

Implementation Strengthening Religious Character Through Devotional Program in Civic Education

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Abstract – This study aims to understand the innovation of strengthening religious character through a devotional program in civic education. This research is to know how devotional programs can increase the spiritual aspect and the efforts made by the school in supporting the program. The research design used was qualitative research with a case study method. Technique collection data were carried out by interview, observation, literature, and documentation techniques. The results of the study showed that: (1) devotional program conducted in the school could strengthen the religious character of the students, (2) the innovation form in increasing the religious character is by carrying out devotional programs routinely at school, and it becomes an obligation to be followed.

(3) Inhibiting and supporting factors faced is about the place of a religious program that is less attractive, the time of worship held during the day, the selection of religious themes. While the supporting factors in the form of assistance from stakeholders such as teachers who are coordinated and cooperate with each other in achieving the objectives of the devotional program. In addition, the school provides a space for students, especially the student council officials to lead the devotional program.

Keywords: religious character, civic education, devotional program

I. INTRODUCTION

In the opening of the 1945 Constitution of the Republic of Indonesia, it was found that one of the aims of the Republic of Indonesia was to educate the life of the nation. One way to educate the life of the nation is through formal education, namely school. Schools as educational institutions have an important role in improving the quality of human resources, especially for the development and manifestation of individuals in the development of nations and countries.

Constitutionally, character education in the national development mission is used as the first mission of eight missions to realize the vision of national development. As stated in the National Long Term Development Plan (RPJP) of 2005-2025 in the Law of the Republic of Indonesia Number 17 of 2017, namely: "Realization of strong, competitive, noble and moral character based on Pancasila, characterized by character and Indonesian human and community behavior that is diverse, faithful, and devoted to

god Almighty, virtuous, tolerant, cooperative, patriotic, dynamic and oriented towards Science and Technology.

In addition, the purpose of education as mandated by the National Education System Law (National Education System) Number 20 of 2003 is "Developing abilities and forming the character and civilization of a faithful and devoted nation to God, noble, healthy, knowledgeable, capable, creative, be independent and become a democratic and responsible citizen. Indonesia is currently still faced with the problem of character degradation in almost all lines of life in the nation and state. News coverage shows crime with various forms, ranging from small- scale crime to large-scale crime. Fights between students become a daily spectacle of Indonesian people. This has become our common unrest because it has mushroomed in all levels of education.

In the national macro context, "The implementation of character education is a commitment of all sectors of life, not just the national education sector, but active involvement of other education sectors, especially in the sectors of religion, welfare, government, communication and information, health, law, and human rights, as well as youth and sports " [1]. In addition, in the micro context, "Micro-development of value/character education can be divided into four pillars, namely classroom learning activities, daily activities in the form of a culture of the school's coursework and/or extracurricular activities as well as daily activities at home and in the community [1].

From this description, the actual implementation of character education into a national program in the context of its implementation involves all elements. Thus the success of character education will have an impact on the success of all sectors of society, nation, and state. While the social facts that occur at this time both among students and in the community are in a worrying situation. Fights between students, between students and between communities are some examples of behaviors that often adorn the mass media and electronic media. All the problems above only illustrate some of the problems faced by Indonesian society today. This shows that the need for correct character improvement solutions in dealing with these problems. There needs to be cooperation between all elements of individuals, families, schools, communities, non-governmental organizations (NGOs), social institutions, and the government to improve these conditions.

II. THEORETICAL REVIEW

A. Definition of Education

Based on the National Education System Law Number 20 of 2003, Article 1 paragraph (1) states that: Education is a conscious and planned effort to realize a learning atmosphere, so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country. In paragraph (2) it is stated that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is based on religious teachings, Indonesian cultural diversity and responsiveness to the demands of changing times.

Education is the process of internalizing culture into a person and society becomes civilized. Education is not only a means of transferring knowledge but more broadly as a means of acculturation and distribution of values/enculturation and socialization. Further explained that a child must get an education that touches the three basic dimensions of humanity: (1) affective which is reflected in the quality of faith, piety, noble character. (2) cognitive which is reflected in the thinking capacity and intellectual power to explore and develop logic. (3) psychomotor which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competencies.

The definition of education is a conscious and planned effort to develop the potential of students including intellectual potential, attitudes or behavior and skills. Therefore, education is a planned activity organized by the community (including the family, or informal and non-formal education), religious institutions (spiritual moral education), even by the nation and state (formal education). In non-formal education takes place in the institution of courses, equality education, literacy education, and other non-formal educational institutions through the learning of curricular activities, and extracurricular activities, the creation of an educational unit culture, and customs. The targets for non-formal education are students, educators, and education staff.

