Implementation of Character Education through a Holistic Approach to Senior High School Students

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Abstract

This study aims to describe the implementation of the Strengthening Character Education program in schools as an effort to build character in students. This research is a descriptive research using a qualitative approach. Research location at SMAN 1 Slahung, Ponorogo Regency. Data obtained through interviews with several informants as the main informants, namely the head of SMAN 1 Slahung, educators and students. Other data in this study are photos and field notes obtained through direct observation. The data analysis technique in this study is to use inductive techniques. The results showed that, the implementation of character education through internal and external strategies, internal strategies focused on learning activities in the classroom, forming a physical or school environment that supports school programs. The school's external strategy is pursued by involving the role of the family and the community to participate in shaping the character of students.

Keywords: *Character Education; Students; A Holistic Approach*

Introduction

Education is a human learning process that aims for self-improvement and is carried out continuously. The objectives and functions of national education have been stated in Law Number 20 of 2003 Article 3 concerning the National Education System which states that national education functions to develop abilities, shape the character and civilization of a nation with dignity in the context of educating the nation's life. This law is stipulated as a form of the nation's efforts to shape the nation's children into young generations who are proud and can become successors who have noble character, are devoted to God, knowledgeable, capable, creative, independent, and become responsible citizens. Jusita (2016) revealed that, character education as a system to instill character values in students, it is important to involve all school members to form awareness and willingness to act in realizing a generation of character with a nation.

Education in Indonesia is still very complex with many problems that need to be addressed and resolved. Moral decline is a blurry portrait in the world of Indonesian education which is felt to be increasingly prevalent today. This can be shown by the rampant circulation of pornographic videos by some students, student brawls, drug use in student circles, and so on, which has become a form of moral

decline among Indonesian students today. In line with this, Arthur, et al. (2015) describe the characteristics of the younger generation based on a sample of the United States, that their research finds conditions of moral decline that may also be found in other modern societies. These cases certainly require effective handling through character education taught for all levels of education Mulyasa (2007). The influence of foreign values that enter without the filtering process also affects the lifestyle of the Indonesian people as shown by the lifestyle of the community that emphasizes social, increasingly shifting towards asocial. Of course this, if left unchecked, will increasingly destroy the morals and morals of Indonesia's young generation, especially students as the nation's successor.

In general, the various problems that arise in the wider community are most clearly seen among young people. Lickona (1996) describes ten youth trends that are considered unsettling and most of them across national boundaries, namely; 1) increasing youth violence; 2) the increase of dishonesty begins with cheating and stealing; 3) disrespect for parents, educators and other figures; 4) increased cruelty towards peers; 5) high fanaticism and hate crimes; 6) language decline; 7) ethics decline; 8) increased egoism and decreased responsibility; 9) self-destructive behavior such as sexual activity and drug abuse; 10) cultivate ethical illiteracy who do not know moral knowledge and tend to engage in self-defeating behavior.

The government in 2017 through Presidential Regulation Number 87 of 2017 issued a program to improve the quality of education. This program is known as the Strengthening Character Education (PPK) program. Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education aims to strengthen the goals of national education following the values of Pancasila to shape the character of students. Based on Law Number 20 of 2003 and the 2013 Curriculum states that education is a form of effort in developing all the potential of students, so that they can become complete human beings. Akmal (2018) states that character education aims to build character, a sense of nationality, honesty, integrity and cooperation. Character education is an effective way to introduce social life, morals, personal emotional development and academic achievement. Anggraini & Kusniarti (2016) revealed that the implementation of character education will be able to run well and effectively if the roles of all stakeholders can work together well. Through character education, of course, it is hoped that it can build the character of students by the nation's philosophy. These strengthening efforts are carried out not only through schools but also community-based. Each component is required to make a major contribution in efforts to strengthen character education.

