. So it will enable character education to be

applied to junior secondary education in Indonesia, to change the community into a society that has moral qualities and noble character.

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