

Wustho School Program and Formation Character Students of the Revolution Industry 4.0

Saepul Rohman,
Departemen Pendidikan Kewarganegaraan
Universitas Pendidikan Indonesia
Bandung, Indonesia
Saepul.roh man.xix@upi.edu,

Dasim Budimansyah
Departemen Pendidikan Kewarganegaraan
Universitas Pendidikan Indonesia
Bandung, Indonesia
budimansyah@upi.edu

Abstract – Dynamics order the global world of coloring pattern life all over the nation in the world. Pancasila as the nation's ideology originating from national cultural values that are religious, cultured and civilized should be a strong immunity for the Indonesian people if properly established. Multidimensional crises such as moral and intellectual degradation, potential conflicts between groups (race, ethnicity, religion), as well as infrastructure for nationality, statehood, and crisis-prone societies are caused by the inadequate foundation of values and moral education in the character of Indonesian citizenship. With the existence of the industrial revolution era, 4.0 schools as educational institutions mostly strengthen academic intelligence only while religious values as the foundation of lifetime allocation are still minimal. The need for strengthening the religious-based moral values of students is sufficient through the collaboration of boarding school non-formal education patterns into the formal school environment. In the wustho program, students are educated about a noble character based on Islamic law by learning, habituating and exemplary to become Muslims who benefit the religion, nation, state, and surrounding environment, because Islam is a religion of rahmatan lilalamin (mercy for all nature). The purpose of Islamic education is inseparable from the goal of National Education where Islamic education is a sub-system of the National Education itself. This wustho program is an alternative solution in strengthening the character of students who are intelligently comprehensive because strengthening national character education is a shared responsibility of all elements of the nation.

Keywords: *revolution industry 4.0, education character, wustho program*

I. INTRODUCTION

Schools as formal educational institutions have been trying to score a generation of teenagers who excel, but the learning strategies that strengthen the character of the nation has not reached the maximum result, which is characterized by problems of multidimensional crisis and moral degradation of the nation as still many perpetrators of corruption (law enforcement officers, members legislative and local heads of government), the increasing number of users and drug dealers, brawl between students/residents, bullying and violence and waning ethics manners in social life. In the Year 2017 by the Commission types of cases of

bribery is most common with 93 cases, followed by the procurement of goods/services as many as 15 cases and there are 43 cases involving echelon I to IV and 27 case officials involving the private sector as well as 20 cases involving DPR or DPRD members and 12 cases that are involving the regent or mayor and his deputies [1].

According to UNICEF 2016, the amount of violence on fellow teens in Indonesia reached 50 percent and 3.8 percent of the students or the students have been abusing drugs and dangerous drugs. According to data from BNN in 2017 there were 5.1 million drug users and to the highest in Asia, of which 40% are from students and elementary school students 1.2% [2]. KPAI as of May 30, 2018, there were 161 cases including 23 cases of child victims of the brawl, or 14.3%, actors brawl 31 cases or 19.3%, victims of violence and bullying 36 cases or 22.4%, perpetrators of violence and bullying were 41 cases or 25.5% [3]. The statement describes the school as an educational institution that has not scored formal human resources in Indonesia intelligent and unseen.

Pattern Wustho school education greatly contributes to strengthening the character of the generation of the Indonesian nation, as the precepts on God saved the first principle of Pancasila indicates that the founding fathers expect Indonesia as a religious nation. Thus the material cause (causa materials) Pancasila derived from cultural values religious nation, cultured and civilized. Importance fostering student values-based character Islamic religion, due to Islam as a teaching religion that is rahmatan lilalamin (mercy whole night) so the education is very good relevance and flexibility in all life society, nationhood [4].

II. THEORETICAL REVIEW

Character Citizenship

The personality of a nation as a combination of characteristics of the person who directs itself to think, feeling/willingness and behaves in interacting with its environment. Personality or character of citizenship (civic disposition) implying the application code private (inside) and public (interaction with the environment) should be in the citizen is the basis of the maintenance and development of constitutional democracy as proof of proficiency/maturity citizenship through the learning process at home, schools, and social organizations [5].

