



CHARACTER EDUCATION MANAGEMENT IN EDUCATIONAL INSTITUTIONS

Zulaikha¹, Akmaluddin², Siti Mayang Sari³, Munawar⁴
¹Universitas Bina Bangsa Getsempena, Banda Aceh, Indonesia

* Corresponding email: zulaikha1969sufi@gmail.com

ABSTRACT

Character education is a system of very important values that must be applied in everyday life, starting from within the family, school, community and country so that they can make a positive contribution to their environment. The era of globalization has had both positive and negative impacts on everyone's lives, including those in the family. In the era of globalization, the family has a big role in shaping the character of children because all the time children have is with the family. Character education is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit). Character education is not limited to knowledge, but reaches into the realm of emotions as well as self-habits.

Keywords: *Character education, Management of character education and family.*

INTRODUCTION

The 21st century brought a change in the era which is popularly known as the era of globalization. The current impact of globalization has made Indonesian people forget about national character education. National character education is a strong guide for a nation in an effort to help develop the souls of

children both physically and spiritually. Character education is a continuous process and never ends as long as humans are still on this earth.

Character education has a strategic role in determining the direction of development of a nation (SARI et al., 2020). Therefore, character education should be applied in every world of children's lives, starting from the family, school, even in their play environment. In this position character education requires strong cooperation between schools and parents. Because what is taught in schools with all the time constraints, ideally is followed up or strengthened by parents of students in their respective families. And vice versa, it takes strong cooperation between parents and teachers at school so that the good habits that have been practiced at home are also implemented at school. Seeing this, character education requires conditioning, exemplary and habituation based on commitment and consistency from those who are more mature, namely teachers, parents and society. Collaboration with parents is also very much needed in the current era of globalization.

The role of the family is very large in providing a strong foundation for children, both at the primary, secondary and tertiary education levels. The Ministry of Education and Culture (Kemdikbud) has mapped out how much character education is given according to the level, type and educational path. The essence of character education is that character education has a higher meaning than moral education because character education is not only related to right or wrong, but how to instill habits about the good things in life so that children have high awareness and understanding as well as concern and commitment to practice virtue in everyday life.

Into build a nation's children with character, concrete efforts must be made immediately through education so that the nation's children will have a stronger personality and character (Mahendra, 2019). At the very least, this effort should start from parents, educators, the community and the government itself. Furthermore, followed by sincere intentions and a strong determination to change parenting and self-behavior because this is the capital in shaping the behavior of the nation's children. In line with the goals of education in general, character education is essentially aimed at creating intelligent, moral and spiritual human beings, of noble character, obedient to carrying out religious orders, and having a commendable mentality.

Attempts are always made to include character education in the education curriculum at various levels and types, so that it is regulated in Article 3 of the National Education System Law, namely that national education functions to develop capabilities and form dignified character and national civilization in the framework of educating the nation's life, aiming to develop potential. students to become human beings who believe in and fear God

Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become responsible citizens.

The family has a great influence in the socialization of character education for children. Parents are the first and foremost character educators for children who have a very large and lasting influence because the relationship between parents and children lasts a lifetime, cannot be severed by anyone or for any reason. Responding to this, Munir argued that as a capital for character education, parents must provide minimal provisions. Responding to this, it can be seen that parents or family occupy an important position in the formation of children's character. The family has a vital role in the development of a nation, children who come from good families will form good human beings. This child will be the successor to the development of the nation in the future.

The general opinion states that the family is the first and foremost character educator for children. Parents are teachers in character education who have a very large and lasting influence because the relationship between parents and children lasts a lifetime, cannot be broken by anyone or for any reason. The relationship between parents and children also contains a significant special relationship.

THEORITICAL REVIEW

Attempts are always made to include character education in the education curriculum at various levels and types, so that it is regulated in Article 3 of the National Education System Law, namely that national education functions to develop capabilities and form dignified character and national civilization in the framework of educating the nation's life, aiming to develop potential. students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become responsible citizens.

