

The implementation of school character education program: a case study of muslim students of SMAN 12 south Tangerang

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Abstrak

Kehidupan dewasa ini, beberapa sekolah dan orang tua mengembangkan dan melakukan upaya untuk membina dan memperkuat karakter siswa dengan beberapa cara. Penelitian ini bertujuan untuk mendeskripsikan implementasi program pendidikan karakter sekolah yang diterapkan di SMAN 12 Tangerang Selatan. Ini tentang orientasi program sekolah, sosialisasi, penerapan, monitoring dan evaluasi dalam pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif dengan studi kasus. Teknik pengambilan sampel adalah dengan wawancara mendalam, observasi partisipatif, dan dokumentasi. Data tersebut berupa laporan dan dokumen dari koordinator program sekolah, kepala sekolah, guru, dan siswa. Hasil penelitian menunjukkan bahwa orientasi dalam program ini didasarkan pada visi dan misi sekolah; sosialisasi program ini dikelola oleh koordinator program, para guru, dan kepala sekolah; penerapan program ini adalah dengan memberikan pendekatan semi komprehensif seperti mata pelajaran terpadu, program ekstrakurikuler, kegiatan rutin yaitu pengajian sepulang sekolah, dan lingkungan sekolah yang mendukung; monitoring dan evaluasi dalam program karakter sekolah adalah sistem manajemen partisipasi yang dicatat dalam rapor, kehadiran siswa. Ada manfaat dan ancaman dalam menerapkan program ini.

Kata kunci: Pendidikan karakter, pelaksanaan, karakter siswa.

Abstract

In today's life, schools and parents attempt to foster and strengthen the student character in various ways. This research aims to describe the implementation of the school character education program at SMAN 12 South Tangerang. The stages of the research are the orientation of the school program, socialization, the application, monitoring, and evaluation in the implementation. This research used a qualitative approach and descriptive method by case study. The sampling techniques were in-depth interviews, participative observation, and documentation. The data came from reports and documents from the school program coordinator, the headmaster, the teachers, and the students. The results show that the orientation in this program is based on the school's vision and mission. Its socialization was managed by the program coordinator, the teachers, and the headmaster. Further, the application of this program is by giving semi-comprehensive approaches, such as integrated subjects, extracurricular programs, habituation activity (reciting Quran after the school ends), and the supporting school environment; monitoring and evaluation in the school character program are participation management system recorded by the academic report, the student's attendance. There are benefits and challenges in applying to this program.

Keywords: character education, implementation, student character

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INTRODUCTION

Since Independence Day on August 17, 1945, the Indonesian government, through the education ministry, suggested inserting the character values in every school. It is because Indonesia has undergone a moral decadence era. Some cases occur among teenagers in Indonesia, and one of the reasons is the lack of religious teaching (Ningrum, 2015). Some schools represent the place for fighting, quarreling, and some criminal actions. Interest from young people as students to try new things, in this case, moral deviance behavior, such as violence, persecution, bullying, drugs, sex aberrations that occur a lot in the community, these conditions are being the problem to many students in Indonesia. That is why a solution should be found to strengthen students' character. Educational sectors handle the potential way to build people's character, and a good education system becomes the essential thing nations need to create quality human resources (Hastasari, 2016). Proper guidance, teaching, and good human resources play a role in the country's education development. According to the Law of the Republic of Indonesia, Number 2 of 1989 concerning the National Education System, Article 1 Paragraph 1 stated that "Education is a conscious effort to prepare students through guidance, teaching, and/or training activities to be able to play a role in the future."

Nowadays, education is facing tremendous challenges. Various efforts have been made to improve and develop the quality of education. The government played a role in applying for this program in the field of education to strengthen character education, quoted from Kemendikbud document (Kemendikbud, 2017). On the other hand, education is expected to meet the various needs of society (Berkowitz, 2006). In addition, the government needs to make meaningful changes in improving the quality of education to supply quality human resources. The national education innovation is developed to be character education. The improvement is carried out through various efforts and programs for fostering and strengthening character education at the primary level.