A good citizen should have the character of private (self-righteousness) as it has a moral responsibility, self-discipline, and respect for the dignity of the individual. Besides, it must be equipped with the character of public (social piety) as proof of citizenship intact which should have concern as a citizen, maintain decorum, capable of critical thinking for the betterment of the nation, being a good listener, able to negotiate and compromise in a conflict, supports government legitimate and participated in practical politics in society, the nation and internationally. So to be a good citizen should have a personality like civility (respect and civil discourse), individual responsibility, self-discipline, civic-mindedness, open-mindedness, (openness, skepticism, recognition of ambiguity), compromise (conflict of principles, compassion, generosity, and loyalty to the nation and its principles) [6].

The character of citizenship is a fundamental component in the civic education that hinted at a public or private character of its citizens in maintaining and developing the implementation of Indonesian democracy [7]. Thus the character development of citizenship (civic disposition) may be done through education with a meaningful learning process to develop students' moral values become a very important thing to do to design the right solution for the problems of character generation Indonesian people especially preparing for the competence of citizens.

Wustho School

Etymologically the word madrasah is your description of place means a place of learning, from the root word 'Darasa' which means learning [8]. While wustho school derived from the word 'din', which means religion.

Religion school in Indonesia's education not only as a complement it, because as the indigenous madrasa education in the archipelago that position as part of the national education system reinforced by Law No. 20 of 2003, particularly Article 30, paragraph 1 to 4 which states that: 1) Religious education organized by the Government and/or community groups and religions, by legislation. 2) religious education prepares students to be functioning members of society who understand and practice the values of their religion and/or be a theologian. 3) religious education can be organized informal education, non-formal and informal. 4) Religious Education shaped religious education, boarding schools, dormitory, pabhaja novices, and other similar forms.

Wustho school is a unit of religious education Islam nonformal education Islam as a complement and reinforcement for the students at the level of secondary school (SMP) with the material being taught from the yellow book in the form of Fiqh, Tawheed, Hadeeth, Date, Nahwu, Sharaf, Arabic, Al-Qur'an Tajweed [9].

The pattern of the character development of students to form a character (character) into a superior personal emotional and physical must be formed through the understanding of science, habituation and exemplary mutually sustainable, because if it will not only be

verbalized and theory [10]. Thus the development patterns of characters (character) students through a program of activities in school wustho among which: 1) Through Learning (method Batsul poles (discussion of the book), the lecture method, the method ibrah (think and strengthen faith), the method of discussion or sharing, 2) through habituation (Amaliyah), and 3) through uswatun hasanah modeling (good example).

A good education is an education that is capable of forming human resources (HR) of high quality that has intellectual/cognitive, moral / attitude, psychomotor. Schools as one vehicle for character education that will form a human being of good character (components of good character) with characteristics know / science of morality (moral knowing), a boost/feeling for moral (moral feeling) and actualized morally (moral action) [11]. The character of a good citizen is the nature of citizenship which is based on good values intact that have science/knowledge of things that are well accompanied by a liking for things that are good until actualized with behaviors/actions whether they are embedded in the body and soul [12]. Education as a process of humanizing its maturation time, because humans are born in a state of nature (good) so that the necessary education to form people become good citizens so that his life also provides benefits to be social, state and nation. According to research conducted by Daniel Goleman data showed that 80% of a person's success in the community comes from the knowledge of emotional intelligence while about 20% [13].

Character Building

Character building for a State became the focus of attention, because it is strong or not a country that depends on the character of the nation. Where a nation behaving badly will contribute to the failure and the destruction of his country. Character is an inherent pattern of behavior in each self which is reflected in the patterns of behavior within everyday life [14]. A person's character is influenced by environmental factors/education (nurture) and congenital / (nature). Alfort defines the character as a determinant of that person as a personal (personality character is evaluated). Thus, the essence of character education is an education about the value of [15].

While al-Ghazali assumes that the character is closer to the character that human spontaneity in the act or acts that have been fused in man so that when it appears no doubt [16]. Character is control over one's actions in a position to behave that contributes to the dignity and status in the community. Because the character used as the quality of one's moral values against God, himself, others, the environment, and nationality are actualized in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Characters used as a barometer on a person's dignity as a manifestation of psychological, moral or character) that applied in society.

A nation rich in cultural and tribal ethnic nationalities must be instilled character development (nation and character building) are strong enough to remain intact

existence, amid the global influence of the middle block to the unity of the nation. Need to strengthen character education today in response to the problems of generation of people that have been of concern such as (a) disorientation and not he lived Pancasila values, (b) the limitations of the policy tools in realizing the values of Pancasila, (c) shift of ethical values in life of the nation, (d) the waning awareness of the culture of the nation itself, (e) the threat of disintegration, (f) and the weakening of the independence of the nation [17]. Thus the demand for character building citizens should be constructed in a multidimensional citizenship education policy (multidimensional citizenship), which consists of four interrelated dimensions are dimensions of personal, social, spatial and temporal [18].

