Formation of Young Generation Character in Industrial 4.0 Era Using Role Model

Triwantoro
Universitas Pendidikan Indonesia
Bandung, Indonesia
triwantoro67@gmail.com

Cecep Darmawan
Universitas Pendidikan Indonesia
Bandung, Indonesia
cecepdarmawan@upi.edu

Abstract— **This study aims to reveal the formation of the young generation character in Industrial 4.0 Era using an example. This study is descriptive research using a qualitative approach. The subject of the study is Civics Educational Teachers, Headmaster, and students as the young generation in State High School 1 Subang. The data collected by interviews, observations, and documentation. The validity of the data examined by using source triangulation. The data are analyzing through stages of data collection, reduction, presentation, and conclusion. The results of the study showed that examples of Civics Educational Teachers and Headmaster get establish student character as young generation in State High School 1 Subang using model in the form of words, feature of personality, posture and appearance fit religious character, discipline, democratic, nationalistic spirit, love of country, love of peace, pay attention to environment, and care about social matters.**

Keywords: formation of character, example, civics education

I. INTRODUCTION

National education functions to develop abilities, shaping character, and building a dignified nation's civilization to sharpen people's minds in the nation's life. Formal education aims to improve the potential of students to become human beings who believe and pious to the Almighty God, have a noble character, healthy, knowledgeable, capable, creative, independent, and as citizens who are democratic and responsible.

The failure to build moral human beings is visible in the rampant phenomena of students engaging in a gang fight, those students who like cheating, verbal/physical bullying by peers, and many others. These phenomena corroborated by the data of children dealing with law level national. The Indonesian Child Protection Commission (KPAI) recorded the number of cases of children facing the law from 2011 to April 2015 as many as 6,006. The phenomena show that education so far has not been entirely successful in aspects of character building. As an institution of formal education, the school is too fascinated by academic targets and forgetting the urgency of character building. Much probable reason can identify an increase of juvenile criminality[1]. The rise of crime and inappropriate behavior in school i.e., bullying, has developed due to a lack in shared value [2].

The opinion confirms that teachers in schools are busier to present cognitive-oriented subjects, such as mathematics, language, physics, and biology. However, the formal school education places an orientation on cognitive achievement and considers students as objects that must master knowledge using positive cognitive activity. This orientation is solely to prepare for school and national examinations so that they can ignore aspects of attitude development and values of life. The direction of education in Indonesia on cognitive achievement has not produced satisfactory results. It adds to the black record of training.

On the other hand, there is a perception that the duty and responsibility for the good or wrong character/morality of a student are solely entrusted to teachers presenting Pancasila and Civics (PPKn) and Religion. Particularly for PPKn, the allocation of time provided is very limited, i.e., just 2 hours of study (for KTSP 2006) and 3 hours (for Curriculum 2013) every week. Indeed, other accusations often directed at schools regarded as presenting less religious education and good character. But, primary, character formation begins with a caring relationship, first in the home and then at school [3]. Character formation needs to be intensified in schools, including Subang 1 Senior High School, having nationalist and religious characteristics.

Along with the times, the schools have emerged, especially private schools becoming excellent schools and better quality and facilities than others Subang 1 Senior High School is one of the formal education schools paying attention to the construction of religious characters and, simultaneously, having a specific culture. Every student in Subang 1 Senior High School are encouraged to cultivate achievements by their respective interests and talents and do not know the guidelines for the word 'basic.' It is one of the bases for the researcher to uncover how it establishes the formation of student character.

The strategy of character formation applied there was through the modeling of the teacher. The teacher places himself as a role model for students at the school. So far, the strategy was considered very useful and yielded results. It has proven that students have been not showing immoral behavior. The approach used for the formation of student character was supported by school discipline that must be obeyed by all school members. All

school residents have the responsibility to maintain a good name-the success of student character education there determined by the modeling of the teacher. However, the teacher will never succeed in being good modeling, if he only tries to be a good person in school, and is not good in the community. The attitude of the teacher at school and outside of school will influence the way he is convinced and influences the students. It does not rule out the possibility of teachers interacting with their students outside of school and learning activities in school.