Character is a way of thinking and behaving that is contained in humans and becomes the differentiator or characteristic of each human being to live and cooperate within the scope of the family, social community, nation and state. Individuals who have good character are individuals who can make decisions, make decisions and be accountable for decisions made (Arifudin, 2015). This means that every individual with good character is an individual who can make decisions and is ready to take responsibility for all the consequences of these decisions (Anggraini, Murwaningsih, Winarni, 2018: 121). Education for character requires practical experience, where citizens learn through habituation rather than reasoning, so that through this training humans can recognize how to live and be able to live in such a way (Kisby, 2017). Character in humans is formed through experience and habituation in social life both within the family and society, motivation will be formed through character in humans with dignified methods and processes. The character of each human being can develop well if it gets the right reinforcement, one of which can be formed through educational programs.

The process and results of character education will not be seen in a short time, but it takes a long time to form a human with character. Arthur, et al. (2015) revealed that an important ethical development in today's era is the restoration of ancient wisdom about the importance of good character as a necessity in living an ethical, productive and satisfying life. Good character is a necessity for creating a just, loving and productive society. Hasan (2010) states that the development of human character can be carried out with various efforts, one of which is education which is carried out according to the program, in stages and in a process that runs continuously. Samani & Hariyanto (2011) revealed that the goal of character

education is to become a program to improve the quality of education in its implementation and results that are focused on building character, good morals and by competencies. Character education is an effort to instill values in students, where in the common life system aims to respect and respect the freedom of each individual. Through the effort to implement character education, the younger generation is expected to have a strong character and fol the noble values of the nation, so that they can face problems as challenges in human life.

Character education in Indonesia is a form of government effort as a national movement to create schools that can carry out learning for young people who have ethics, morals and responsibilities. In line with this, Chowdhury (2018) states that good character consists of virtue, where objective virtue is a form of good human qualities such as wisdom, honesty, kindness, and discipline. These virtues become the standard in defining good character. Kisby (2017) reveals that character education focuses on personal ethics rather than public ethics, which discusses issues related to human morals at the individual level rather than other levels. Character education is important to be implemented in education when various social problems arise that show a decline in moral values, such as drug use, alcoholism among young people, student fights, and other actions that in many cases ensnare young people. From this, character education becomes a standard that recommends being able to effectively and efficiently shape character in humans, especially students to become individuals who are noble, honest, responsible and behave following the Indonesian philosophy.

As has been explained, the problems that show the decline in moral values and character crises are already structural. Structural in this case is the youth who are entangled in various problems related to personal morale both in the sphere of family, school, society and the state. Based on this, character education must be carried out to build a holistic personality in students so that they have noble morals, devote themselves to God, are honest, and responsible. Ratna (2005) states that the model developed in character education is to form a holistic personality that involves aspects of knowledge, feelings, love and action. Through a holistic approach, it is expected to be able to form human beings who have character at all levels of social life.

Several principles need to be considered in teaching character education to students. Some of these principles are; 1) introducing basic ethical values as the basis for character; 2) identification comprehensively includes behavior, feelings and thoughts; 3) take a comprehensive, deliberate and more active approach as an effort to develop character; 4) create schools with a sense of concern as culture; 5) opportunities for students to show a positive personality; 6) a curriculum that respects, builds character, and helps students succeed; 7) trying hard in building students' motivation; 8) all staff can function properly as part of a moral community which is jointly responsible for character education and basic values; 9) long-term development of moral leadership as a character education initiative; 10) involvement of family and community members to act as partners who are also responsible for building character; 11) assessment of school character, namely the function of school staff to play a role as character instructors, and the extent to which positive characters are embedded in students (Lickona, 1996).

