



Character Education in Schools: Methods of Implementation

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Abstract. The Purpose This Research is to describe strategies to create character education in madrasah. As a party organizing education, both the government and the private sector. Therefore, collaboration between the school and family is a must. In other side, schools must also be able to create the character of education. The Method use library research with reference search efforts literature related to the subject matter discussed descriptively. In creating character education in schools, there are several things that must be done. First thing first is the formulation of a vision, mission and quality targets that can be understood by all parties, be it leaders, teachers, employees, students, parents and school or sekolah committees. The second is to have a strong leadership spirit, to get support and connections from all related advice. The third one has the motivation to excel in this globalization era. The fourth one strives for consistent training and development of teaching staff. The fifth is evaluation of learning outcomes and looking for the root of the problem to make learning even better. The sixth always communicates with the parents, guardians and the local community. The seventh one is building a good network of cooperation with related parties continuously.

Keywords: Strategies · character of education · schools

1 Introduction

According to article 31 paragraph 2 of the 1945 Constitution's explanation, Indonesian nationals are required to complete formal education. as well as religion and the spirit of Pancasila. In order to meet the majority of parents who want their children to have strong characters in order to face the globalization period, when there are no boundaries between location and time, formal schools must design the basis and tactics for establishing schools with character. The most crucial factor in developing a school with character is how well it hires qualified teachers with the fundamental and required competencies for teachers, namely pedagogic competence, professional competence, social competence, and personal competence.

The school must also consider and allocate funds for the welfare of its teachers. Because welfare is a crucial form of capital for teachers to maintain the caliber of instruction provided in classrooms, make them more productive and competitive, develop their own potential, and be able to adapt to changes in curriculum policies and regulations

in our beloved Indonesia, where every change in the education minister's position will undoubtedly result in a change in policy. A curriculum that is appropriate for students' needs in the age of globalization and that contains a comprehensive plan for character education for each path, level, and type of educational unit must also be planned by the institution [1, 2].

2 Research Methods

The approach in this study is a descriptive-interpretative qualitative approach. Research conducted in libraries is the type used. The data collected are narratives that describe the motivation for learning and thematic learning. Documentation is the method utilized to acquire data for library research, and it involves pulling information from a variety of pertinent literatures [3, 4].

3 Results and Discussion

3.1 Results

Teachers should help pupils reach their full potential and develop that potential. This potential is typically divided into two categories: physical potential and spiritual potential, in order for a student to know and optimize his physical growth in order to face and be prepared to carry out developmental tasks and to also optimize his spiritual growth in order for students to have good morals through planned education. Put forth the qualities of Pancasila in his heart and a desire for his entire psychological and physical development to occur in harmony and in accordance with necessities, He is capable of juggling the demands and responsibilities of his existence in all of their facets, both personally and as a member of God's created beings.

Because of its diverse population and commitment to the idea that future will be better than today, Indonesia is a nation that constantly strives to improve the quality of its educational system. As a result, the national education system is constantly updated with new laws and regulations. This is done so that education can continue to be based on Pancasila's characteristics and the idea of striking a balance between the physical and spiritual worlds, as well as the physical-material and mental-spiritual worlds, and that every citizen will be prepared and able to pursue their physical and spiritual well-being.

The 1945 Constitution of Indonesia outlined the vision and mission of our nation's national education, which is to foster noble character in all students. [5] This is in line with the mandates and aspirations of the previous generation, as well as the mandate and mission of our country's previous generation. Citizens in Indonesia who adhere to the educational system. Education that fosters moral principles or character in kids must therefore constantly receive careful consideration. The most crucial point is that early preparation for the next generation, who will eventually lead our country, must be made in the domain of primary education.

In article 3 of Law No. 20 of 2003 about the National Education System, it is stated that the purpose of national education is to educate the future generation and the people of the country while also fostering the character and culture of a dignified nation. The

national education system's objective is to help students reach their full potential in order to help them become caliphs who believe in and fear God Almighty, who are healthy, noble, knowledgeable, capable, creative, independent, and become democratic citizens.