Teachers in schools are like parents of students so that the teacher is a reflection of the child's personality. The guideline requires teachers to be good personalities. Parents/guardians of students believe in sending their children to this school with the hope of becoming better in their knowledge and character. This hope must be realizing after graduation. Based on the explanation, researchers are interested in researching and revealing more in the way or strategy of character formation of the younger generation through exemplary in the industrial era 4.0 in school through the modeling of the Citizenship Education teacher and the Principal.

II. THEORETICAL REVIEW

Integrating education and civic character education is one step to a comprehensive and effective approach [4], which means that the integration between student character education and citizenship education is an effective and comprehensive approach to education. Citizenship education has a dimension that cannot separate from aspects of student character formation and citizen morality. Character education is the main factor needed in the development of ideal citizens. Also, citizenship education has a contribution to prevent juvenile delinquency. In other ways, character education has become an umbrella term for many unrelated programs [5], such as service-learning programs, morals education, and civic education. Sometimes, character education has taught in middle schools as a community service project [6].

Character education refers to the formal in school that adheres to a relevant curriculum to promote students' moral character [7]–[9]. Moral character refers to the synthesis of moral judgment, moral reasoning, moral identity, moral personality, moral sensitivity, moral emotion, and moral action, and it typically emphasizes the embodiment of virtues such as social responsibility [8], [10]–[12]. As such, character education stresses the development of students' moral character more than cognitive development in moral reasoning and development of students' emotions and values in a morally and socially competent [13]. Character education can carried out by using various method as stated by Kirschenbaum, it is group into four: the inculcation of values, modeling of values, facilitation of values, and skill of values [14]. Each method has various strategies for its implementation. Modeling is particularly important to overcome character problems and has a very large contribution to the education and construction of character. Modeling emphasizes behavioral aspects in the form of real actions rather than just talking. Strategies or methods of modeling in the construction of character are part of a comprehensive approach which is a synthesis of two traditional methods: (1) method of inculcation of values by modeling; and (2) contemporary methods with facilitation of values through

live skills [12].

Teaching for moral values or moral pedagogy refers to teaching practices that aim to develop moral awareness, reasoning, understanding, and behaviors in children [15]. Basourakos explains the moral pedagogy for character building into two major paradigms, namely conventional moral pedagogy and contextual moral pedagogy. First, conventional moral pedagogy, namely by teaching directly to students with the assumption that moral character can transferred. Teaching approaches emerging from this tradition will include strategies such as direct instruction in moral values or modeling appropriate values in interactions with children. Second, contextual moral pedagogy, with a different view from before. From this perspective, moral knowledge is constructed within and related to certain contexts [16].

III. RESEARCH METHOD

This research is a qualitative descriptive study. The research conducted in Senior High School 1 Subang. The research subject was determined based on the person who was considered the most knowledgeable about the information needed in the study so that it would facilitate the researcher in revealing the research objectives. Therefore, the appropriate research subjects are teachers and principals that are closely related to exemplary. Selected teacher selected is teacher school consideration that teacher presenting Civic Education is one of the teachers who have a great responsibility in student character education as well as teachers of Religious Education. The collection of data in this study using in-depth interviews, observation and document study.

IV. RESULTS AND DISCUSSION

As an exemplary figure in the school, the Principal and Citizenship Education teacher at Senior High School 1 of Subang showed speech, character and good attitude to have a good impact on students. The concept of religious character modeling applied by the Principal and teachers presenting through modelings of worship in a school mosque and reading the Qur'an. As KSD's statement (interview, 03/04/2019) students' character formation filling in their spare time with the Qur'anic *tadarus*. *Tadarus* of the Koran can be done at the Masjid before the Zuhur prayer in a congregation or the teacher's room at the turn of the lesson. These activities are not only carried out by School Principals, Islamic Education teachers and Civic Education teachers, but most teachers implement them.

Tadarus activities can also be carried out by teachers at the mosque before Zuhur prayer in congregation. If *tadarus* before the midday prayer, he will try to become a muezzin prayer. The same is true for other teachers. They come early to the mosque during their free time and one of them becomes a muezzin. However, if there is a male student who comes first, then he will be allowed to become a muezzin so that he has valuable experience. This opportunity provides a special attraction for male students to come early and become a muezzin.