Character education needs to be developed both systemically and holistically which aims to optimize the implementation process for students as the next generation of the nation. Through a holistic approach, Elkind & Sweet (2004) shows the following types; 1) schools are regulated and adapted to the relationship between students, educators, and society; 2) school as a social environment that has ties between students, educators, and schools; 3) emotional and social factors are the same as academic learning; 4) collaboration among students is more than personal egoism; 5) the value of fairness, respect, respect, and honesty is learning every day inside and outside of school; 6) opportunities to show good morals for students; 7) discipline in practicing school rules; 8) learning that prioritizes group work in solving problems. Fauziah (2012) states that a holistic approach to character education aims to shape human characters who are able to develop their personal wholly (holistically) so that they become holy and wise human. Huitt (2011) states that a person's personal development can be influenced by family, school, religious organizations, friends, and connections between them, so that in the sociocultural

context there are several important domains to establish, namely; 1) temperament; 2) thinking / cognition; 3) emotion / influence; 4) willingness / conation (self-control); 5) kinesthetic/body, 6) interpersonal / social; 7) transpersonal/spiritual character and 8) moral. In line with this, Ilma (2015) states that character education to shape moral values in children should not reach a certain level of education, but must be raised in the family and community spheres to be embedded in the child's soul. The concept of a holistic approach is certainly an effort that can be used by educational institutions to form students with character, but in the implementation it certainly needs to be carried out continuously, starting at school to parents and society.

Method

1. Research Type

This type of research is descriptive with a qualitative approach. This study aims to describe the implementation of the Strengthening Character Education program in schools as an effort to build character in students.

2. Research Design

Checking the validity of the data in this descriptive study with a qualitative approach using data triangulation techniques.

3. Research Subjects

This research was conducted at SMAN 1 Slahung, Ponorogo Regency. Primary data in this case the principal, homeroom teacher, educators, and some students as a sample.

4. Research Instruments

The research instrument used observation sheets, dept interview, and documentation.

5. Data Collection Techniques

   a. Interviews
      Primary data is obtained through in-depth interviews (dept interviews) by researchers to informants, the interview process involves the main informant (key informant) in this case the principal, homeroom teacher, educators, and some students as a sample.

   b. Observation
      Secondary data were obtained by researchers through a process of field observation and documentation.

6. Data Analysis Techniques

Checking the validity of the data in this descriptive study with a qualitative approach using data triangulation techniques. The validity of the data was checked based on the findings and was carried out from the beginning of the study until all data had been collected. The data collected is the result of the interview process with informants, observations, and documents obtained at the research location, namely SMAN 1 Slahung, Ponorogo Regency. Data analysis using inductive techniques includes the following steps; 1) data reduction; 2) data presentation, and 3) verification and conclusion of data.

Research Results and Discussion

1. Iimplementation of Class-Based Character Education at SMAN 1 Slahung

The form of character education cultivation from SMAN 1 Slahung Ponorogo Regency has been integrated through the vision and mission to be implemented through learning programs in the classroom and for all subjects. The vision of SMAN 1 Slahung is to realize achievements in academics and skilled individuals based on faith and piety, while the school's mission is to form school members who are faithful, devoted, and have good character, create religious, democratic, and kinship schools, increase achievement through extracurricular activities, develop skills and instill noble character attitudes. Based on the findings of field research, the implementation of character education in the classroom is shown by compiling classroom rules to be obeyed by all students. These rules are structured to train discipline and become a shared commitment as a commitment from all students in the class. Priansa & Karwati (2014) revealed that discipline is designed as a planning function that is carried out deliberately for all students to realize the same ideals in the classroom. Rules are made as guidelines or guidelines that regulate how to behave properly when in class so that these rules become habituation for all students and can be implemented when outside the classroom. The regulations made regulate the accuracy of a class entry, namely students who are late entering will be recorded in class attendance, and if this is repeated four times, it will be submitted to the school counseling guidance staff for follow-up. In addition to attendance rules for class attendance, there is a picket schedule application for cleaning the room, disposing of class trash, and so on as a form of habituation for all students to organize the class independently. This is supported by the opinion of Bayraktar & Dogan (2017) which states that in an effort to increase student discipline it is necessary to apply rules and regulations as habituation that is carried out continuously and consistently by school members.

