

“Padepokan Karakter” As a New Locus for Character Reinforcement among Young Citizens

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Abstract—Character deviation is one of the crucial problems in Indonesia. It is characterized by several phenomena that show the decline of nation characters such as violence, oppression, and drug abuse. In this context, character education becomes one of the solutions to the problem. Padepokan Karakter is one form of innovations in carrying out character education in Indonesia. The aims of this study were to (1) describe the character strengthening strategy developed in Padepokan Karakter, and (2) identify the factors supporting the strengthening of characters in Padepokan Karakter. The results showed that (1) the character strengthening strategies applied in Padepokan Karakter include three processes namely planning, implementation, and evaluation; and (2) the supporting factors for character enhancement in Padepokan Karakter include the design of Padepokan Karakter locus, learning devices, and learning methods used in Padepokan Karakter. This research was the supporter of theories of character education strategies by using pictures, stories, and videos concerning youth characters.

Keywords—*character reinforcement, character education, young citizens*

I. INTRODUCTION

Education around the world is now re-examining the need for character education to be revived. Zuriah says that many countries are beginning to feel the need for a revival of character education that has recently begun to be abandoned [1]. Debra examines some government policies in Asian countries especially Malaysia, Singapore, and Japan that are very concerned about the implementation of character education [2].

Some immoral cases cannot be separated from the influence of globalization. Banks said that this era of globalization is a necessity that must be faced by all nations in the world [3]. In the context of Indonesia, the globalization process is so fast and massive that it

becomes a challenge that significantly affects the character of the nation, especially that of young citizens. Khairuni conveyed that social media could bring about negative impacts such as reduced learning time, destructive nature of teenagers that is in fact still unstable, health problems due to too much exposure to the gadget screen, etc. [4]. In addition, the Ministry of Communication and Information of the Republic of Indonesia in 2015 noted many cases of adolescents as a result of social media use such as violence, sexual harassment, and bullying [5]. Criminal cases arising from adolescents' irresponsible social media use occurred, and even worse one of the cases was in the form of contempt against the President of the Republic of Indonesia [6]. Today, the Internet has an influence on the formation of one's characters [7]. News that is not true and provoking the community is also very influential on the mindset of Indonesian society.

The Indonesian Child Protection Commission (KPAI) noted that there were 1000 cases of child abuse occurring in 2016 [26]. KPAI found that the number of violent cases involving children was increasing. In 2014, there were 67 cases of children who become perpetrators of violence. Then, in 2015 the number increased to 79 perpetrators. In another case, the number of children involved in a fight experienced an increase from 46 cases in 2014 to 103 cases in 2015 [8]. The importance of strengthening the nation's characters influences the education policy makers of Indonesia by issuing a new curriculum regulation in 2013. This curriculum is called the 2013 Curriculum and is developed based on a character-based learning nuance. Wiyani conveyed that the 2013 Curriculum contains several aspects in each competency to be achieved such as knowledge, understanding, skills, values, attitudes, and interests [9].

In the mid of 2014, the newly elected president, Mr. Joko Widodo, has included a vision and missions concerning the strengthening of the nation's personality [10]. The president's priority agenda, referred to as NAWA CITA, has the vision to

revolutionize the nation's character by rearranging the national education curriculum and promoting the spirit of state defense and character building [10]. Further, the Instruction of the President of the Republic of Indonesia Number 12 Year 2016 concerning National Movement of Mental Revolution also supports character building and improvement [11]. The government has also issued a new regulation devoted to strengthening character education. The regulation is stipulated in Presidential Regulation Number 86 Year 2017 on Strengthening Character Education [12].

In 2015, Semarang State University as one of the teacher training institutions (LPTK) has inaugurated "Padepokan Character" which aims to strengthen the character of the Indonesian nation. New ideas on education and character building of the nation are needed to strengthen its role as a credible LPTK [13].

This study aimed to describe the strategies used by Padepokan Character in strengthening the character of the nation. In addition, the researchers analyzed the findings concerning the strategy of strengthening the nation's character in Padepokan Karakter with theories to find out the implications of the research. The supporting and inhibiting factors in Padepokan Karakter were also revealed in this study.

II. LITERATURE REVIEW

A. The Definition of Character

Etymologically, the word character comes from the Greek word "charassein" which means "to engrave". The word "to engrave" is translated in the sense of carving, painting, or scratching. Characters in English "character" also has the same meaning as carving, painting, or scratching [14]. The definition of character can also be viewed from a terminological point of view. In terminology, Thomas Lickona, defines character as "a reliable inner disposition to respond to situations in a morally good way" [15].