Character education defines the education of values, attitudes, morals, and behavior to develop students' decision-making in doing positive deeds and applying them in daily life. Character education will not be effective without the combination of three aspects: moral knowing, moral feeling, and moral behavior (Sultoni, 2016). It means that good character education must involve moral feeling and moral behavior instead of moral knowledge. Character education is a value education program that is packed not in the form of subjects, but the embodiment of the school as a character institution. In addition, Not only the academic achievement determines the success of education, but also it must be supported by the development of positive character (Tatang M, 2020). Presidential Regulation Number 87 of 2017 Article 2 states that the Strengthening of Character Education (PPK) makes character education a national education platform to equip students as the golden generation in 2045.

Character is the nature of character, morals, or personality of a person obtained during their life (Asriani, 2017). The basic foundation to support someone gains their success has good character. Every human being must possess a positive character built continuously (Maunah, 2015). The teacher should improve his attitude, way of life, and growth. Character education will keep the nation's personality in the character of the Indonesian Nation. In the spirit of Pancasila, that good character is fundamental to facing the dynamic of change in the future. Character education must be the main spirit in implementing education in Indonesia, as quoted from the President's regulation. Presidential Regulation Number 87 of 2017 impacted schools to insert Character Education in the Curriculum 2013. Hopefully, the Strengthening of Character Education can be integrated into the Curriculum 2013. It is not just an additional program but can be a way of teaching and learning applied by all stakeholders in the education unit. In the Guidelines for the Implementation of Character Education in the publication of the Curriculum Centre of the Research and Development Agency, the Ministry of National Education has also identified several values that shape character and are the results of empirical studies that come from religion, Pancasila, culture, and national education goals.

One of them is religious values, namely obedient attitudes and behaviors in implementing the teachings of the religion they adhere to, being tolerant of the practice of other religions, and living in harmony with followers of other religions (Murdiono, 2019). Even so, the religious character education that has been trying to be developed in schools has not been implemented optimally, and it could even be said to be a failure. This is because religious education only touches on introducing norms or values, not at the level of internalization and real action in daily life. This fact shows that the religious character education currently being carried out places more emphasis on cognitive aspects and tends to ignore affective and psychomotor aspects, which are the core of value learning (Sutomo, 2014).

Therefore, strengthening religious character education is imperative to save the nation's generation from moral degradation and multidimensional crises. The implementation of strengthening religious character education requires the role and participation of various parties. In this case, one of the parties is essential in implementing religious character education for students in the family (Asep Sukendar, 2019). The parent is regarded as one of the elements that support the success of the moral and religious character education process because the family is the environment closest to students (Hana Prastyla Raxsa, 2018). Also, the intensity of togetherness between students and their families is much greater than the school. Because of these problems, some public schools build a character education program to strengthen students' character.

The other research is about the implementation of character education programs in high school; this research results in Syllabus, lesson plans, and material made by teachers have contained character education planning as a result of MGMP economic subject convention. Character education is implemented in high schools through intracurricular

and extracurricular activities (Rindrayani, 2020). In line with this, a study in Budi Mulia Dua International High School applied the learning of character education through curriculum, extracurricular and habituation in school (Murestiyana, 2017). The study found that not only the curriculum and extracurricular activities but also the habituation activity should be implied to strengthen the character education.

On the other hand, the supporting and inhibiting factors, including teachers, parents, students, and the school environment, are needed to build the students' character education (Surawan, 2022). The implementation of discipline was by giving rewards and punishments according to school rules; honesty by using the Kantin Kejujuran and some CCTV, while hard work using school assignments, group study, and student work. Thus, the above studies confirm that schools have their own ways of applying character education. There is a dearth of character education research at the senior high school level in Indonesia. Therefore, the current study is intended to investigate the character education program at SMAN 12 South Tangerang from the orientation, the socialization, the application, the monitoring, and evaluation of the character school program.

RESEARCH METHOD

This research employed a qualitative research design using a descriptive analysis method and a case study draft. Qualitative research aims to holistically understand the phenomena of the research subjects and describe them in words and sentences in a special context using some methods. The case study approach was used to understand the implementation of a character education program at the state school South Tangerang (SMAN 12 Tangerang Selatan). According to Muhadjir (1996), a case study explores and makes a descriptive conclusion about the research subjects". In the case study, the common situation is critical. The researchers are the observer; They study the processes naturally and makes some notes, analyses, interpretations, and conclusions related to the subjects in the research.