Education organized by the nation and state is a planned effort, carried out as part of social responsibility towards its citizens. As a nation's strategy, education here is intended to prepare the nation's young generation through inheritance of noble national values. This is explained in the national education goals, as in the Republic of Indonesia Law Number 20 of 2003 concerning National Education, that: "National education functions to develop and shape dignified national character and civilization in order to educate the nation's life, aiming at the development of potential students to be a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen".

B. Definition of Character

In the psychological sense, character is the characteristics that appear and as if representing his personality [2]. Whereas in the ethical sense, the character

of values that are good and shows traits that can be trusted, so that individuals with character show a strong, good, praiseworthy and trustworthy attitude.

Character is also associated with behavior or an action that is built on values. Value cannot be seen but the value is manifested in a behavior. Therefore, the character is built on (virtues) that are attached to one's identity. As a form of disclosure of values, the character is built from a set of noble values that are made into the main beliefs (level of belief) of a society. These values are explored from culture which include social values, cultural values, ideological values, religious values, aesthetic values (art). These values contain certain virtues (the good) which then develop as the basis of morality (common ground morality) so that the character becomes a system of meaning that no longer functions privately but functions publicly [1].

Lickona [3] argues that character is "value in action". A good character is knowing the good, wanting something good, and doing things in the form of habits that are considered good in thinking, feeling and acting. Related to this, Lickona [4] divides character into three components (component of good character), namely moral knowing or knowledge about moral, moral feeling or feelings about moral and moral action or moral actions.

C. Character Education

Wibowo [5] argues that character education is education that instills and develops noble characters for students so that they have good character and apply and do it in daily life both in family, society, and country. Agreeing with Wibowo, Zubaedi [6] understands character education as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behaving in accordance with noble values such as honesty, independence, manners, social glory and so on that becoming his identity then applied in interaction with his God, himself, among others, and his environment.

Character education is a system of planting character values to school citizens which includes the components of knowledge, awareness or willingness and actions to implement these values in their lives both towards God, oneself, others, environment, and nation [7]. Furthermore, character education is an effort designed and implemented systematically to help students understand the values of human behavior related to God Almighty, self, fellow human beings, environment, and nationality which is manifested in thoughts, attitudes, feelings, words, and actions that are based on religious norms, law, manners, culture, and customs adopted by the community [8].

D. Character Strengthening

The Presidential Regulation of the Republic of Indonesia Number 87 of 2017 on Strengthening Character Education, abbreviated as PPK, is an education movement under the responsibility of the education unit to strengthen the character of students through harmonization of hearts, taste, thought and sports. With the involvement and cooperation between educational units, families and the community as part of the National Movement for Mental Revolution (GNRM).

PKK has the following objectives: a. Build and equip students as Indonesia's golden generation in 2045 with the soul of Pancasila and good character education in order to face the dynamics of change in the future; b. Developing a national education platform that places character education as the main soul in the implementation of education for students with the support of public involvement through formal, non-formal and informal education taking into account the diversity of Indonesian culture; and c. Revitalize and strengthen the potential and competence of educators, education staff, students, communities, and family environments in implementing PKK.

The Presidential Regulation of the Republic of Indonesia Number 87 of 2017 in Article 3 reads: The implementation of PKK by applying Pancasila values in character education mainly includes religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, peace of mind, love to read, care for the environment, social care, and responsibility.

The implementation of PPK in the Education Unit of the Nonformal Education Line according to the Perpres is carried out through religious based Nonformal Education units and other Nonformal Education Units, and as reinforcement of character values through learning materials and learning methods in fulfilling curriculum content in accordance with statutory provisions.

E. Understanding Citizenship Education

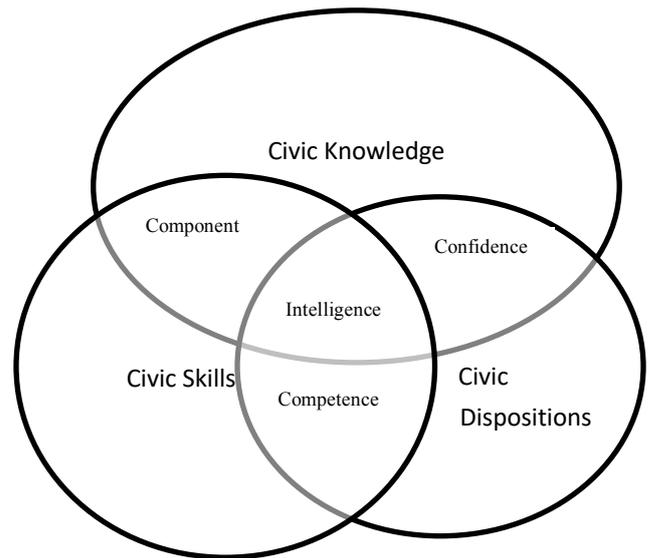
Civic education as " the foundational course work in school designed to prepare young citizens for an active role in their communities in their adult lives". Citizenship Education is an education program that has a core of political democracy extended with other sources of knowledge, positive influences from school education, society and parents, all of which are processed to train students to think critically, analytically, behave and act democratically in preparing for life democratic based on Pancasila and the 1945 Constitution [9]