The implementation of character education is not limited to making rules in the classroom but is also carried out through class management by using and caring for items in the classroom and around them as a form of shared responsibility character. Saidek, Islami & Abdoludin (2016) state that classroom management must be carried out by educators, namely by making personal notes used for attendance, academic records, and anecdotal notes as consideration for educators when designing class rules. Savitri & Degeng (2016) revealed that educators need to understand the emotional condition of students or balance themselves, support and treat as their own children so that students will obey and respect educators. Educators have the authority to form a culture or culture in the classroom and strive for class components to have a commitment to discipline so that the learning process can run well and efficiently (Ministry of Education and Culture, 2017). The implementation of character education at SMAN 1 Slahung involves the role of counseling guidance staff who hold each grade level, this is intended to help educators in making the class component commit to the rules that have been made and when there are repeated violations or serious violations, the educator will hand them over. to counseling guidance for further action. Students who violate the rules repeatedly are submitted to the counseling party to be given assignments as punishment for violations committed. For example, these tasks are homework, helping parents wash dishes, wash clothes, clean floors, and perform the five prayers in congregation at the mosque. This work, of course, needs to get a signature from the parents and the mosque imam that the child is really doing work from school.

Based on the findings of research in the field, the implementation of learning at SMAN 1 Slahung in implementing character education is adjusted to the implementation guidelines for Strengthening Character Education (PPK). This can be seen in activities that build class-based student disciplinary attitudes, which are carried out by designing rules as well as picket schedules for all classes, class management, and designing learning that internalizes character values. One form of efforts to internalize values is that educators apply logic and rationality in the learning process, students learn the material taught by the educator and provide real examples that are around. For example, material violations of the law, violations of Human Rights (HAM), and so on, educators are exemplified by violations committed in the school environment. In doing assignments, students can get information from anywhere, be it the

internet, books, magazines, surrounding events, and others, so that it can bring out the students' critical attitudes.

2. Implementation of School Culture-Based Character Education at SMAN 1 Slahung

Based on the findings of research in the field, the implementation of school culture-based character education at SMAN 1 Slahung is based on the vision, mission, and all stakeholders that are realized by compiling a KDP program plan. SMAN 1 Slahung tries to build a school's physical, social and psychological system that supports character education programs, for example providing trash bins according to their type, green space for plants, and boards with moral messages written in every corner of the school. In implementing character education, schools make programs as a measure of habituation and school culture, namely habituation activities to behave politely and politely both in class and outside the classroom, literacy, teaching and learning activities in class and extracurricular activities. Kurniawan (2013) revealed that developing school culture with integrated character values needs to pay attention to things such as physical arrangement or the scope of the school, social and psychological, the mechanism of school rules of order, habituation activities held by schools, jargon or a school motto, vision, and mission that must be socialized.

The form of character education implementation at SMAN 1 Slahung was also held in the school extracurricular program, namely the scout compulsory program. Scout extracurricular activities become an activity program to instill character education, especially aspects of the discipline, honesty, and responsibility to students. Scout activities are routinely held on Fridays and hold four camp activities, namely OGP (Movement Orientation), PPAT, Bantara for class X, and Laksana for class XI. In addition to this, scout extracurricular activities also have an organization, namely the Lovers of Nature Slahung Community (PALASCO), where this organization is an additional activity for students who are interested in activities in the wild. PALASCO's activities include camping in the wild, planting trees, outbound, and so on.

The implementation of character education at SMAN 1 Slahung Ponorogo Regency is carried out as well as possible through in-class and extracurricular learning activities in the school. Learning activities in the educator class prioritize learning that prioritizes logic and rationality, that is, in the learning process students get material and are exemplified in real-life conditions. In addition to this, SMAN 1 Slahung instills character values in students in school life. The various character values include the values of honesty, discipline, religion, tolerance, peace-loving, creative, social care, environmental care, responsibility, curiosity, love for the country, and the spirit of nationalism. Of course, all forms of character education implementation efforts to shape the personalities of students who are responsible, noble, disciplined, honest, and so on have been written in the school's vision and mission.