Teachers who have a lot of teaching hours until their teaching hours approach the time of Zuhur prayer, they will end their learning immediately and provide opportunities for students to go to the mosque immediately. Even the teacher accompany the students and give an modeling to arrive early and immediately perform ablution, perform sunnah prayers, and sit in the front row to prepare for the hourly prayer. The many religious activities in school have a positive impact on teacher religiosity. This is because all teachers have the same responsibility in fostering Islamic values of students. Such consequences make the teacher have to understand and master the Islamic values. Religious teachers can also realized in learning activities; for modeling, they always start and end learning by praying. Also, the appearance shown is neatly using a headscarf, no visible hair, and not wearing a tight work uniform. This method is to provide modelings of how to dress properly and Islamic for students who are Muslim.

Becoming a religious figure for students can be done every day. As a homeroom teacher who is required to accompany students at all times, he shows it in real action. For modeling, they are just praying in congregation in the mosque with students, always greeting when entering the classroom and praying when starting and ending learning. Also, for homerooms in a work desk is provided in one classroom, so that what the teacher does can be observed by students. Some modelings of teacher religious attitudes and behaviors outlined above are ways recommended by student character formation. The hope is that students worship on time, always start and end something by praying, understanding the reading and the movement of prayer, being able to read and practice the Koran properly and correctly, and dress in Islam.

At present it can be said that the formation of the character of religious students succeeded. As proof, the students were aware of the Duha prayer in congregation at the first hour of rest and Zuhr prayer at the second resting time in a timely, orderly and solemn manner. Students immediately rushed to arrive early to become muezzin and tadarus before the call to prayer. Also, how to dress students, both male and female, have covered their genitals well.

Modeling of Discipline Character

The character of disciplined students who want developing in school is the willingness of all school members to comply with the rules that apply in school. Discipline means obeying or obeying the rules and regulations agreed. Both teacher task discipline, time discipline and all things related to the profession of a teacher. He tried not to leave class hours except for urgent interests. If he is forced not to enter, he requests permission from the principal and class leader and assigns the task to be collected. Also, the tasks given by the teacher must be corrected immediately, assessed and returned to students.

Another method is the form of teachers who have the character of discipline, namely by willingness/initiative to fill the empty hours of other teachers who are sick/permitted. This activity is to add subject matter or provide assistance to students working on assignments given by teachers who are unable to attend. The hope is that students have a sense of respecting time and energy as much as possible to appreciate time by doing positive and useful things. Discipline like this can illustrate to students to have a spirit of respect for time and never leave obligations as students at school or home.

According to the agreed conditions, another modeling made by the teacher to discipline wearing uniforms. Using uniforms for teachers will have an impact on student uniforms so students will always try to wear school uniforms that have been determined by the school. Students will be embarrassed if they are wrong/forget to wear a school uniform that is not suitable for the day.

An then, teachers added several modelings of disciplined such as using neat clothes, neat mutual corrections of teachers and students, there is even a habit of teachers at SMA Negeri 1 Subang not to start learning activities if there is a student uniform that is not neat. Addition, teachers always come to school before 6:30 every day and stays in school/stand by even though there are no teaching hours to accompany students in activities other than face to face in class and always ready when needed by students. Also, the character of students disciplined conveying the results of daily tests before students ask or ask.

Modeling of Democratic Character

The formation of the character of democratic students emphasizes consensus agreement based on diversity. Teachers try to make students as subjects not as learning objects. This method is to create the dynamics of learning that are open, free and responsible. After the teacher gives the topic and outline of the assignment, the teacher gives students the freedom to divide the group according to agreed ways. Modelings of democratic attitudes that directly felt in daily learning activities are by allowing students to express their opinions, ask questions, and answer questions that are the topic of learning. This activity also directly fosters democratic attitudes by respecting the opinions of others who conveyed, without cutting the conversation and leaving the emotional nature despite differing opinions. It is this two-way learning communication that shows that students are the subject of learning no longer as passive learning objects. Another proof of the democratic attitude of the teacher, namely accepting differences of opinion conveyed by students relating to the topic of the subject discussed, or even refuting the teacher's statement in the class so that it will create a discussion space between the teacher and students to find new and good understanding. Teachers must be able to open a space for discussion with all school members, both with fellow teachers and with students.