The process of character education requires a systematic process to obtain comprehensive results, including a way to teach about character, featuring the character, demanding character, providing an opportunity to practice character, and provides an opportunity to reflect on the character of [19]. Resulting in the formation of character should not be interpreted as passive, but the individual is actively participating in the process of formation with his conscience [20]. The character values embedded in the generation of Indonesian people should not be out of the moral-based value (religion, culture, Pancasila and the 1945 Constitution) whereby the values it contains noble values (supreme value) is used as a reference or guide to life (guiding principles) in the life of society, nation and state to create the perfect state.

Citizenship education as a process of developing the students' competence to be able to: 1) show the character that reflects the appreciation, understanding, and practice of moral values of Pancasila both personal (private) and social (public); 2) have a constitutional commitment that is based on a positive attitude and a full understanding of the 1945 Constitution and other laws; 3) critical thinking, rational, creative, have a national spirit and love of the homeland and inspired by the values of Pancasila, the 1945 Constitution, the spirit of unity in diversity, and a commitment to the Unitary Republic of Indonesia (Homeland), 4) Engage actively, intelligently and responsible as a member of society, citizens of the nation and citizens by the dignity and status as God's creation and social creatures. As for the orientation (goal) of citizenship education is form citizens who are active participation, responsibility in life socially, politically and stately imbued by obedience to values and basic principles of constitutional democracy Indonesia [21].

Industry Revolution 4.0

The industrial revolution 4.0, which occurred at this time characterized by the disruption of the era, such as the emergence of industries based on online/digital. Not just computers, mobile technology is endemic and almost everyone is connected online. This new industry patterns impact the creation of new job positions and skills and the loss of several positions. In this era dominated by digital technology rapidly evolving, requiring strategy to find the ideal approach that gave birth to the theory of innovation

appropriate to perform a variety of real change in the whole system of production, management, and bureaucracy.

Countries need to respond wisely that neither technology nor the accompanying constraints are an exogenous force in which man has no control over it, we are all responsible for guiding the evolution in the decisions we make every day better as citizens, consumers, and investors. Countries should also develop a comprehensive view of how technology is useful for life and shaping the economic environment, social, cultural because, in the end, it all comes down to the educational process.

Globalization has positive and negative sides of moral education. On one hand, globalization is an expectation that will provide convenience for human life. On the other hand, globalization also provides a very detrimental effect. Therefore, the students are required to have a strong character to face the challenges of today's 4.0 era to become a man who excelled in plenary [22].

III. RESEARCH METHODS

Methods This study used a qualitative research approach is also referred to as a naturalistic approach, because the situation in the field of natural or scientific research, what is, and is not manipulated [23]. Thus, in qualitative research is reported with a holistic overview, analyzing the words given by the informant naturally or naturalistic. Where is the qualitative research study aimed at describing and analyzing phenomena, events, social activities, attitudes beliefs, perceptions, individual and groupthink [24]. Collection technique the data in this study uses observation, interview, and documentation. Then the results of data collection obtained analyzed through data reduction, presentation of data, and concluding/verification.

IV. RESULTS AND DISCUSSION

The character of good citizens not only are personal (private) such as discipline, honesty, fair and moral responsibility, but also have to dimension the public, namely the creation of the ethics of the collective, and social life were courteous, polite, communicative, compromise, negotiation, and heed the rules of the norm and ethics either written or not.

The moral education of citizens based on religious values is a very important guideline for the learning process as one of the anticipations that the children of our students can act wisely in this era of globalization to take advantage and avoid negativity. A form of strengthening religious material and moral education material tucked in a competency-based curriculum expected can give influence to students in behaving, thinking, talking, and behave manifested in every behavior moral and religiosity [25].

Coaching character of citizens through wustho programs is a system of cultivation of character values to the school community that includes strengthening the knowledge, training, and habituation to be embedded will and actions to implement these values either against the Almighty God, ourselves, others, as well as to the nation's environment so that a perfect man. Character development

patterns early on will be a shield or control in a person since in school, so that when the community will control the person's behavior is wise and sensible.