A citizen was defined as a constituent member of society. Citizenship on the other hand, was said to be a set of characteristics of being a citizen. And finally, citizenship education the underlying focal point of a study, was defined as the contribution of education to the development of those characteristics of a citizen. Purpose of Citizenship Education (civic education or citizenship education) theoretically it is to educate students to be good and responsible citizens who can actively participate in democratic societies (Bakry, 2010).

F. Component of Citizenship Education

The component of Citizenship Education includes civic knowledge, civic skills and civic dispositions as supporters of walking system politic yang ideal. Citizenship structure can be illustrated in the following diagram [10].

Figure 1: Component of Education Citizenship



First, Knowledge of Citizenship. Component of citizenship knowledge is a substance material that must be known by citizens. In principle, knowledge that must be known by citizens is related to rights and obligations or roles as citizens and fundamental knowledge about the structure and political system, government and ideal social system as reflected in Pancasila and the 1945 Constitution. Civic knowledge concerns academic abilities developed from various political, legal, and moral theories or concepts. Having this citizenship knowledge is expected to become the basis for citizens to develop skills and character of citizenship.

Second, Civic Skills. The component of civic skills is a skill developed from the knowledge of citizenship, so that the knowledge acquired becomes something meaningful, because it can be used in dealing with problems of life of the nation and state. Citizenship skills include intellectual skills, social skills and participatory skills. Intellectual skills that are important for the formation of broad-minded, effective and responsible citizens are like critical thinking skills which include the skills of identifying and describing, explaining and analyzing, evaluating, determining and maintaining attitudes or opinions relating to public issues. Social skills are community skills so that citizens can exercise their rights and carry out their responsibilities as members of a self- governing society, while participatory skills are the skills needed for broad-minded, effective and responsible citizen participation in the political process and in civil society These participatory skills such as interacting, monitoring and influencing skills [11].

Third, the civic disposition component is the character or traits that every citizen must possess to support the effectiveness of political participation, the functioning of a healthy political system, the development of dignity and self-esteem. This component includes personal character traits such as moral responsibility, self dicipline, and respect for values and human dignity. Community character traits include social enthusiasm, courtesy, respect for legal regulations, critical thinking, the desire to listen, negotiate,

and compromise are essential for the success of democracy.

III. RESEARCH METHODS

The research method used in this study is a case study with a qualitative approach. Suggests that the results in qualitative research describe and explain the phenomena (objects) that exist when the research takes place [12]. Case studies are a strategy of researchers where researchers carefully investigate a program, event, activity, process, or group of individuals [13] “Qualitative research is best suited to address a research problem in which you do not know the variables and need to explore. The literature might yield little information about the phenomenon of study, and you need to learn more from participants through exploration” [13].

IV. RESULTS AND DISCUSSION

A culture of character, to begin with, was essentially connected with moral and religious perspectives, which provided the specification of human télos. And it was in relation to the latter that the pursuit of moral character was placed. The goal of adjusting one’s character to suit the requirements of human nature was institutionalized in social practices of moral education and character formation.

The results of the study showed that: (1) devotional program conducted in the school can strengthen the religious character of the students, (2) the innovation form in strengthening the religious character is by carrying out devotional program routinely at school and it becomes an obligation to be followed. (3) Inhibiting and supporting factors faced are about the place of devotional program that are less attractive, the time of worship held during the day, the selection of devotional themes. While the supporting factors in the form of assistance from stakeholders such as teachers who are coordinated and cooperate with each other in achieving the objectives of the devotional program. In addition, the school provides a space for students, especially the student council officials to lead the devotional program.

V. CONCLUSION

Character becomes an important thing to be applied in all lines of life, including in school. Schools as formal education institutions are required to apply character both through the learning process and other activities at school. One support for strengthening religious character can be done through a devotional program. Through a routine service program held in school, it can strengthen the religious character of students. The devotional program is a form of innovation in strengthening religious character by requiring students to attend devotional programs regularly at school. With the devotional program as one of the spiritual activities proved to be able to strengthen the religious character of students.

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