Character is interpreted as a way of thinking and behaving that is typical of each individual to live and cooperate within the scope of family, nation, and country [16]. Furthermore, Samani said that the motivation to build the best character is derived from oneself. A nation has a national identity that makes it different from other nations. Scerenko defines characters as attributes or traits that shape and differentiate the personal, ethical, and mental complexities of a person, a group, even a nation. A character is interpreted as a benchmark that distinguishes one from another both individually and in groups [17].

Referring to the various definitions of character, it can be concluded that character is the universal values contained in the human that includes all activities of life, whether related to God, between humans, self as well as the environment that proceeds in the mind,

forming attitude and feeling, and deeds based on religious norms, law, etiquette, culture, and customs.

B. The Definition of Young Citizen

In general, a citizen is a person who occupies a country with a fixed legal status, is recognized in a formal juridical manner, and has rights and duties designated for the country. Tijan explains that citizens are members of the state, i.e. members of an organization of power named after the state [18]. Then, young citizens are citizens who are still undergoing a transition process from children to adult citizens. In this case, Budimansyah explains that the child is a hypothetical citizen [19]. A child is called a hypothetical citizen for he/she is a "not yet" a citizen until he/she is nurtured and educated to become a mature citizen and aware of their rights and obligations in society, nation, and state.

Based on the above descriptions, it can be concluded that young citizens are fairly mature citizens, who still need direction, guidance, and education to become adult citizens. In other words, young citizens are pursued on young citizens, i.e. learners in school.

C. The Method of Character Education Implementation

Frye defines character education as "a national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share" [20]. Character education according to Burke is merely a part of good learning and is a fundamental part of good education [21]. Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instil habits of good things in life, so that children or learners can have a high awareness and understanding, as well as concern and commitment to apply the virtues in everyday life [22].

In Indonesia, the character education of the nation has actually lasted long before Indonesia became independent. Ki Hajar Dewantara as the Father of National Education had a view of character education as the principle of Taman Siswa in 1922, with seven principles, namely (1) one has the right to govern oneself with the goal of unity in public life; (2) teaching means to educate the child so that his inner self, his mind, and his strength can be developed; (3) education must be in harmony with life; (4) the culture itself that is in harmony with nature must be able to provide peace of life; (5) one must work according to their own strength; (6) one needs to live on their own; (7) with no bound, inner birth is prepared to provide services to learners (Mulyasa, 2013: 6). Character education in Indonesia is used as a foundation to realize the vision of national development. The vision to be achieved is to create a

noble, moral, ethical, and civilized society based on Pancasila [23].

An-Nahlawi proposed several methods that can be considered in the implementation of character education to all objects of character education. Character education methods offered by An-Nahlawi are (1) Conversation method, (2) Story Method, (3) The Parable Method, (4) Exemplary Method, (5) Habituation Method, (6) Method of 'Abraham and Mau'idah, and (7) Method of Promise and Threat [24].

III. MATERIAL AND METHODOLOGY

A. Data

- The research data were taken at "Padepokan Karakter" Semarang State University, Semarang City. The research was conducted from December 2017 to April 2018.
- The instruments used were documentation study, observation, and direct or indirect interview. The interview was conducted in Padepokan Karakter with 5 resource persons and 18 students as young citizens residing in Padepokan Karakter.
- This research used purposive sampling technique because some resources and research objects had been determined from the beginning. Documentation study was conducted to view documents owned by Padepokan Karakter. Meanwhile, an observation was done to observe the implementation of strategies in Padepokan Karakter. The last step was data analysis through data reduction, data clarification, and data presentation for the conclusion.

B. Method

This study used a qualitative approach with case study method [25]. In general, case study research is a study that places something or the object under investigation as a 'case'. The case here contains a unique sense, is interesting to examine, and has special space and time. The object of the case in question was a process, program, and activity of strengthening the character of the nation in Padepokan Karakter, Semarang State University. Thus, this research reveals what strategy Padepokan Karakter had employed to strengthen the character of the nation of young citizens or students in Semarang State University.

IV. RESULTS AND DISCUSSION

A. Results

Based on the research results, it can be seen that the strengthening of national character in Padepokan Karakter used several methods in implementing character education. Some of them included

conversation methods, stories, imagery, exemplary, habituation, reprimand, and rewards earned for having done the job well. Some characters that were strengthened in the Padepokan Karakter included character knowledge, character traits, and character actions.