The era of the industrial revolution 4.0 gives birth to an era where the disruption besides having positive values also brings a negative value for the nation. The positive value of this era is the availability of access to information extremely fast. On the other hand, people are also not easily reject any culture that does not correspond to our national culture, therefore they are affected with bad habits through various influences both electronic media, style, and paced lifestyle is more to modern.

Program activities wustho school in the form of routine activities (carry out worship required along with circumcision and study of religion in class), spontaneous activities (actualize the knowledge obtained as disciplined, polite, responsibility, hard work and other as much as that), the activities programmed (conducting memorial big day, race and study tour) and exemplary activities (getting used to dress smartly, speak good and right, throw garbage in the place, protecting the environment and ethical eating and drinking) in the daily activities will strengthen the student's character as a creature of God and being social.

Education religious values have two important roles: first religious values have helped to encourage the creation of agreement on the nature and content of social obligations in the form of creating social value systems that are integrated and whole. Second, religious values have played a vital role in giving strength to force that supports and strengthens the customs or culture of a society or a nation [26]. Thus religious values are a function of the social unity and solidarity of a community in the life of the nation [27]. Therefore, according to Durkheim [28] Social function of religion is to contribute to social life to support and preserve a more dignified society.

As is to Malinowski [29] Said that the activity of religious rituals of a doctrine or religious education has a great social function, because of religious values as the basis of social structure that healthy, so it is inevitable that religious values have a function to maintain moral values (character), As Soemantri [30] Confirms that the object of study of civic and civic education are citizens in conjunction with community organizations, social, cultural and religious. As religion is a system of symbols that serve to reinforce the mood, motivation is strong and deep as well as maintaining good general order of existence.

According to the Indonesian big dictionary, coaching is defined as a "renewal or improvement" and "effort" act or activity carried out by adults/professionals to effectively and efficiently to obtain maximum results match expectations [31], The pattern of development in the form of activities that are repeated, have a significant influence on the formation of student character, because moral knowledge, moral feeling, and moral action would not be formed with an effective and efficient if not integrated among the three with the conditioning or training activities (moral training) [32].

As for character development patterns, citizenship through wustho school program to shape the character of the students become citizens who are smart and good citizenship in the era of industrial revolution 4.0 has an impact on students' character development. The character formed including the following:

Activity	Character Formed
1. Religious (pray, prayers, behaving commendably)	Religious, discipline, responsibility, hard work, independent, communicative/friendly and curiosity are high.
2. Learning (materials in the classroom and outside the classroom)	
3. Discipline (habituation, training, and understanding)	
4. Creativity (training and habituation to contribute to the activities/events in school or outside of school)	
5. Leadership (learning, training, and habituation carry out the tasks given)	
6. Social (habituation and training of community in religious events, state or major holidays)	

As the theory of Dialectic Construction (mixture) in which knowledge is constructed based on experience with social interaction where knowledge reflects the outside world filtered through and influenced by culture, language, religion, social interaction, direct and exemplary lesson. Because cognitive growth takes place from the outside in and vice versa [33].

V. CONCLUSION

Fostering civic character is a well-planned effort to change attitudes, behaviors, actions, the behavior of the student to be able to interact with their communities by moral values, norms, ethics, and local culture. Based on character education religious values should have a deeper portion of the national education system. Everything behind the nation's moral decline generation needs to be evaluated to ensure that the national education system we can find the best solution and help solve the problem. The solution so that citizens' character education becomes effective is to apply the reinforcement of character education at every level of education, from primary to higher education.

Character building programs citizens through the implementation of wustho school students have shown changes in the student's character better. Through the course of routine activities, spontaneous, programmed and exemplary knowledge and habits make students more moral, ethical, cultural and religious. The students formed to familiarize themselves and implementing their duties as

God's creation and social creatures that become citizens and citizens of the world are intelligent spiritual and physical.

