

Character Building of Junior High School Students through Extracurricular Activities in Palangka Raya

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ABSTRACT

Character building is one of national education purposes. Education is not only form intelligent Indonesians, but also with personalities or characteristics, so that later generations of nations will grow and develop with characters that breathe the noble values of the nation and religion. Basically, humans have the potential to have good or bad character. If one of the two is more dominant then that character is what sticks to him. Character can be formed and directed. Its formation is of course by teaching and training through the educational process. That is an effort aimed at shaping and directing a person's character and maturity. Therefore, education is expected to develop the potentials possessed by individuals in a better direction.

KEYWORDS: Character building, national education, student, junior high school

1. INTRODUCTION

People who have strong character and both individually and socially are those who have good character, morals and character [1]. Given the importance of character, educational institutions have the responsibility to instill it through the learning process in schools. In Indonesia, the current implementation of character education is not satisfactory. The description of the community situation and even the situation of the world of education in Indonesia is the main motivation for the mainstreaming of the implementation of character education in Indonesia. Character education in Indonesia really needs to be developed when considering the increasing number of brawls between students, as well as other forms of juvenile delinquency in big cities, extortion, violence, the tendency of seniors to dominate juniors, the phenomenon of supporters, drug use, and others. Even what is most concerning is building honesty in children through honesty canteens in a number of schools which has not yet been achieved. Discipline and traffic order, queuing culture, reading culture to a clean and healthy living culture, and the desire to respect the environment are still far below standard. This must be considered by the government through education in schools. The government must be able to change and shape the character of a nation into true human character.

According to Thomas Lickona in Sutawi [2], there are 10 aspects of moral degradation that afflict a country which are signs of the destruction of a nation. The ten signs are; increased violence in adolescents, worsening use of words, strong peer group influence on violence, increased drug use, alcohol and casual sex, blurring of moral boundaries for good and bad, decreased work ethic, low respect for parents and teachers, a low sense of individual and citizen responsibility, a culture of dishonesty, and mutual suspicion and hatred. Although with varying intensities, each of the ten signs seems to be coming to the country. Of the ten signs, we see the ninth aspect, namely the culture of dishonesty seems to be a serious problem in this country. Honesty seems to have become a rare item.

All of these negative behaviors clearly show a fairly severe degradation of character, one of which is caused by not optimal development of character education in educational institutions as well as unfavorable environmental conditions. This appalling condition is a big challenge for the government, educational institutions including teachers, and parents to further improve character education for students, both character education that is developed in the family, school, and community environment. So that the problem of character degradation has

become a sharp public spotlight. This spotlight is embodied in various writings in print media, interviews, dialogues and speech titles in electronic media. Apart from the mass media, community leaders, experts, education observers, and social observers talk about character issues in various seminar forums, both at the local, national and international levels. Various alternative solutions were proposed, such as regulations, laws, increased efforts to implement and enforce stronger laws.

Another alternative that has been put forward to overcome, at least reduce, the character problems discussed is that education and education are considered as preventive alternatives because education builds a new, better nation's generation. As a preventive alternative, education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various problems related to character. On that basis, character education is very important. Character education becomes the foundation of hope for saving this nation and country from a deeper abyss of destruction, what needs to be considered in shaping and developing character in students in an educational institution is the need for a collaboration between the government, teachers, students, guardians of students and Public. With the existence of cooperation between schools and the community, character education can be carried out properly.

2. IMPLEMENTATION STRATEGY

Education management is very important in developing character building in schools because management is a process in which teachers, students and the community unite to provide thoughts to solve problems that aim to achieve educational goals. According to Agus Wibowo [3] so that the implementation of character education in schools can be effective and efficient, the right solution is to carry out management, especially character education management that is effective and efficient in schools. Effective character education management is important, so that all components of education in schools can synergistically support the application of character education. Through effective character education management, especially with communication management, there will be synergistic cooperation between the government, school managers, school committees, the community and parents of students [4-6].