It is obvious that education at every level now in existence must be arranged sequentially and methodically to attain these aims based on the purposes and goals of national education as well as the benefits of doing so. This has to do with the process of developing kids' character so that they can compete, have ethics, are moral, have excellent manners, and can engage with their local community. Character is the set of innate human values that are expressed in ideas, attitudes, feelings, words, and deeds that are founded on religious norms, laws, customs, etiquette, and culture. These values are tied to one's nationality, fellow humans, the environment, and God Almighty.

Understanding character education is essential to developing moral character. [6] Character education is a deliberately and methodically planned system to instill and develop character values in all students. It consists of a number of elements, including cognitive elements, awareness or desire, and concrete actions to put these values into practice, both towards the creator, themselves, others, the environment, and nationality so that they become morally upright people.

The primary purposes and goals of Indonesian national education are outlined and founded on the five precepts of Pancasila, the nation's and state's official philosophy of life, which reads "Belief in the One Supreme God." the most crucial and cannot proceed without the other rules. This demonstrates the necessity of a divine foundation for all parts of Indonesian society and all endeavors in many disciplines. Belief in One Supreme God" The first precept's tone shows and underscores that Indonesia is neither a secular, communist, or liberal state that has detached itself from and disassociated itself from divine principles; rather, Indonesia has made religious values the cornerstone of national life. Carry out a variety of life activities. This is due to the fact that individuals, in this case the Indonesian people, consistently claim to be religious [7].

According to the Islamic viewpoint, the foundations and objectives of national education can generally be characterized as having as their main objective the development of an all-encompassing personality in all facets of life. This person is a reflection of humanity who have nature as their caliphs and develop into individual, social, moral, and divine beings. The term "complete human figure" (*insan kamil*) or "someone with a complete, perfect, balanced and harmonious personality" are frequently used to describe this type of personality.

The following are some of the ways that character education is created, in the author's opinion:

- 1) Combining Islamic beliefs and character education In our nation of Indonesia, both education and religion have largely lost their moral compass

As opposed to this, character education has the noble goal of improving the quality of implementation and educational outcomes that result in students developing good character and behaving well, in a manner that is optimal, gradual, and not unequal, taking into account the competency standards of graduates. It is believed that through the character education process, students would be able to instinctively enhance and apply their knowledge as well as evaluate the principles of morality and high character

to actualize appropriate daily behavior in society. Character education is, in essence, a systematic approach that aims to enhance and implant high moral principles in all students. It includes different elements such as willingness, awareness, knowledge, and intuition to work toward putting these ideals into practice. When the Prophet made a religious call by preaching, conveying teachings, providing examples and role models, motivating and creating a conducive environment with that indirectly what the previous Prophet did, is a reflection or example of meaning in education today, Muslims have been exemplified by our previous Prophets through literature before that. Students go through the formal and informal educational process, but if Islamic law is merely presented as teachings with no examples, it will not be touched, lived, or performed. The Prophet has embraced and invited people to follow Islamic teachings and carry out good deeds in a variety of ways. One way to look at it is that Islamic education places more of an emphasis on cultivating mental attitudes that can lead to good deeds for both oneself and others. Islamic education, on the other hand, combines textual learning with real-world application. Islam's doctrines do not distinguish between faith and behavior.

2) Focusing attention on the part that instructors play in Islamic values-based character education

At the operational level, it is the teacher's duty and obligation to carry out the ideal of a faithful and devoted human being as they progress through character education. Recognizing that the community and unity of teachers play a significant and essential role in national development, particularly in achieving the objective of tolerant national education. Teachers are defined as professional educators with the primary responsibility for educating, teaching, guiding, directing, training, assessing, and evaluating pupils in Law Number 14 of 2005, which addresses teachers and lecturers. With the passing of the law, it is made clear that teachers hold professional positions that indirectly satisfy the requirements of the professional standards that should be properly used as a guide and applied by teachers as educators, and a teacher should possess a set of distinct credentials and competencies. The ability of teachers to produce faithful and pious pupils, as well as students who have their own unique natures, is crucial. Teachers must be able to demonstrate to students whether or not the lessons they are being taught are of high quality. Even below the line of teacher identity, there are many moral deviations that are far from Pancasila values, including inappropriate appearance, a shaky foundation of norm mastery, and a number of other social pathologies. This is true, regardless of how noble and important the teacher's position is on a normative level. The future of the country and the education system in our country, Indonesia, will suffer if this is allowed to happen, particularly the reduction in quality standards and the makeup of education graduates. There are numerous things and specific reasons that can cause this to happen. The educational process will fall short of its objectives, so it is necessary to make a strategic effort to prepare a teacher role model who can carry out his job ethically. Regarding initiatives to develop virtues and piety through the process of learning both within and outside of the classroom. In order to increase the value of religion and piety

for a teacher, there are several major targets that require attention. These targets include the following:

