

Transformation of a Character Learning Culture for Students in the Covid-19 Pandemic Era

Supriyanto Supriyanto^{1*} Masrukhi Masrukhi²

¹ Universitas Muhammadiyah Semarang

² Universitas Negeri Semarang

*Corresponding author. Email: supriyanto@unimus.ac.id

ABSTRACT

Education as a process of cultural transformation means a form of cultural inheritance from one generation to another. The purpose of this study was to examine how the transformation of the character learning culture among students in the Covid-19 pandemic era. The method used in this study used a qualitative approach with phenomenological analysis methods. This research was conducted at SMK Muhammadiyah Wonosegoro Boyolali district. Data obtained by means of field observations, in-depth interviews and documentation. Findings in this study 1) Appropriate cultural values will be passed on, for example the values of honesty, a sense of responsibility, and so on. 2) The cultural values that are not suitable are made improvements and adjustments which will give birth to a new cultural form. 3) Cultural values that are not suitable will be replaced with a new cultural form. 4. Character planting is done by students reciting the Koran at home, respecting the flag at the time of the 75th Indonesian Independence Day and collecting assignments on time is a form of student discipline. Conclusion; the process of forming culture or transferring culture in the Covid pandemic era comes from the learning process of an individual or society as a form of adjustment to changing social environmental conditions. This of course can be done through the learning process.

Keywords: *Character, Covid Pandemic, Cultural Transformation, Education.*

1. INTRODUCTION

The current Covid 19 pandemic impacts all aspects of human life, including education. To limit the transmission of Covid 19, some educational institutions then issued a Work Form Home (WFH) policy. The pandemic resulted in a shift in the broadcasting process that previously ignored face-to-face contact and then switched to an online system. This shift is a form of transformation of learning culture that exists in the current pandemic.

Research results Baryshnikov, (2015) show that cultural approaches play a big role in foreign language teaching. The results of Hartijasti & Toar, (2015) show that companies have not fully succeeded in carrying out post-Merger & Acquisition cultural transformation due to lack of competence in managing employees to be more competitive. The results of the study by Leal Filho et al., (2018) found that reflection from academics on their own values is very important to develop the transformative potential of students as agents of a sustainable future. Universities must transform to become models of social justice and environmental

stewardship, and to encourage sustainable learning. Meanwhile, research by Marinaci et al., (2021) shows that significant transitions occur over time in the main dimensions of meaning identified. Whereas the first phase is characterized by a focus on one's own daily life and efforts to understand the changes taking place in the personal environment, in the next phase the socio-economic impact of the crisis is brought to the fore, along with hopes for a return to "normality" from the pre-break scenario. The results of the study by (Alam & Asimiran, (2021) showed that pre-pandemic students had poor academic performance compared to their peers during the pandemic. On the other hand, pre-pandemic graduates achieved better job readiness scores covering aptitude and practicum. Furthermore, the results of Das & Paital, (2021) that policies about speed in interdisciplinary interdisciplinary science and humanity are highly desirable, especially in developing countries to improve several national and international problems. The current article deals with the current

status and prospects or future policies required on interdisciplinary.

The process of cultural transformation through education has actually been proposed by Malinowski in the functional theory of culture that the learning process is actually a replay of the reaction of an organism from outside itself, which occurs in such a way that one of the instinct needs of the organism can be met (Koencaraningrat, *Sejarah Teori Antropologi I*, 1978; 170). Thus the process of cultural formation or transfer of culture comes from the learning process of an individual or society as a form of adjustment to the changing environmental conditions of society. Because indirectly the change requires the ability of individuals or groups of people to maintain their existence. This can certainly be done through the learning process.

Based on the view of the study then Malinowski formulated about "*Learning Theori*" which discusses the function of cultural elements that are very complex which is essentially that all cultural activities are actually an effort to meet the needs of human beings related to his life. Culture acquired by man with the learning process since he was born (Koencaraningrat, *Sejarah Teori Antropologi II*, 1978; 75). It was this view that later gave birth to the theory of "*Behaviorism*" in Psychological Science.

According to A.L. Kroeber in Koentjaraningrat, (2009:149) The process of superorganic development of culture is the process of cultural development that seems to break away from organic evolution, and fly itself soaring. Furthermore, according to Koentjoroningrat, (2009: 150) culture has three forms, namely:

1. The existence of culture as a complex ari ideas, ideas, values, norms, regulations, and so on.
2. The existence of culture as a complex activity and patterned action from human into society.
3. The existence of culture as a sign of human work.