The national character strengthening strategy implemented in Padepokan Karakter was planned in a programmed and incidental activity. Based on the results of interviews with the speakers namely MR, SH, and TJ on December 8, 2017, it was conveyed that the strategy of strengthening the character of the nation in Padepokan Karakter was implemented through two activities: programmed and incidental activities. Programmed activities consisted of activities undertaken in lectures and activities on Pancasila Commemoration Day. Lecture activities were conducted with value-based learning model.



(Source: Documentation of Nation Character Strengthening Activity in Character Management)

Fig. 1. Conversational activities in learning at Padepokan Karakter

Meanwhile, the incidental activities of Padepokan Karakter were activities conducted independently by the students such as reading books at home, discussing character related issues, and making inspirational quotes for Padepokan Karakter.



(Source: Documentation of Nation Character Strengthening Activity in Character Management)

Fig. 2. Literacy activities at Padepokan Karakter

Based on the results of the interviews, the students increasingly knew certain characters through literary home science in Padepokan Karakter. Facilities such as quotes in Padepokan, Gerai Padepokan, etc. also affected the character of the students on aspects of knowledge, attitudes or feelings, and behaviors. This was evidenced by interviews with students stating that these quotes were very inspiring. Meanwhile, the

science literacy was very useful since they could reflect their attitudes through evaluation and self-reflection. There were also students who claimed that when they were the quote posted on the wall, they felt like their nationalism spirit was on fire.

The data were further supported by document studies concerning the Padepokan Karakter functions. Based on the results of the document studies, the Padepokan had at least five noble functions, including:

- Information, education, presentation, and promotion center of various matters concerning the purpose of the hermitage.
- Center for various activities related to various efforts to conserve, develop, disseminate, and improve the image and values developed in the hermitage.
- A means of strengthening the unity of society according to the purpose of the Padepokan.
- A means of strengthening friendship (public relations) in society.
- A means of socializing the code of ethics and the pledge of the Padepokan.

Factors Supporting the Nation Character Reinforcement in Padepokan Karakter

The success of the strengthening of the nation's character held in Padepokan Karakter had several supporting factors. These factors include: (1) locus Padepokan Karakter; (2) Padepokan Karakter devices including textbooks for character development, solid character building discs, libraries, development outlets for each developed character, a book about who I am, picture-memorizing books, character comics, and reading places; and (3) the learning method used.

The first supporting factor was the Padepokan Karakter locus. The focus was the place where the Character Padepokan inside was the profile of the Character Padepokan. The Padepokan Character venue as not like the usual class. The place was completed with facilities such as pictures and writings that could grow characters from various religious perspectives, room designs that were similar to those in a traditional hermitage, vision and mission of Padepokan Character, and a mascot with Pa'de Kara and Ujang Ukon philosophical values.

The second supporting factor was the Padepokan Karakter device. The first tool was a textbook development character containing the implementation of the strengthening of the character of the nation through Padepokan Character with the translation of each character indicator that will be developed. The second device was a solid disc. The intended compact disk was a compact disc containing various menus including textbooks, games, and character references

as well as a collection of videos of religious characters, honesty, responsibility, discipline, democracy, logical thinking, critical thinking, creativeness, innovativeness, caring, and nationalism.

The third supporting factor was the learning model used in Padepokan Karakter. The learning model in Padepokan Karakter did not escape the role model of a lecturer (role model). Prominent figures from lecturers were also very influential in characters. The final stages of modeling were counseling or clinical services to reflect students' self so they can include good characters in aspects of knowledge, attitudes or feelings to do better, and behaviors that reflect the values of Indonesian characters.

B. Discussion

Padepokan Karakter as a new locus of strengthening the character of the nation became the main requirement for the development of good and intelligent young citizens. Padepokan Karakter was a locus of strengthening the character of the nation of innovation results from the Semarang State University. Mega-Character is the only locus or place that has a focus to develop, build, and strengthen the nation's character to young citizens. This is in line with the research conducted by Howard et al. who based his research on Character Education in America which reflected that character education was needed to shape and prepare young citizens as the next generation to deal with political issues and challenges [27]. Character education becomes vital for the sake of a better generation.

Character building in Padepokan Karakter is planned through two activities: programmed activities and incidental activities. Programmed activities are those integrated with the courses in a lecture curriculum. This planning is in line with research conducted by Hall and Hord who based their study on CBAM principles and strategies to raise awareness in character education [28]. This research is in line with that conducted by Berkowitz, finding that the role of character education is very important for students [29]. Character education is also a role model to teach character behavior. Furthermore, Berkowitz, Marvin, and Melinda in other studies mentioned that character education is a manifestation of a particular program [30]. The integration of character education into a course or curriculum is supported by Cristiana Wanda and Shield [31]. Shield proposes characters as educational goals. The characters are the intellectual character, moral character, civil character, and character of performance integrated into school [32].