- a) *Educators can comprehend the genuine meaning of monotheism. A teacher's role is particularly important in the process of forming the next generation of determinants because they play a very important role in establishing the correct monotheistic conception in students. This is because the concept of monotheism is the foundation that will influence a person's paradigm of thinking. Teachers will use the accurate knowledge of monotheism as a standard for coping with changes in values, which will undoubtedly affect the educational process they carry out for their students. The meaning of his work will also be impacted by your knowledge of monotheistic.*
- b) *The instructor is able to comprehend the fundamental principles kaffah. For Muslim educators, the Koran is a way of life, the supreme source of law, and a collection of principles that are applicable to everyone. Knowing this, we can assume that the Koran is universal and all- inclusive, and that all educators who are involved in the educational process must adhere to it.*
- c) *Friendship among scientists and educators. Teachers should make it a practice to maintain friendships with scientists in order to advance their professional and personal competency, which will strengthen their knowledge base and their effectiveness as educators, which will have an effect on their ability to process information or knowledge. Students with knowledge that has been altered.*
- d) *The emergence of the practice of discussing religious beliefs in the workplace for teachers. The influence of habits, if they are practiced, is quite favorable because they can enhance the knowledge and level of faith of religious educators by aligning the purpose of the work they do with the worship of God.*
- e) *The emergence of an attitude of courtesy in interactions with the environment. The main objective of education in the concept of a character-based curriculum is not only measured by cognitive abilities; students are also measured by affective and psychomotor abilities. Especially affective abilities need to be built by the exemplary spirit of the teacher, so the behaviours that are expected to emerge from students should first be raised by the teacher in their daily interactions.*
- f) *Taking on more responsibilities at work. When the task is based on plain monotheistic and the accurate interpretation of the Koran and hadith, what will emerge is a high sense of responsibility for the work; its form is constantly improving one's own personal and professional competence so that one's work can be carried out as efficiently as possible because later on he will realize that the work he does not only has consequences in this world but also has consequences in the hereafter.*

3) c. Creating a concept for schools with a vision, mission, and school strategy with character.

The primary task that needs to be completed by the principal along with other school stakeholders is to create and determine and be able to work together based on the vision, mission, goals, and strategies of the character- based school empowerment program in order to be able to carry out school programs that have character based on Pancasila more optimally in the future. This is so because each school's character education development programs are based on and drawn from its vision and mission statements. It can be inferred from the vision and mission that it will assist character education's success.

Each will typically produce a vision and mission statement that is structurally tied to the strategic plan created by the organization with the most clout in the area where the school is located. The situation is different for public schools, which will operate in accordance with the strategic plan created and developed by the administration of the district's or city's education office. In the meantime, schools that are run by religious institutions and large corporations typically adapt to the vision, mission, and strategic objectives for the institution's benefit.

Curriculum management is the most crucial and integral aspect of school administration since it forms the core of education. [8] According to the paradigm for educational and cultural development outlined in the 2015 Ministry of Education and Culture Strategic Plan, education must be focused on civilizing, empowering, and forming personality through the development of superior characters, including having an honest, noble character, independence, and the capacity and ability to live life. The current government is attempting to improve character education in education in schools as stated in point 8 of the program it launched, *Nawa Cita*, which reads: "Revolutionizing the nation's character through the policy of organizing the national education curriculum." The program that is reorganized to prioritize education will emphasize civic education topics including the nation's history of formation and struggle, ideals of love for the homeland, the spirit of nationalism, and character. At the elementary education level, character education constitutes 70% of the teaching materials. With all the current impediments, the majority of primary schools, however, have not been able to implement the educational program.