From the goals set out in the UUSPN, it appears that it is important that character education is included implicitly in the curriculum at every level, type, and educational pathway in Indonesia. This has been regulated in Government Regulation of the Republic of Indonesia Number 19 of 2005 article 6 paragraph 1 (a) Religion and noble character subject groups.

Indonesian education figure, Ki Hadjar Dewantara views that character as a character or character. Character is the union between the movement of thoughts, feelings, and will or will, which then creates energy. Meanwhile, in the Ministry of National Education character is a person's character, character or personality which is formed from the results of

internalizing various virtues (virtues), which are believed and used as the basis for perspectives, thinking, behaving and acting.

Samani and Hariyanto interpret that character education is a system of instilling character values in students which includes components of knowledge, awareness, or will, and actions to carry out these values both towards God Almighty, oneself, others, the environment, and nationality (Julaeha, 2019). so that it becomes a perfect human being. Wibowo also defines that character education is the planting and development of noble characters in students, so that they have these noble characters, apply and practice them in their lives both in the family, community and country. Meanwhile, Berkowitz and Bier argue that character education is the creation of a school environment that helps students in the development of ethics,

According to Lickona, character education in schools can run effectively if the following principles are applied: 1. Core ethical values should be developed, while supporting performance values serve as the basis or foundation 2. Character should be defined in a comprehensive, deliberate and proactive manner 3. The approach used should be comprehensive, intentional and proactive 4. Create a caring school community 5. Provide students with opportunities for moral action 6. Create a meaningful and challenging academic curriculum that respects all students, develops character, and helps them to successful 7. Try to encourage self-motivation of students. 8. Involve school staff as a learning and moral community 9. Foster togetherness in moral leadership 10.

(Iis Kurniasih et al., 2022) argues that character education basically includes the development of substance, process, atmosphere, or environment that inspires, encourages, and makes it easier for a person to develop good habits in everyday life. (Purnamasari, 2017) Wynne suggests that character comes from Greek which means to mark 'mark' and focuses on how to apply good values in real actions or daily behavior. Character education is a system of inculcating character values to students which includes the components of awareness, understanding, concern, and a high commitment to implementing these values.

Everything has basic characteristics that can distinguish one thing from another. (Tahir, 2022) Foerster suggests four basic characteristics of character education. First, interior order, where every action is measured based on a hierarchy of values. Values become normative guidelines for every action. Second, coherence gives courage, makes a person firm on principles, not easily swayed in new situations or afraid of risks. Third, autonomy, where a person internalizes rules from the outside until they become personal values. Fourth,

firmness and loyalty. Firmness is one's endurance to want what is considered good, and loyalty is the basis for respect or commitment chosen.

In 2010, the character education policy was implied in Presidential Regulation no. 5 of 2010 concerning the National Medium-Term Development Plan, it is stated that the core substance of the action program in the field of education includes the application of an educational methodology which is no longer in the form of teaching for the sake of graduation (teaching to the test), but a comprehensive education that takes into account social abilities, character, character, love towards culture, the Indonesian language by also including entrepreneurship education so that schools can encourage the creation of student outcomes that are able to answer the needs of human resources

METHODS

The research used is used as a theoretical framework for researchers to complete the research. The method used is method journal reviews. Phenomenological method is a research method. In general, it can be interpreted as a statement that is arranged systematically and has strong variables. The theoretical foundation in content contains theories and research results. researchers also use the method of library research (library research), which is "done by collecting and examining documents or literature that can provide information or information needed by researchers. This research was written based on the results of analysis and study of research data taken from various relevant literature, either in the form of books, journals, articles and other written documents.

RESULTS AND DISCUSSION

1. What is the role of the family in character education?

The family has a great influence in the socialization of character education for children. Parents are the first and foremost character educators for children who have a very large and lasting influence because the relationship between parents and children lasts a lifetime, cannot be severed by anyone or for any reason. Responding to this, Munir argued that as a capital for character education, parents must provide minimal provisions. Responding to this, it can be seen that parents or family occupy an important position in building children's character. The family has a vital role in the development of a nation, children who come from good families will form good human beings. This child will be the successor to the development of the nation in the future.