In addition to programmed activities, the strengthening of national character in Padepokan Karakter is also carried out through incidental activities. This incidental activity is an extracurricular activity. This incidental activity is carried out by the students by inviting the lecturer as a person who gives a confirmation view to the discussion activities

conducted. Incidental activities can also be conducted independently among students. This is like Lee's research on the implementation of character education through music [33]. Character education is placed in an activity that is separated from the learning activities or through extracurricular activities. However, Lee says that the media used in extracurricular activities should be provided so that some of the characters developed can run maximally.

Strengthening the nation's character held in Padepokan Karakter has unique methods of implementation, starting from the model used that is a value-based learning model. This model is a model developed by Padepokan Karakter itself. This model is an activity that prioritizes students' independent activities such as reading, discovering, analyzing, presenting, and assessing. This activity is a description of the scientific approach. This is in line with what was presented by Purnamasari in her research on the development of a scientifically based approach to build character [34]. A scientific approach is an appropriate option for training students in shaping character independently by doing it on their own and becoming a habit in behavior.

Matching the character with self-developed learning model also provides newness in carrying out education and strengthening character. The uniqueness developed by Padepokan Karakter according to what Wai-Cung Ho examines is uniqueness or peculiarity that lies in the method of moral exploitation [35]. This is a customization of the state of the students who will be given character education. In addition to using these methods, in Padepokan Karakter, character development is strengthened using several media such as video and music to instill particular characters. Instilling characters using audio media or songs filled with nationalism values has ever been done by Mintargo in Indonesia, proving that these media are effective in instilling nationalism values [36].

Meanwhile, teachers or lecturers have a very important role in strengthening the nation's characters in Padepokan Karakter. Lecturers become role models for the students in thinking, acting, and reflecting a character. In line with Osguthorpe's research, character education depends on the teacher or educator [37]. Teachers or educators are role models for students in acting in accordance with the desired character.

The characters developed in Padepokan Karakter are more directed to the theory presented by Thomas Lickona, focusing on moral knowing, moral feeling, and moral action [38]. However, in the practical measure, the characters developed in Padepokan Karakter include 11 (eleven) characters: religious, honest, responsible, discipline, democratic, logical (critical and creative), nationalistic, helpful, obedient, and caring. These characters are similar to those of

Sumarni, namely religiosity, care, cooperation, responsibility, and honesty [39]. Even so, the characters instilled through Padepokan Karakter do not rule out the local wisdom. Worapong once suggested that local characters are more important than the younger generation, as there is usually a conflict between local and foreign characters [40]. This is also consistent with Mangiini's research on philosophy and social criticism of the behavior of liberal citizens toward well-expected characters [41].

Based on the research data, the strategy of Padepokan Karakter in strengthening the character of the nation carried out the principles of a method as presented by An-Nahlawi, which implement such methods as conversation, story, parable, exemplary, speech, and reward [24]. This strategy is a new breakthrough with the concept of the combination of several tools and character education media. The strategies developed by Padepokan Karakter include integrated activities in courses or curricula and activities included in extracurricular activities. This is done to achieve character unity not only in knowledge and attitude but also in character traits.

V. CONCLUSION

Character reinforcement is very important to preserve the original character of a nation amid the flow of globalization. The strategy for strengthening the nation's character implemented through Padepokan Karakter includes planning which consists of the identification of the needs of the character developed, the chosen method, the provision of facilities, and the qualified facilitator. In its implementation, the strategy determines the character to be developed and sets the material and media that support the implementation of learning through programmed and incidental activities. Evaluation is carried out through spoken ways, discussions, structured assignments, and counseling given to reflect the aspects of knowledge, attitude, and behavior. Supporting factors that can be identified include the design of the locus character, the tools used, and the learning method adapted to strengthen the nation's character. The theoretical implication of this research is that it can be a new reference on the strategy for strengthening the character of the nation on character education that focuses on Padepokan Karakter. Meanwhile, the practical implication of this research is that Padepokan Karakter can be a reference to make character education policy separately from subjects in school and college. In Indonesia, the locus of nation character development through Padepokan Karakter only exists in one area only, and thus it cannot be generalized that Padepokan Karakter is effective to improve characters in other areas in Indonesia.

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