The following necessary and proper a quality and character school:

a) Limitation

If we go further into the idea of outstanding or high-quality schools and character-building programs, we will notice the following parallels; Schools that are designed to provide excellent results, in this case the graduation standards attained by students in their education, are referred to as quality or superior schools. Inputs, the educational process, instructors and other educational staff, administration, educational services, and their supporting infrastructure must all be focused toward achieving these benefits. As stated in Permendiknas No. 63 of 2009, it is further highlighted that the quality of education is the degree of societal intelligence that can be attained through the execution of the National Education System.

b) Following are the dimensions of excellence that make up a top school:

- The first is input, in which students are strictly chosen using specific criteria and procedures that can be accounted for to determine the ability of students. These criteria and procedures include: (1) learning achievement by knowing the results of report cards, academic achievement test results; (2) psychological test scores that include intelligence and creativity; (3) physical tests, if necessary.
- Providing the necessary infrastructure to support students' teaching and learning needs so they can use extracurricular and curricular activities to express their interests and talents.
- A supportive learning environment for the physical, social-psychological, and intellectual development of true potential.

- The basic competency standards for teachers and other education professionals who carry out the educational process must be met in order to apply subject content, teaching methods, and devotion to their obligations. For this reason, it's important to give teachers additional financial and non- financial incentives.
- The curriculum is enhanced with the best possible development and improvisation in line with the requirements of the students and the circumstances.
- It takes longer than it should to make the most of students' strengths and passions.
- The basic competency standards for teachers and other education professionals who carry out the educational process must be met in order to apply subject content, teaching methods, and devotion to their obligations. For this reason, it's important to give teachers additional financial and non- financial incentives.
- The curriculum is enhanced with the best possible development and improvisation in line with the requirements of the students and the circumstances.
- i. It Takes Longer Than It Should to Make the Most of Students' Strengths and Passions.

The findings of studies conducted by specialists on successful/impressive schools include:

1. The following are the elements or variables that link to school effectiveness, according to Edmons, Brookover, Lezotte, and Fredericksen: The following five factors promote the learning process: 1) emphasis on children's mastery of fundamental abilities; 2) high expectations for kids; 3) effective administrative leadership; 4) frequent student observation; and 5) a calm and ordered environment.
2. Nine organizational features and four process characteristics were identified by Purkey and Smith, including:
 - a. school-based management (school site management);
 - b. instructional leadership;
 - c. staff stability (staff Stability).
 - d. A curriculum and structure that are clear (curriculum articulation and organization)
 - e. School-related staff development (school wide staff development)
 - f. Parental support and involvement.
 - g. School honors and recognition for academic achievement (school wide recognition of academic success)
 - h. maximizing time spent learning (maximized learning time)
 - i. Support for district offices.

The four character processes are:

1. Collaborative planning and relationships with colleagues;
2. A sense of community;
3. Clearly defined objectives and high standards; and.
4. Order and discipline (order and discipline).

4 Conclusion

According to the results of the study, child-friendly schools are open school concepts that seek to apply learning that focuses on the psychological development of students, involving children's activities, social life, growth, and development as well as their welfare. Child-friendly schools are considered very important to protect children's rights, make children feel comfortable, develop their potential easily and produce high-quality results. Child-friendly schools need to be launched because according to the 1945 Constitution "every child has the right to live, grow and develop, and receive protection from violence and discrimination."

Especially for elementary school-age children, child-friendly schools not only help realize the right of children to be entitled to adequate facilities during their school years, but also as a safe place for children to go through a period of growth without violence, discrimination, and actions that can hinder their development. In practice, child-friendly schools are expected to provide a comfortable space for children where they can participate openly in various activities, social life, and help children grow and develop.

The implementation of Child-Friendly Schools at the elementary school level in Sukabumi Regency is supported by the Regional agreement/commitment towards Child-Friendly Districts and rules that enforce child protection regulations for child-friendly districts. But on the other hand, there are still obstacles, namely the limited budget to support the construction of facilities and infrastructure, the limited number of teachers, and the density of teacher activities, so the implementation of the policy has not met the demands. The implementation of child-friendly schools can run smoothly. If all elements of the school are involved.

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