The efforts of teachers to realize democratic values in teaching and learning activities by treating students in the same way / not distinguishing them based on gender/sex, and physical form in teaching and learning activities in classrooms and activities outside the classroom. For modeling, the teacher gives the same opportunity and portion to ask questions in discussion activities. In developing the character of democratic students almost making students as subjects, not objects of learning. The way to do this is to conduct deliberations

on class rules, learning contracts, and the formation of class administrators at the beginning of the semester. This meeting accommodates all student aspirations so that students feel the rules that will followed are joint work. The hope is that students will accept and implement it with a sense of responsibility.

The exemplary character of democratic students also pursued modeling when teacher asks students to evaluate/assess the teacher's personality and process classroom learning. Exemplary is done by writing criticism and suggestions through a piece of paper that can be given a name or not. School familiarizes school residents to sing Indonesian Raya every day before the first hour of learning begins. All school residents sing Indonesian Raya songs together guided and accompanied by music through loudspeakers that can be heard in all school environments, both in class and outside the classroom. At the time of this activity, all activities in the school were stopped and all school people took a perfect attitude, stood upright, and sang together. All teachers, employees, janitors and school security officers must follow this practice. For those who are late in entering the school environment, they must wait outside the school gate, because the entrance gate is closed for 15 minutes to avoid people passing by when this activity takes place.

The activity is a strategy for forming students' character to foster a spirit of nationalism for students. By leading directly singing Indonesia Raya. Another way that is used to overcome saturation when students look less enthusiastic, he asks all students to stand up and sing national songs by being led by students who seem to be experiencing boredom. This has a multiplier advantage, in addition to students returning excited, can also grow in him a sense of pride in struggle and national songs. The exemplary spirit of nationalism by teachers at school has had an impact towards students' enthusiasm for activities that are nuanced in nationality. As on the commemoration of Kartini Day, all students use the traditional clothing from Subang to hold a flag ceremony while participating in competitions held by their respective schools. In addition, every morning students eagerly sing Indonesian Raya songs together. all students with awareness of each singing Indonesian Raya songs properly and correctly.

As a teacher presenting Civic Education who wants to foster the love character of the homeland, KSD said that the first step is by introducing state symbols, admiring, and use appropriately, such as instilling a sense of pride in the Red and White flag and the symbol of the Garuda Pancasila state. Students are taught to admire it rather than using symbols that are not in accordance with the personality of the nation and the flags of other countries that are actually used as accessories by teenagers today. Based on observations (8/4/2019) in each class there is a picture or poster of Garuda birds, the President and Vice President of Indonesia. This method is intended to make students proud of their homeland. Another activity carried out was by singing national songs before the Civics lesson began.

Modeling of Character of Love of Peace

Data is obtained that when there is a behavior of students who have an indication annoying in class, the teacher doesn't order him out of class. The teacher will still try to nurture and abstain from removing students from the class because all students have equal opportunities in the classroom. Being a person who is peace-loving is done by AR by calling names students by adding subtle greetings *(Aa/Teteh)* This habit is done to create a sense of maturity and appreciation for students. The teacher never calls with a name that is not real. This method also makes an modeling to students that how to call is a form of tolerance to others. With various modelings of students are expected to be able to create and maintain good relations and respect teachers, employees, employees, intra-curricular and extracurricular trainers according to Islamic teachings. In addition, students are expected to be able to maintain good relations with fellow students both within the school and outside the school. The researcher also received a friendly greeting and greeting from students.

All school residents must maintain cleanliness the environment is not merely cleanliness is the duty of school cleaning workers so that the school environment will remain clean and green. Agreeing with the statement, AR also gives an modeling of the modeling that students are expected to emulate. One of them is by planting trees, although this is still done at least twice a year. The priority plants are family medicinal plants. In addition to these activities, EDS along with other teachers and students came to school more to care for and clean the plants in the front pot of the class, for modeling by watering and cleaning dried leaves or flowers. He emphasized that a Muslim must have the character of students love and care to maintain cleanliness and keep away from the destructive nature of the environment (interview, 6/4/2019).