The strategy for implementing character education in educational units or schools is an integral part of the school-based quality improvement management program which is implemented in the development, implementation and evaluation of the curriculum by each educational unit. This strategy is realized through active learning with class-based assessments accompanied by remediation and enrichment programs [6]. Strategies in shaping a person's character can be taught systematically in a holistic character education model (formal, informal and non-formal education) with seven pillars. The seven pillars of character education are a complete circle that can be taught sequentially or not. An action can only produce human character if the seven pillars of character education are carried out completely and continuously. The seven pillars are habituation and good civilization, teaching good things (moral-knowing), moral feeling and loving, moral acting, exemplary, repenting back to God after making mistakes.

Thus in character building it is necessary to have an effective and efficient character formation management. This means that in managing character formation, it is expected that a management will be able to contribute in forming a perfect character in a person. Because with management, character building strategies will be well realized. Management will be able to plan seven pillars that will be instilled in students, implement them, and evaluate them. In carrying out character development or formation in schools, it is necessary to have school management with character. This means that schools are expected to be able to plan activities, carry out activities and evaluate activities which contain character values and how schools can implement effective and efficient character building strategies.

3. CHARACTER BUILDING

Concept

In essence, humans have the potential for good fortune and piety. Human piety will give birth to good character. Humans who have good character, if given the mandate to be the leader of a country, then the country will be managed to become a just and prosperous country. Conversely, if humans have bad character, then wait for destruction. Realizing the importance of the national character that humans must possess, the founding fathers mentioned at least three big challenges that must be faced. First, establishing a unified and sovereign state. Second, build the nation. Third, the development of the nation's character and character building [7].

Education not only educates students to make intelligent humans, but also builds their personalities to have noble morals. Currently, education in Indonesia is considered by many to have no problem with the role of education in educating students, but is considered less successful in building the personality of its students so that they have noble character. Therefore, moral education is an urgent need. The three challenges in its

implementation require the cooperation of all components, both government and every citizen. Of the three things that are now in the public spotlight, are building the character of the nation.

The reason for the need to build national character is that the existence of character in the nation is the foundation. A nation that has a strong character, is able to make itself a nation with dignity and respected by other nations. Character building is one of national education purposes. Article 3 of Law Number 20 of 2003 concerning the National Education System (Sisdiknas) [8] states that the goal of national education is to develop the potential of students to become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, competent, creative, independent, and become a democratic and responsible citizen. The mandate of the 2003 National Education System Law is intended for education to not only form intelligent Indonesians, but also with personalities or characteristics, so that later generations of nations will grow and develop with characters that breathe the noble values of the nation, religion and culture.

According to Kesuma [9], the moral condition of the younger generation has begun to break down. This is marked by the rampant free sex among adolescents (the younger generation), drug trafficking among adolescents, student brawls, circulation of pornographic photos and videos among students, and so on. Furthermore, survey data on free sex among Indonesian adolescents showed that 63% of Indonesian adolescents engaged in free sex, while there were 1.1 million drug victims in Indonesia or 3.9% of the total number of victims.

Character education is an effort to help the development of children's souls both physically and mentally, from their natural nature towards a human and better civilization. For example, it can be put forward for example: suggestions or instructions for children to sit properly, not screaming so as not to disturb others, clean body, tidy clothes, respect parents, love the young, respect the elders, help friends, and so on is a character education process.

Character education must be built as early as possible, starting from family, school, to society. School is an institution that determines the education of a student. According to Zubaedi [1], that school has a very big influence on the development of children's personalities, both in thinking, behaving, and behaving because school is the substance of the family and teachers as the substance of parents. Likewise with the direction and priority policies for character education, it is emphasized that education has become an integral part of the long-term national development vision for 2005-2025 [1].

Cultivating and developing character education in students can be carried out in formal and non-formal education. Character education in non-formal education is carried out in the family and community environment, while in formal education it can be carried out in schools, one of which is by participating in HW activities, all of which are intended to be able to create a younger generation who are aware as good citizens, resulting in more behavioral changes. mature psychologically and socio-culturally, especially as citizens who are aware of their rights and obligations.