The role of the family must be optimized in the formation of a child's character. Therefore, according to Syarbini, the family must be able to play its

function. These functions include the functions of reproduction, education, protection, affection, socialization, religion, economics, biology, transformation and recreation functions. At the level of the educational function, placing the family as an informal educational institution, the family becomes the initial inculcation of children's knowledge, attitudes and skills. The family has an important role in the development of children's knowledge. Meanwhile, at the level of protection function, the family has the power to provide a sense of security and protect its members from various kinds of physical and mental disturbances.

Whereas in the affective function, the family will provide a sense of affection, togetherness and inner bond to all its members. As for the functioning of the family at the level of the socialization function, it has a role to train children to socialize or get along with other people. And more importantly the function of the family is the function of religion. The family has the responsibility to introduce the concept of divinity and the implementation of religious worship to family members. Therefore, the family is obliged to instill the true divine spirit in children. Meanwhile, other functions that are very supportive among other functions are economic functions, biological functions and recreational functions which are family functions in order to meet all the needs of human life, both physical needs and spiritual needs.

Seeing the complexity of family functions as described above, all family functions synergistically help instill the value of character education for children. Character education in the family environment also includes affective, cognitive, and psychomotor aspects. Responding to the complex roles and functions of the family, Syarbini said that character values that can be instilled in character education in the family include faith and piety, honesty, discipline, self-confidence, responsibility, flavorfairness, courtesy, forgiveness, patience, and caring. ⁹ These character values are developed from religious teachings, national philosophy, and local wisdom values of a society.

2. How is character education in schools?

Character education in schools must be carried out in a comprehensive manner, namely continuous and sustainable education starting from Early Childhood Education (PAUD), Elementary Schools (SD), Junior High Schools (SMP), Senior High Schools to Higher Education.

Character education in schools includes many things, namely science, religious and moral education, morals, creativity and life skills. The comprehensive term used in character education covers various aspects. As for the first aspect, the material must be comprehensive, covering an issue related to the selection of personal values to questions regarding ethics in general.

Second, the method must be comprehensive which includes instilling values, setting an example to students. Third, character education should occur in the entire educational process both in class, in extracurricular activities and in the guidance and counseling process. Fourth, character education should occur through life in society,

Character education in schools must be standardized that Elementary School is the age when children begin to build and shape their character so that the fundamentals in the child are really strong, at the age of junior high and high school it is more inclined towards the middle between Academic education and Character education, the final level of learning in Higher education is taught more about academic education and applying character education, because at that age students already understand the essence of right and wrong. This standardization serves to at least uniform the output of what is produced. Combining character education and academic education is very necessary in continuous learning. Both are needed by students in the learning process so that perfection is obtained in the learning outcomes. In character education, giving an example is a method that can be used. Educators must act as a model or good role model for students and must be able to be an example or role model. The main key that must be held by the teacher is that from a teacher who exudes noble character, it is likely that the internalization of character education will be effective. The curriculum structure in schools generally consists of two subjects that are directly related to the development of character and noble character, namely religious and ethical education and citizenship education. Both of these subjects are subjects that directly (explicitly) introduce values, and at a certain level make students care about and internalize the values being taught.

3. How does the line of thought build national character?

Ministry of Education and Culture (2011) makes a line of thinking in achieving character education results, as can be seen in Figure 2, namely tough, competitive, noble, moral, tolerant, cooperative, patriotic, developing dynamic, science and technology oriented, all of which are based on imitation of God Almighty based on Pancasila. After going through the various things above, the expected outcome is a nation that is noble, moral, ethical, cultured, and adaptable based on Pancasila. Based on the consensus of the 1945 Constitution, Pancasila, Unity in Diversity, and the Unitary State of the Republic of Indonesia (NKRI) in a strategic environment both globally, nationally and regionally.