Modeling of Social Care Character

Caring for others needs to be a good character for everyone, no exception students at school. Schools become part of the surrounding community environment. Thus, the nature of caring needs to be developed in the school community, especially teachers and students, especially SMA Negeri 1 Subang as a religious school must have more sensitivity and concern with the surrounding community.

Exposure to the results of the study is proof that students in the school have tendency to imitate what the teacher does. Therefore, exemplary becomes important to be imitated / emulated. This modeling becomes a very effective method in the effort to form student character. With the exemplary method, students will more easily grasp the moral message conveyed by the teacher. Moreover, students will prefer to imitate the idolized teacher figure. In this case Bajovic, Rizzo & Engemann asserted, "The modeling of good sets of values through the development of moral action in students [17]. This is what requires the teacher to maintain the consistency of exemplary in a good manner, attitude and speech every day.

On the other hand, Jamaluddin revealed, "Character is one trait (habit) how to think, talk and believe. The positive but includes enthusiastic, on time, and trust worthy should be reliable." [18]. In the world of education the meaning of *uswah* is implied or exemplary. The nature of education is the process of admiring, imitating, and

taking the right. An educator must not just give a modeling to his students, but must be a modeling. Consistency requires an alignment between what is said and what is done as an effort to practice the character values of students who want to be conveyed to students. The thing to remember is that fostering student character is not just an modeling of what to do, but an modeling in everyday life. Exemplary figures and imitators are important components in forming student character. This is because the interaction between teachers and students is the key to successful education.

Teachers can emphasize the importance of adab values developed by adults as a model, which will be emulated by students in everyday life. The principle of education proposed by Ki Hadjar Dewantara, which was played by the teacher, *tut wuri handayani*, that behind a teacher must provide encouragement and direction, while developing initiative, namely in the middle or among students, the teacher must create initiatives and ideas, and initiate *sung tulada,* i.e., in the future, an educator must set a good modeling or modeling of action. The researcher found a match between the results of the interview with the teacher and the results observation in the field. The exemplary teacher has been proven to be real, observed by researchers. The modeling of this modeling proved to be a strategy for forming the character of students because students with full awareness without having to be instructed / asked to do actions and activities like those done by the teacher.

Formation of student character through teacher exemplary towards students is not happen immediately, but through the process of giving modelings by the teacher first, then students follow what has been done by the teacher. The effectiveness of exemplary is evident from the results of observations of researchers that students display attitudes, speech, and look well. In addition, students carry out actions that are characterized by students without having to be instructed by the teacher. For modeling, when praying in congregation, the students themselves rushed to the mosque. Students also throw rubbish into the place that has been provided, speak softly when greeting / calling friends, and singing Indonesian Raya songs with a perfect attitude. In addition, students always keep the class clean, visit the library at rest, and greet researchers when researchers are in the Subang 1 Public High School.

The results of this study indicate that teachers (and other teachers) tried to be role models in the formation of student character towards students based on eighteen student characters recommended by the Ministry of Education and culture. The dominant student character modeled by Civic Education teachers is religious, honest, disciplined, fond of reading, peace-loving, a spirit of nationality, love for the homeland, democratic, caring for the social, and caring for the environment. Character building through teacher exemplary if it is categorized according to the character formation of students in the school by the Ministry of Education and Culture, it can be categorized into five, namely: (1) character building that relates to God through student character modeling religious; (2) determining the character of students that relates to kindness self / personal through honest modeling, discipline, and love to read; (3) the formation of character of students who relate to fellow human beings through democratic modeling, respect for achievement, and love of peace; (4) forming the character of students related to the

surrounding environment through exemplary environmental care and social care; and (5) fostering characters related to the nation and state through the exemplary spirit of nationalism and love for the country. Modeling methods as shown by the teacher as well in accordance with the idea of Lickona which confirms, "Cannot teach character unless they display character" [19]. That is, in the teacher's interaction with students, the teacher's positive attitude / morality is quite influential. The teacher can be an modeling of modeling to discuss morals by taking important events that occur from school life and current events. The teacher cannot teach the character of the student without displaying the character of the student.