According to Hariyanto [7], as an Indonesian nation every encouragement must be based on Pancasila. Character based on the Pancasila philosophy means that every aspect of character must be animated by the five Pancasila principles in a comprehensive and comprehensive manner as follows:

1. The nation which has the One Godhead;
2. A nation that upholds a just and civilized humanity;
3. A nation that prioritizes national unity and integrity;
4. A nation that is democratic and upholds law and human rights;
5. A nation that prioritizes justice and prosperity.

In simple terms, education can be interpreted as an effort to help students develop all their potential (heart, mind, feeling, and desire, and body) to face the future [7]. According to Triling and Fadel, there are three categories of skills needed in this century. First, learning and innovation skills include: critical thinking and problem solving, communication and collaboration, and creativity and innovation. The two digital literacy skills include: media literacy, and information and communication technology literacy. The three life skills and career skills include: flexibility and adjustment, initiative and self-direction, social interaction and cross-cultural interactions, productivity and accountability, leadership and responsibility [7].

Understanding

To know the meaning of character. we can see from two sides, namely language and terms. According to the language. The term character comes from the Latin character, *kharassaein* and *kharax* [10], while in Greek the character of the word *charasein* means to make sharp and make deep. In English, character and in Indonesian are commonly used the term character [11]. Character according to Griek as quoted by Zubaedi, character can be defined as a guide of all human nature which is permanent so that it becomes a special sign to distinguish a person who sate with others [1].

An individual with good or superior character is someone who tries to do the best for God Almighty, himself, others, the environment, nation and country as well as the international world in general by optimizing his potential (knowledge) and accompanied by awareness, emotions and motivation (feeling) [12].

From the above understanding, it can be concluded that character is a basic value that builds a person, formed from oneself, family and the community so that they can distinguish behavior and personalities from

others. Character is very essential in the nation and state because only character will cause the loss of the nation's future generations.

Character education is a process of transforming the values of life to be developed in a person's personality so that they become one in that person's life. In this definition, there are three important thoughts, namely the process of transformation, being developed in personality, and becoming one of the behaviors [9].

Locword defines character education as a school-based activity that systematically reveals the form of student behavior [7]. From the Locword definition, it turns out that character education is linked to every school plan, which is designed together with other community institutions, to directly and systematically shape the behavior of young people. Thus, ideally the implementation of character education is integrated with the activity program in a school.

According to Lickona [13], character education will improve cognitive, affective, and more moral human behavior. Good character education, the ideal is called noble character education. This concept includes the meaning of ethics and etiquette at the same time. That is, character education is a value, a good and bad rule that must be applied in everyday life. In the concept of Islamic spiritualism this meaning is parallel to the concept of *akhlaqul karimah* (noble morals). Teaching and planting noble character education is very important in the development of human life, especially for children.

Character education is education that is integrated with learning that occurs in all subjects. Character education is directed at developing children's behavior as a whole. The assumption is that children are human organisms that have the potential to be strengthened and developed. Strengthening and developing behavior in character education is based on the values referred to by schools.

Functions and purposes

As in Article 3 of the National Education System Law Number 20 of 2003, national education aims to develop and shape the character and civilization of the nation with dignity in the context of educating the nation's life. The aim is to develop the potential of students to become human beings who believe in fearing God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

As in Law no. 20 of 2003 concerning the National Education System article 3 explains that national education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, with character noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The function of national education is a function of the implementation of character education which in essence is to produce a generation of nations who are not only knowledgeable but also have noble morals.

Principles of character education

The implementation of character education in schools must refer to the principles that are able to make the implementation of character education easy to understand and implemented by all parties involved in its implementation.