Based on this, it shows that the school seeks to comprehensively develop the character of students. This is in line with Fatoni (2017) which states that character development in students can be done with a macro strategy which means covering the entire planning context and also the application of character values, micro strategies which mean developing character is carried out in the context of educational institutions or schools holistically (all aspects of school life) so that schools become the main sector in empowering the learning environment provided to initiate, improve, and strengthen the character education process in schools. The existence of a policy to implement character education is inseparable from the emergence of social problems in society and a challenge faced by the Indonesian people (Hartono, Haryanto, & Asrowi, 2018). Education in Indonesia not only forms intelligence intellectually but also spiritual, emotional, and personality intelligence in humans. Masnia, Fitriyani & Bing (2018) revealed that the character possessed by Indonesian citizens is a character that is displayed in the form of action and is considered a virtue-based on noble values by the Indonesian people.

SMAN 1 Slahung strives for character education to be carried out in every activity so that the efforts made become a culture that is embedded in students. In teaching and learning activities, educators try to instill an honest character which is shown by accustoming students to take exams independently

without committing cheating. Apart from this, educators try to instill the character of discipline, responsibility, and curiosity in students. Teaching students to discipline is the goal of the school in getting used to the punctuality of coming to school or entering class. The character of curiosity is instilled in students through learning that emphasizes logic and rationality, so that information that is by the learning material can be obtained through the surrounding environment. In addition to this, SMAN 1 Slahung also strives for activities outside the classroom to instill character education, one of which is clean Friday activities.

Educators are also given assignments through picket schedules in front of the school gate to wait for students to come. Educators are not only waiting, but educators also check the uniforms of students who are not suitable, make the presence of students who are late. Apart from this, the school also held the 5S program (smile, greetings, greetings, courtesy, courtesy) as a form of culture that needs to be familiarized with social life in schools and the wider community. In line with this, Maunah (2015) revealed that the implementation of character education through schooling institutions can be implemented through internal and external school strategies. Through the school's internal strategy, it can be divided into activities such as teaching and learning in the classroom, social life at school which is adjusted to the cultural program at school (school culture) as a habituation activity, and extracurricular activities that the school has provided. Wuryandani, et al. (2014) in their research revealed that the implementation of character in education is carried out through the following policies; 1) include character education in school programs; 2) commitment to rules for all school members; 3) building a religious school life; 4) establishing affective posts for all classes; 5) monitoring the discipline of students through educator notes; 6) the availability of boards containing affective messages at every place in the school environment; 7) parental involvement; 8) involvement of all school staff; 9) build a conducive climate in the classroom.

SMAN 1 Slahung's efforts in instilling other character education include the role of parents or students' families, namely by supervising students when students are at home. This is done so that schools and families continuously teach character education to children both at home and at school. In line with this, Saripudin & Komalasari (2015) revealed that the character possessed by each individual does not automatically appear when the individual is born in the world but is formed through a long process of nurturing and teaching, and the education of both parents within the family and educators within the scope of the school. Veugelers (2019) reveals that students in schools learn to reflect and practice various kinds of values and experience a moral and civic learning process. The curriculum is implemented to build a school culture and is implemented through a learning process so that moral values will be embedded in oneself as a way of life and learning together formally and informally at school. Triatmanto's research (2010) concludes that the implementation of character education will be less effective if it is carried out only within the scope of schools without the same synergy in the family and community. Family and society have an important role in educating children to have good character, so that character education is felt to be effective if schools, families, and communities continually teach character values to children.