Meanwhile, Lunenburg, (2011) adds that organizational culture is a set of shared beliefs, values, and norms that influence the way members think, feel, and behave. Culture is created through values and instrumental terminals, heroes, rites and rituals, and network communication

Each particular community will have a different way of living its life with a group of other people. The ways of living the lives of a group of people can be defined as the culture of the community. One classic definition of culture is as follows "culture is a set of patterns of behavior that are socially flowed symbolically through language and other means to members of a particular society (Wallendorf &Reilly in Mowen: 1995)". Horn,

(2013) states that "interaction design is built on social and cultural foundations". Meanwhile Hwang, (2015) mentions that the culture-inclusive theory obtained represents the synchronic morphostasis of cultural systems, which can be used as a theoretical framework to conduct qualitative or quantitative empirical research in studying the morphogenesis of diachronic socio-cultural interactions of socio-cultural interactions within a particular culture. Furthermore, Csordas, (2013) explains that crime as an analytical category in the anthropological study of morality and reflection is useful for considering morality as a cultural system.

The above definition shows that culture is a way of living the life of a society transmitted to members of its society from generation to generation. The process of transmission from generation to generation in its journey undergoes various processes of distortion and penetration of other cultures. This is possible because the information and mobility of members of a community with other members of the community flows without hindrance.

According to Barr (2003:35) cultural transfer practices are not new to society. Some people argue that the practices of cultural displacement are as old as the existence of man himself. Education as a process of cultural transformation means a form of cultural inheritance from one generation to another. These cultural values undergo a process of transformation from the older generation to the younger generation.

Tadaki et al., (2012) describe the cultural notion adopted and practiced by physical geographers as having material, epistemological, institutional, and ethical implications. According to Kuntowijoyo (2006:31) Indonesian culture in the past was colored by dualism. The expression mawa cara village, mawa tata state indicates the existence of two sub systems in traditional society. The two are separate units, even conflicting and abstinence. However, because the production facilities are controlled by the royal center, the dominance of the palace culture shines its light into the village culture but not the other way around. That's what happens in the community. This resulted in the cultural system being exposed by the government and the village to only be considered as a pinngiran area.

Made et al., (2017) explaining the communication process in the inheritance of the value of this tradition is covered in two things, namely efforts to identify the value of tradition that occurs in the family sphere, and strengthening the value of radiance that occurs in the local community. Furthermore, according to Utomo & Kurniawan, (2017) mention that the transmission of social values has a focus and concentration on three aspects, namely:

- 1) Transmission of social values is instilling social values (also initiating, creating, if the public does not yet have seeds and potential advantages).
- 2) The transmission of social values is bequeathed and transferring social values and norms (with interaction, what is in the community should be continued by the new generation)
- 3) The transmission of social values is to develop social behavior with innovation and adaptation, if society already has the seeds of excellence that are then expanded and improved) and
- 4) Transmission is a social value of solidifying social identity (also preserving and conservation, if the community has developed a tradition of excellence in a solid and shared way)

Based on the expert opinion above, it can be concluded that this cultural heritage is done in three forms, namely;

- 1) Appropriate cultural values will be inherited, for example the value of honesty, sense of responsibility, and so on,
- 2) Inappropriate cultural values will be improved and adapted that will give birth to a new form of culture.
- 3) Inappropriate cultural values will be replaced with new forms of culture. The process of cultural transformation through education is actually a replication of the reaction of the organism from outside itself, which occurs in such a way that one of the instinctive needs of the organism can be met.

According to Yunus (2017) people's perception of culture is a culture of cooperation or mutual cooperation. In addition, culture is a form of public awareness to cooperate or cooperate in the public interest. While the public perception of the development of the character of the nation is an effort made to rediscover the identity of the nation. In addition, the development of the nation's character is the development of character based on local culture through education both formal, nonformal and informal education. Bogomaz et al., (2015) argue that there are some region-and cultural-specific differences in character strength profiles among young people. Therefore, it is imperative to take into account this particularity in educational practice to enhance the personal and professional development of young people. In addition, according to Birhan et al., (2021) the use of fairy tales with animal characters and songs is found to be an important approach to teaching character education about right and wrong behavior to children. Meanwhile, Liu & Wang, (2021) stated that the strength of adolescent character as a protective factor can buffer the effects of perceived stress from the COVID-19 pandemic on their

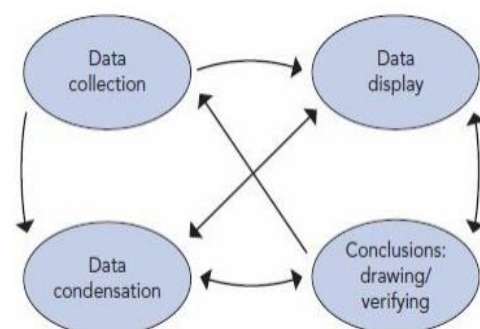
depressive symptoms and contribute to maintaining adolescent mental health.