The principles used in the development of character education are: 1) Sustainable, planting character is not like turning the palm of the hand, but to form the character of the child takes a long time and must be carried out in a sustainable manner at every level of education. From an early age, children must be instilled with good characters and developed until they are internalized and able to apply them in everyday life. Therefore, character education must be carried out since basic education and not only held in schools, but also continuously at home; 2) Through all subjects, self-development, and school culture. The implementation of character education is not an obligation of one subject, but all subjects and curricular and extracurricular activities that students participate in must have the spirit of character planting and the obligations of all subject teachers. In addition, character education is not just a theory in the classroom. However, an habituation through cultures that must be developed in every environment; 3) Values are not taught but are developed, meaning that the material of character values is not an ordinary teaching material; that is, these values are not used as the subject matter expressed as when teaching a concept, theory, procedure, or fact such as in the subjects of religion, Indonesian language, Civics, Science, Social Sciences, mathematics, physical and health education, arts, and skills; and 4) The educational process is carried out by students in an active and fun manner; This principle states that the process of national character value education is carried out by students, not by teachers. The teacher applies the principle of "*tut wuri handayani*" in every behavior shown by the students. This principle also states that the educational process is carried out in a learning atmosphere that creates pleasure and is not indoctrin.

In addition to these four principles, Thomas Lickona in his book explains that several principles that can deliver the success of implementing character education in schools include: 1) Character education must contain values that can form a good character; 2) Character must be defined thoroughly to include aspects of thinking,

feeling and behavior; 3) Effective character education requires a comprehensive and focused approach to all aspects that exist in schools; 4) The school environment must be a miniature of a peaceful and harmonious and caring society; 5) To develop character values, opportunities are needed; 6) to practice and familiarize these values in everyday life; 7) Effective character education must include curriculum materials that are meaningful to children's lives, which are competency-based or life skills; 8) Character education must be able to develop students' internal motivation; 9) All school staff must be involved in providing character education and become a model for students in applying values; 10) Character education in schools requires moral leadership from various parties; and 11) Implementation of character education must involve parents and the surrounding community.

In the implementation of character education, there must be periodic evaluation to measure the success of character education. Schools must have a standard of success in providing character education, especially standards that cover aspects of how the character development of students, teachers and other staff in the school environment.

Character education stage

Character education is divided into several stages, namely: the civilization stage, the responsibility stage, the caring stage, the independence stage, and the social stage.

Civilization stage (Age 5- 6 years). At the age of 5- 6 years, children are educated to recognize right and wrong values, or good and bad characters. Children are taught to start knowing what to do and what to leave behind. Children are introduced to their God through their religion, are invited to imitate worship movements, and feel to behave politely. At this age, children have entered formal education at the preschool or kindergarten level.

Responsibility stage (Age 7- 8 years). In a hadith it is explained that children at the age of 7 are encouraged to start performing the worship that is ordered. This indicates that at the age of 7 years, children must be accustomed to starting to have the responsibility to carry out their obligations, fulfill their own needs, such as bathing, eating, dressing themselves. At 7 years old, the child has entered the basic education level.

Stages of Caring - care (9-10 years). If at the age of 7 the child already recognizes his responsibility and care for himself, then at the age of 9-10 years, the child must begin to be taught to care for others around him. Respect the rights and obligations of others, and help others. The existence of a sense of concern for others, will foster leadership souls in children.

Independence stage (Age 11-12 years). Character education that has been obtained by children at a previous age will make the child more despicable, mature the character of the child so that it creates an attitude of independence in the child. This independence will be marked by an attitude of accepting all the risks of the actions being carried out, starting to be able to distinguish between what is good and what is right.

Social stage (Age 13 years and over). At this stage, the child is seen as being able to get along in the wider community. Children begin to be taught to have an attitude of integrity and the ability to adapt to various types of society. The experiences obtained in the previous stages are expected to be able to color social life, and the characters that have been implanted in the previous stages are also expected to be able to be implemented in social life.

Character building elements

There are several elements in the character building process. According to the mosque, the most important element in character building is the mind because the mind contains all the programs formed from his life experiences was the pioneer of everything. This program then forms a belief system which in turn can form a mindset that can influence their behavior.