V. CONCLUSION

Based on the description of the results of the research and discussion, it can be concluded that the character formation of students as a young generation through exemplary Principal and Citizenship Education teacher Subang Senior High School of Subang 1 begins with stabilizing the character of the Principal and the teacher personally first. Furthermore, exemplary is manifested by way of speaking, behaving, having character, and appearance that is in accordance with the character of religious students, honest, disciplined, democratic, the spirit of nationality, love for the country, respect for achievement, peace of mind, love to read, care for the environment, and care social activities that are carried out continuously. It is believed by the Principal as Civic Education leaders and teachers as well as the teachers giving modeling, students will feel they have a role model or model in realizing Indonesian young people who are characterized and cultured who can face the industrial era 4.0.

REFERENCES

[1] S. V Lewis, E. H. Robinson III, and B. G. Hays, "Implementing an authentic character education curriculum," *Child. Educ.*, vol. 87, no. 4, pp. 227–231, 2011.

[2] M. J. Britzman, "Improving our moral landscape via character education: an opportunity for school counselor leadership. Professional," *Prof. Sch. Couns.*, vol. 8, no. 3, pp. 293–295, 2003.

[3] D. Narvaez and D. K. Lapsley, "Teaching moral character: Two Alternatives for teacher education," *Teach. Educ.*, vol. 43, no. 2, pp. 156–172, 2008.

[4] M. W. Berkowitz, W. Althof, and S. Jones, "The SAGE Handbook of Education for Citizenship and Democracy." SAGE Publications Ltd, London, 2008.

[5] E. H. Robinson, K. D. Jones, and B. G. Hayes, "Humanistic education to character education: an ideological journey," *J. Humanist. Couns. Educ. Dev.*, vol. 39, no. 1, pp. 21–25, 2000.

[6] K. A. Stott and A. P. Jackson, "Using service learning to achieve middle school comprehensive guidance program goals," *Prof. Sch. Couns.*, vol. 9, no. 2, p. 2156759X0500900, 2005.

[7] C. B. Gray, "Democracy where and where not.(Report)," *J. Soc. Sci.*, vol. 7, no. 2, p. 284, 2011.

[8] P. Smagorinsky and J. Taxel, *The discourse of character education: culture wars in the classroom.* New York: Routledge, 2005.

[9] M. W. Berkowitz and M. C. Bier, "based character education," *Ann. Am. Acad. Pol. Soc. Sci.*, vol. 591, no. 1, pp. 72–85, 2004.

[10] K. L. Gibson, G. M. Rimmington, and M. Landwehr- Brown, "Developing global awareness and responsible world citizenship with global learning," *Roeper Rev. A J. Gift. Educ.*, vol. 30, no. 1,

pp. 11–23, 2008.

[11] A. Blasi, "Moral character: a psychological approach," in *Character psychology and character education.*, D.K. Lapsley and F. C. Power, Eds. Notre Dame, IN, US: University of Notre Dame Press, 2005, pp. 67–100.

[12] D. Hart, R. Atkins, and T. M. Donnelly, "Community service and moral development," in *Handbook of moral development*, M. Killen and J. S. Smetana, Eds. Mahwah, NJ, US: Lawrence Erlbaum Associates Publishers, 2006, pp. 633–656.

[13] C. Cheung and T. Lee, "Improving social competence through character education," *Eval. Program Plann.*, vol. 33, no. 3, pp. 255–263, 2010.

[14] H. Kirschenbaum, *100 ways to enhance values and morality in schools and youth settings*. Massachusetts: Allyn & Bacon, 1995.

[15] E. Johansson, J. Brownlee, C. Cobb-Moore, G. Boulton-Lewis, S. Walker, and J. Ailwood, "Practices for teaching moral values in the early years: A call for a pedagogy of participation," *Educ. Citizsh. Soc. Justice*, vol. 6, no. 2, pp. 109–124, 2011.

[16] J. Basourakos, "Moral voices and moral choices: Canadian drama and moral pedagogy," *J. Moral Educ.*, vol. 28, no. 4, pp. 472–489, 1999.

[17] M. Bajovic, K. Rizzo, and J. Engemann, "Character education re-conceptualized for practical implementation," *Can. J. Educ. Adm. Policy*, no. 92, pp. 1–23, 2009.

[18] D. Jamaluddin, "Character education in Islamic perspective," *Int. J. Sci. Technol. Res.*, vol. 2, no. 2, pp. 187–189, 2013.

[19] T. Lickona, *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books, 2009.