2. METHOD

This type of research study is a descriptive qualitative study that aims to examine how the transformation of character learning culture in students in the era of the covid-19 pandemic. The method used in the study uses qualitative approach with phenomenological analysis method. This research was conducted at SMK Muhammadiyah Wonosegoro Boyolali Regency. The data source and type of author data use the primary data source from in-depth interviews with informants about the transformation of character learning culture in students in the covid-19 pandemic era. Another primary data source is field records from interviews. The type of data used is qualitative data in the form of open interview answers results and field record data.

Data collection techniques explore the transformation of character learning culture in students in the era of pandemic covid-19. The author interviews informants directly, over the phone and via message. The interview technique used is semi-structured interviews with some open questions. The author records the interview and records all informant facial expressions and behaviors during the interview. The total time spent on interviews is about 1 month. Selection of informants with purposive sampling approach in this study, the selected informants are principals and teachers.

The data analysis outlines the intercatve analysis model applied in this study as described (Matthew B. Miles, A. Michael Huberman, 2014) as described in the following figure:



Picture1. Intercative Analysis Scheme

The steps according to Miles and Huberman are as follows.

1. Data collection, namely collecting data at the study site by conducting observations at SMK Muhammadiyah Wonosegoro Boyolali Regency, in-depth interviews to key informants, namely student teachers. Furthermore, record documents by determining the data collection

strategy that is considered appropriate and to determine the focus and deepening of the data in the next data collection process. The data collected are teacher data, students, and field records of interview results.

2. Condensation of data, namely as a process of selection of data from the field in the form of interview results, and archive documents in SMK Muhammadiyah Wonosegoro Boyolali Regency. Focusing interviews are conducted to key informants, namely teachers and students. Literaryization, the transformation of rough data that exists in the field directly and continued at the time of data collection, thus data reduction began since researchers began to focus the research area.
3. Data serving, which is an assembly of information organizations that allow research to be conducted. Data testing includes different types of image matrix, network, activity association or table.
4. Withdrawal of conclusions, namely in the collection of data researchers must understand and be aware of something directly studied in the field by compiling patterns of direction and causation.

3. RESULT AND DISCUSSION

The current Covid 19 pandemic is affecting all aspects of life, including education. To limit the transmission of Covid 19, educational institutions issued a Work Form Home (WFH) policy. The pandemic resulted in a shift in the broadcasting process that had previously ignored face-to-face contact and then switched to an online system.

The process of educational transformation has actually been proposed by *Malinowski* in the functional theory of culture that the learning process is actually a replay of an organism's reaction from outside itself, which occurs in such a way that one of the instinctual needs of the organism can be met. The purpose of this study is to examine how the transformation of character learning culture in students in the era of pandemic covid-19 in SMK Muhammadiyah Wonosegoro Boyolali Regency. After conducting a field study researchers found some findings that will be used as a discussion in this chapter.

The results of the interview conducted to the teacher of SMK Wongsonogoro were obtained as follows.

Where is your school address? "SMK Muhammadiyah 7 Wonosegoro, Jrebeng ketoyan ,Wonosegoro,Boyolali. My school is not a fancy school sir, few students attend school there".

How to learn character in your school during the covid 19 pandemic? "School is not given

homework, because the house is far away and there is no signal, and some students do not have mobile phone, and adaptive learning is also not done".

How to cultivate character education during the covid 19 pandemic? "Religious, must worship properly, love of the homeland by gormat way to the indonesian flag during the anniversary, Discipline, collect tasks on time, etc".

4. CONCLUSION

The process of cultural formation or cultural transfer in the Era of the Covid pandemic is derived from the learning process of individuals or communities as a form of self-adjustment to changes in social environmental conditions. This can certainly be done through the learning process. The findings in this study are as follows:

1. Appropriate cultural values will be inherited, such as the value of honesty, sense of responsibility, and so on.
2. Inappropriate cultural values are made improvements and adjustments that will give birth to new forms of culture.
3. Inappropriate cultural values will be replaced with new forms of culture.
4. Character planting done by students studying at home, respecting the flag during the 75th Anniversary of the Republic of Indonesia and collecting assignments on time is a form of student discipline

The establishment of cultural transfer in the Era of the Covid pandemic comes from the learning process of individuals and communities as a form of self-adjustment to changes in social environmental conditions. The impact of the pandemic has changed the education process that has been done face-to-face today has changed by utilizing the development of technology. So that there are obstacles in the learning process today can be overcome by the presence of technology.

AUTHORS' CONTRIBUTIONS

The first author played a role in field observations, data analysis, data processing and article preparation, looking for references. The second author plays a role in the interview process, data collection and field observations, documentation.

ACKNOWLEDGMENT

We would thanks to Universitas Muhammadiyah Semarang for supporting the completion of this article.