4. What is the character's role in society?

Society also has a role that is no less important in efforts to build the character of the nation's children. In this case what is meant by the community

here are the older people who are in the child's environment or see the child's behavior. These people can set an example, invite, or forbid a child from doing something. The social environment also greatly influences a person's character. The wider community environment greatly influences the success of instilling ethical and aesthetic values for character building. According to Qurais Shihab, the social situation and the value system it adheres to influence the attitudes and perspectives of society as a whole (Saifuddin, 2016).¹³ If their value system and views are limited to the here and now, then their efforts and ambitions are limited to the same thing.

Thus, it is clear that basically education in the family, school and community plays an important role in the formation of the character of a nation's child. There are three important stages in character education whose operations require solid cooperation between three institutional levels namely the family (micro), schools and other social institutions (mezo) and the state-government (macro). At home or family character education begins with the process of initiating values and belief systems.

Parents must clearly have the courage to initiate what values should be the guideline for the lives of children and all family members. The next stage is the value clarification process, namely the stage where when children enter into wider social relations and absorb new values in their lives, it is the obligation of parents to clarify which values are in accordance with the values of the virtues of life taught in the family, and which values do not match. At this stage, parents must clearly and decisively show their children what values they must uphold. The final stage is facilitation and habituation.

The explanation above confirms that the basis for the formation of character education is the family which is then continued at school and modeled in exemplary social life. Therefore family, school and community relations must form a consistent and coherent continuum line. The success or failure of true character education is largely determined by the commitment and consistency of parents to be able to appear as role models or models for the values that are taught to their children. If parents and teachers are unable to set an example, religious leaders fail to set an example, state officials are busy building a political image and cannot be used as an example, then where will our children's character.

CONCLUSION

Character education is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit). Character education is not limited to knowledge. Character education should also reach the realm of emotions and self-habits. Thus, three components of good character are needed,

namely moral knowing, moral feeling, and moral acting. This is necessary so that students and other school members who are involved in the education system can simultaneously understand, feel, live and practice (do) moral values. In implementing character education, the school community does not work and struggle alone. However, schools should cooperate with communities outside educational institutions; such as family, society in general, and the state.

REFERENCES

- Iis Kurniasih, Sauri, S., & 1SMK, W. D. A. (2022). Manajemen Pendidikan Karakter Melalui Apel Online Untuk Memotivasi Belajar Siswa Pada Masa Pandemi Covid-19. *Jurnal Ilmiah Wahana Pendidikan*, 7(1), 41. <https://Jurnal.Unibrah.Ac.Id/Index.Php/JIWP>, <https://doi.org/10.5281/zenodo.6481946>
- Julaeha, S. (2019). Problematika Kurikulum dan Pembelajaran Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 157. <https://doi.org/10.36667/jppi.v7i2.367>
- Mahendra, Y. (2019). Implementasi Pendidikan Karakter Di Sekolah Dasar. *Jurnal Dikdas Bantara*, 2(1), 257–266. <https://doi.org/10.32585/jdb.v2i1.182>
- Purnamasari, D. (2017). Pendidikan Karakter Berbasis Al-Quran. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 1(1), 1. <https://doi.org/10.29240/jbk.v1i1.233>
- Saifuddin, S. (2016). Revolusi Mental Dalam Perspektif Al-Qur'an: Studi Penafsiran M. Quraish Shihab. *Maghza*, 1(2), 51. <https://doi.org/10.24090/mza.v1i2.2016.pp51-66>
- Sari, S. M., Waruwu, W. A. K., & Jalaluddin, . (2020). Penguatan Pendidikan Karakter Berbasis Pancasila Pada Siswa Di Era Revolusi Industri 4.0. *Jurnal Ilmiah Aquinas*, 3(1), 84–95. <https://doi.org/10.54367/aquinas.v3i1.634>
- Tahir, M. (2022). *MANAJEMEN PENDIDIKAN KARAKTER*. 1, 78–82.