According to Joseph, as quoted by Abdul Majid [11], it is about the human mind, in the human mind there is one mind which has different characteristics. To distinguish these features. Hence the term is called the conscious mind (conscious mind) or objective mind and subconscious mind (subconscious mind). The conscious mind is physically located in the outer cortex of the brain by nature and analysis has an effect of 12% of the brainpower. While the subconscious mind is formed while still in the womb, the subconscious mind is neutral and suggestive.

In addition, Abdul Majid also stated that genes (heredity) are only one of the factors that influence the character building process. If the character is one hundred percent descendant of the parents, of course the character cannot be formed. However, if genes are only one factor in the formation of character, we will believe that character can be formed. And parents who have a big share in shaping the character of their children. Parents here are those who have a genetic relationship, namely biological parents or parents which have a broader meaning, namely the adults around them [11].

According to Heri Gunawan [12] there are two factors that can influence the character building process, namely internal and external factors. Internal factors include instinct or instinct, habit (habit), will, conscience and heredity. And the external factors are education and the environment. The most important elements in the process character formation is an internal and external element. Internal elements are elements that can influence the formation of character that is in a person, especially the human mind and heart. Meanwhile, external elements are

elements that influence the formation of characters that have external influences. With the influence from outside both from the school environment as well as the community and family environment, character building will occur.

Character education values

Character comes from values about something. A value that is manifested in the form of children's behavior is called character. So a character is attached to the value of the behavior. Therefore, there is no child behavior that is not free from values. Only the extent to which we understand the values inherent in the behavior of a child or group of children allows fallout under unclear conditions. This means that what the value of an arnat behavior is difficult for others to understand than by himself.

The values of character education include: 1) religious spiritual values, 2) values of responsibility, integrity and independence, 3) the value of respect / respect and love, 4) the value of trust and honesty, 5) the value of friendly / communication (friendship), cooperation, democratic and caring, 6) the value of self-confidence, creative, hardworking and never give up, 7) the value of discipline and steadfastness, 8) the value of patience and humility, 9) Exemplary value in life, 10) Value of tolerance and peace, 11) Value of enthusiasm and curiosity.

In addition, according to Muchlas [14] there are two important values that must be instilled in children in accordance with current developments. First, see the relationship between these values and the four principles of exercise: exercise of the heart, mind, exercise and feeling and intention. Second, see the relationship between these values and obligations to the one and only God, with one's own obligations, with obligations. towards the family, with obligations to society, and the nation and also with obligations to the environment.

Therefore, the values of character education above, the character building process will be clear what will be achieved and these values must be able to manifest into the souls of students.

Character building process

According to Lickona Thomas [13] that the process of character building has three important components. First is moral knowledge, there are several moral knowledge that can make the goal of character education, namely moral awareness, knowing moral values, taking perspective, moral reasoning, making decisions and understanding yourself. The second is moral feelings including conscience, self-respect, empathy. loving kindness, self-control, and humility. The third is that moral action is a product of the other two parts of character. This includes competence, will and habits.

Meanwhile, according to Heri Gunawan [12] that characters are developed through the knowing, acting and habit stages. Character is not limited to knowledge. A person who has good knowledge is not necessarily able to act according to his knowledge, if he is not trained (becomes a habit) to do that good. Character also reaches into the emotional and habitual areas of the self. Thus, three good components are needed, namely moral knowing, moral feeling or feeling (emotional knowledge) about morals, and moral action.

4. CONCLUSION

The authors conclude that the character building process has several components that must be considered. These three components are moral knowing. Moral feeling, and moral acting. In the process of moral knowing, the process of character formation begins with knowledge of a person about the character values that have been described above. With the value given aims to carve out the values in the brain. With this, someone will not be aware, then feel and love about the values of goodness which is called the second component, namely moral feeling and loving. If someone has done these two components and is given a good example and habituation, then someone will automatically act according to what has been implanted with knowledge and feelings, namely behaving in good character.

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