3. Implementation of Community Participation-Based Character Education

Based on the findings of research in the field, some problems need to be addressed by SMAN 1 Slahung educators, namely about how to change the public mindset that shaping the character of a child is not a school task alone. Educators feel that educating students to have good character, discipline, honesty, responsibility, and so on will not be efficient if students are not taught the same thing at home. This can occur due to various things, which can be due to parents who are busy with their work, considering that learning in school is sufficient to shape children into character personalities so that the implementation of character education is only centered on school programs.

Based on these various things, the implementation of community participation-based character education was carried out by SMAN 1 Slahung, Ponorogo Regency with a cover letter that was delivered

to the parents of students as well as the community around the school. This is intended to collaborate between schools and the general public to create a conducive environment for school students, especially at night by providing curfew regulations. SMAN 1 Slahung asks for cooperation with the community around the school to implement curfews for learning and reduce activities that are deemed not beneficial to children so that through this collaboration it will be good for students in teaching character education and likewise for other children in the environment around that. Suryanto (2016) revealed that schools as educational institutions must take the initiative to compile documents containing steps to collaborate with various parties to support the implementation of the educational process.

Public participation in teaching character education has not been maximally carried out by SMAN 1 Slahung, that is, a form of school effort to involve the community is to provide a cover letter to work together in building a conducive environment and prevent children from negative activities. Research at SMK Pelita Nusantara and MAN 1 Semarang by Hidayati, Rahayu & Ambarwulan (2019) concluded that the implementation of community-based character education is carried out through the procurement of MoUs from schools as a form of collaboration between the educational institutions concerned with parents and the community in forming moral characters with monitoring of child development. The efforts made by the school are still manifested in socializing all parents of students when distributing report cards or calling parents of students with problems at school to provide explanations related to violations committed by the child in question.

Conclusion

Based on the description of the discussion, it can be concluded that SMAN 1 Slahung Ponorogo Regency strives for the implementation of character education for students as a form of program implementation from the government, namely in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) to realize the nation's culture by strengthening values the value of love for the country, passion in the nation and state, tolerance, honesty, discipline, creative, independent, environmental and social care, responsibility and love of peace. The implementation of character education is carried out through two strategies, namely internal school which can be carried out in class, teaching and learning activities, habituation activities as a form of school culture (school culture) as well as activities outside the classroom which are realized through extracurricular activities as supporting character education outside the classroom. The implementation of character education through an external strategy can be done by activating the role of parents of students and the community as a form of cooperation in shaping the character of students both at school and outside school so that efforts to form character are expected not to stop at the scope of the school but can be carried out on an ongoing basis.

In the implementation of character education, SMAN 1 Slahung implements an internal strategy, namely designing class rules or regulations to serve as guidelines in the classroom. school rules can be designed as part of a program to implement character education. Rules can contain rules regarding good behavior, courtesy, responsibility, being on time for class, dress neatly, and so on as habituation for students. Activating the role of the counseling guidance staff to hold each grade level is also carried out by the school as a supervisor for each of them so that any actions that are deemed not in accordance with the school culture become notes for improvement. The extracurricular activities at SMAN 1 Slahung are also optimized through the agenda they have as routine activities and direct students to positive activities.

The implementation of character education at SMAN 1 Slahung Ponorogo Regency seeks to optimize the role of parents and society. The school strives to communicate intensively with parents which are manifested by calling parents when students violate the rules, both minor and serious violations several times. The role of community participation is also pursued by the school, namely by giving letters to the surrounding community who have the authority to work together in building a conducive area for students especially for evening study hours, so that the hope of this program can prevent children from negative activities.

Suggestions

The implementation of character education can be maximally implemented in schools. So schools must use a curriculum that is integrated with character values. In its implementation, it refers to the character values shown by students. Another support for the success of character formation is to more optimally collaborate with parents and the community so that the implementation of character building in students is also realized in the environment and place of residence.

The use of an integrated curriculum on character values is needed to direct all students to behavior that is not deviant or bad. The balance between educators and family also plays a role in collaborating to become a figure capable of developing talents to students.

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