REFERENCES

- [1] Alam, G. M., & Asimiran, S. (2021). Online technology: Sustainable higher education or

- diploma disease for emerging society during emergency—comparison between pre and during COVID-19. *Technological Forecasting and Social Change*, 172(May), 121034. <https://doi.org/10.1016/j.techfore.2021.121034>
- [2] Barr. Robert, dkk.2003. *The Nature of Sosial Studies*. Bandung. Alfabeta
- [3] Baryshnikov, N. V. (2015). Cultural Transformation in the Lingua-didactical Dimension. *Procedia - Social and Behavioral Sciences*, 200(October), 87–91. <https://doi.org/10.1016/j.sbspro.2015.08.023>
- [4] Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open*, 4(1), 100171. <https://doi.org/10.1016/j.ssaho.2021.100171>
- [5] Bogomaz, S. A., Litvina, S. A., Kozlova, N. V., & Atamanova, I. V. (2015). Culture-specific Subjective Evaluation of Character Strengths. *Procedia - Social and Behavioral Sciences*, 200(October), 92–100. <https://doi.org/10.1016/j.sbspro.2015.08.024>
- [6] Csordas, T. J. (2013). Morality as a cultural system? *Current Anthropology*, 54(5), 523–546. <https://doi.org/10.1086/672210>
- [7] Das, K., & Paital, B. (2021). Future call for policy making to speed up interdisciplinarity between natural and social sciences and humanities in countries such as India. *Heliyon*, 7(3), e06484. <https://doi.org/10.1016/j.heliyon.2021.e06484>
- [8] Hartijasti, Y., & Toar, G. H. (2015). Assessing Cultural Transformation from Local to Global Company: Evidence from Indonesian PR Company. *Procedia - Social and Behavioral Sciences*, 172, 177–183. <https://doi.org/10.1016/j.sbspro.2015.01.352>
- [9] Horn, M. S. (2013). The role of cultural forms in tangible interaction design. *TEI 2013 - Proceedings of the 7th International Conference on Tangible, Embedded and Embodied Interaction*, 117–124. <https://doi.org/10.1145/2460625.2460643>
- [10] Hwang, K. K. (2015). Cultural system vs. pan-cultural dimensions: Philosophical reflection on approaches for indigenous psychology. *Journal for the Theory of Social Behaviour*, 45(1), 2–25. <https://doi.org/10.1111/jtsb.12051>
- [11] Koentjaraningrat. 2009. *Pengantar Ilmu Antropologi*. Jakarta. PT. Rineka Cipta.
- [12] Kuntowijoyo. 2006. *Budaya dan Masyarakat*. Jogjakarta. Tiara Wacana.
- [13] Leal Filho, W., Raath, S., Lazzarini, B., Vargas, V. R., de Souza, L., Anholon, R., Quelhas, O. L. G., Haddad, R., Klavins, M., & Orlovic, V. L. (2018). The role of transformation in learning and education for sustainability. *Journal of Cleaner Production*, 199, 286–295. <https://doi.org/10.1016/j.jclepro.2018.07.017>
- [14] Liu, Q., & Wang, Z. (2021). Perceived stress of the COVID-19 pandemic and adolescents' depression symptoms: The moderating role of character strengths. *Personality and Individual Differences*, 182(199), 111062. <https://doi.org/10.1016/j.paid.2021.111062>
- [15] Lunenburg, F. C. (2011). Understanding Organizational Culture: A Key Leadership Asset. *National Forum of Educational Administration and Supervision Journal*, 29(4), 1–12.
- [16] Made, N., Setia, A., Merta, S., Agung, I. G., Suryawati, A., & Pradipta, A. D. (2017). *Proses Komunikasi Masyarakat Banjar Kaja, Sesetan, Denpasar Selatan, Bali dalam Mewariskan Nilai Tradisi*. 1–14.
- [17] Marinaci, T., Venuleo, C., Gennaro, A., & Sammut, G. (2021). Making sense of the COVID-19 pandemic: A qualitative longitudinal study investigating the first and second wave in Italy. *Heliyon*, 7(9), e07891. <https://doi.org/10.1016/j.heliyon.2021.e07891>
- [18] Tadaki, M., Salmond, J., Le Heron, R., & Brierley, G. (2012). Nature, culture, and the work of physical geography. *Transactions of the Institute of British Geographers*, 37(4), 547–562. <https://doi.org/10.1111/j.1475-5661.2011.00495.x>
- [19] Utomo, C. B., & Kurniawan, G. F. (2017). Bilamana Tradisi Lisan Menjadi Media Pendidikan Ilmu Sosial di Masyarakat Gunungpati. *Harmony*, 2(2), 168–184.
- [20] Yunus, Rasyid. 2017. *Transformasi Nilai-Nilai Budaya Lokal Sebagai Upaya Pembangunan Karakter Bangsa*. Universitas Gorontalo. ISSN 1412-56