REFERENCES

- [1] <https://www.republika.co.id/news/national/law/18/01/01/p1vv1h409-this-complete-list-19-ott-kpk-as-long-as-2017>. Tuesday 02 Jan 2018 05: 09 pm
- [2] https://national.sindoneews.com/read/1257498/15/40-drug-student-student-student_1510710950. Wednesday, November 15, 2017 - 8:56 pm
- [3] <https://national.tempo.co/read/1109584/national-childrens-day-kpai-note-case-bullying-at-most>. Monday, July 23, 2018, 10:28 pm
- [4] Rohman, M, S (2013) Content Value Shari'a In Pancasila. *PMB.-LIPI, RM Books: Millah* Vol. XIII, No. August 1st, 2013
- [5] Branson, MS (1998) The Role Of Civic Education. Calabasas: *CCE*
- [6] Quigly, CN, Buchanan, Jr. J. H, Bahmuller, CF (1991) Civitas: A Framework For Civic Education. Calabasas: *Center For Civic Education*
- [7] Budimansyah, D (2009) *Development of Education Multidimensional Consciousness Citizenship*. Bandung: PT Genesindo
- [8] Suhardi, D (2012) Role-Based SMP Boarding school As Planting Efforts To Generation Nation Character Education, *Journal of Character Education*. Year II, No.3, October 2012
- [9] Soebahar, A. H (2013) *Islamic Education Policy From Ordonasi Educators To Education Law*, Jakarta: King Grafindo Persada
- [10] Nasirudin, (2010) *Education Sufism*, Semarang: Rasail Media Group
- [11] Lickona, Thomas, (1992). *Educating for Character How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- [12] Budimansyah, D (2010) *Strengthening Citizenship Education To Build Nation Character*. Bandung: Widya Script Press
- [13] Darmansyah (2014) Attitudes Assessment Techniques Spiritual and Social In Character Education Primary Schools 08 Surau Al-Ta'lim Nanggalo. *Journals Tower*, XXI. p 11
- [14] Komalasari, K (2010) *Contextual Learning Concepts and Applications*. Bandung: Refika Aditama
- [15] Kirschchenbaum, Howard (2000) From Value Clarification To Character Education: A Person Journey. *The Journal Of Humanistic Counseling, Education And Development*. Vol 39 (1),. 4-20
- [16] Al Ghazali (2005) *Ihya Ulumudin Translations*, Bandung: Pustaka.
- [17] Rachmah, Huriyah. (2013). Values In The National Character Education Based on Pancasila and the *Constitution-Journal* 1945.E *Widya Non-exact*. Vol.1, No. July 1 to December 2013
- [18] Cogan, J. J, and Derricot, R (1998) *Citizenship For 21stcentury: An International Perspective On Education*. London: Cogan Page.
- [19] Berkowitz, M. W. & Fekula, M. J (1999) Educating Characters, *Journal of Character Education*.
- [20] Nucci dan Narvaez, (2015) *Handbook Moral and Character Education (Handbook Of Moral And Character Education)*. Bandung: Nusa Media
- [21] Sapriya. (2012). *Strengthening Citizenship Education Position As Integrated Disciplines*. Inauguration Speech as a Professor in the Field of Education Citizenship Education at the Faculty of the Social Sciences University of Indonesia, on Thursday 26 April 2012. Bandung. not published
- [22] Daryanto, Karim, S. (2017). *21.Yogyakarta Century Learning*: Publisher Gava Media.
- [23] Creswell, JW (2010). *Research Design: Qualitative, Quantitative, And Mixed*. Yogyakarta: PT Pustaka Student
- [24] Sukmadinata, N (2012) *Educational Research Methods*, Bandung: PT. Youth Rosdakarya,
- [25] Azizah Nur (2006). Moral behavior and religiosity Students Set Rear Public Education and Religion, *Journal of Psychology, Faculty of Psychology*, University of Gadjah Mada Volume 33, No. 2, pp. 6-7
- [26] Notingham, E, K (1985) *Religion and Society: An Introduction to the Sociology of Religion*. Jakarta: PT. hawk
- [27] Scharf, B, R (2004) *Sociology of Religion*. Jakarta: Kencana
- [28] Durkheim (1964) *The Elementary Forms Of Religion Life*. London: Unwin
- [29] Morris, B (2003) *Anthropology Of Religion: Criticism Of Contemporary Theories Of Religion*. Yogyakarta: AK Group
- [30] Wahab, AA & Sapriya (2011) *Theory and Moral Education Platform*. Bandung: Alfabeta.
- [31] Ministry of Education (2008) *Kamus Besar Bahasa Indonesia*, Jakarta: The Language Center
- [32] Budmansyah, D (2017) *Designing Character-Based Learning*. Bandung: Widya Script Press.
- [33] Bruner, J. (1996) *Toward A Theory Of Instruction*. Cambridge, MA: Harvard University Press
- [34] Salkind, NJ (2009) *Theories of Human Perkembangan: Emerging History, Basic Concepts, Comparative Analysis, and Applications*. Translator M. Khozim. Bandung: Nusa Media.