This research was conducted in SMAN 12 Tangerang Selatan in the odd semester of the academic year. The research process was about four months, from September to December 2019. The researchers used documentation, observation, interview, and documentation techniques to take the data. This study used triangulation of data collection techniques. Methodological triangulation is when researchers collect data from documents, interviews, and observations. The present study used the observation sheets for the teacher's and student's activities in the teaching and learning. The observation was done naturally to the teachers, based on their character or moral values, and related to the lesson plan. The second way is by an in-depth interview. The interview about implementing the moral value was unstructured to get information about the research subjects. The third way was by

documentation technique. It was about the research subjects' names, pictures, photos, and so on, which were related to the implementation of character education and the research.

This study used semi-structured interviews with participants, school observation using a redesigned classroom observation form, and finally, document analysis (Sugiyono, 2011). Meanwhile, this research focuses only on the application of character education held at SMAN 12 South Tangerang. The data were obtained directly from participants through the process of observation, interviews, and documentation. In addition, the data sources for this study were the principal, teachers, parents, and students.

RESULT AND DISCUSSION

According to Sultoni (2016), character education is the values, morals, and behaviors aimed to develop students' decision-making in doing positive deeds and applying them in daily life. Character education will not be effective without the combination of three aspects they are moral knowing, moral feeling, and moral behavior. Character education is not a "quick fix." It provides long-term solutions that address moral, ethical, and academic issues of growing concern to our society and are key to the safety of our schools. Character education is widely shared, pivotally important, and core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others—along with supportive performance values—such as diligence, a strong worth ethic, and perseverance—form the basis of good character (Lickona, 1996). The elements the students need to be good character are by being and having the character above.

The study about the religious values obedient attitudes and behaviors in implementing the teachings of the religion they adhere to, being tolerant of the practice of other religions, and living in harmony with followers of other religions (Murdiono, 2019). The religious character education that has been trying to be developed in schools has not been implemented optimally, and it could even be said to be a failure. This is because religious education only touches on introducing norms or values, not at the level of internalization and real action in daily life. This fact shows that the religious character education currently being carried out places more emphasis on cognitive aspects and tends to ignore affective and psychomotor aspects, which are the core of value learning (Sutomo, 2014).

The other study is about the implementation of character education in Junior and Senior high school (Mayono, 2015). The research results show that integrated subjects in MTsN Pacitan performed on all subjects, both the faith-based and the general subjects, the lesson plan preparation must include a component of "attitude" that must be raised and applied in every teaching and learning process in all areas of study, the internalization activity on intra-curricular activities in MTsN Pacitan is through habituation memorizing "surat-surat pendek" of the Holy Qur'an at 06:45 to 07:00 AM every morning, the "Duhur" prayer in congregation, and the rote of "Asmaul Husna" every 15 minutes before the curfew.

In extracurricular activities, character education is done through some activities based on intellectual development and soft skills. The understanding of the character education values has the assessment indicators, such as religious, work hard, tolerance, loving the homeland, creativity, unity in diversity, discipline, to be honest, fairness, self, democracy, curiosity, appreciation of the achievements, communicative/friendly, loving peace, likes to read, care for the environment, social care, the responsibility.

On the other hand, this study is about strengthening students' character through Tahfiz Quran in the Islamic education curriculum (Kosim Muhammad, 2019). The result is, first, through IMTAK as an extra-curricular activity. SMAN 1 Padang Panjang conducts IMTAK for two weekly meetings with a mentoring pattern on Saturday first and second periods. Secondly, the ODOL (one day, one line) program is performed in schools. This program requires each student to memorize at least one verse every day. Thirdly, IMTAK Coaching Night (Malam Bina Iman dan Takwa – MABIT) is conducted twice a month and separated between male and female students. During MABIT activities, there is preaching in the form of motivational training, reciting the Quran, memorizing the Quran, prayers in congregation, and remembrance of Alma'tsurat, Tahajjud, and the Fajr prayer. Fourthly, Tahfidz Quran tours are organized. These activities are held only once a year after the students reach the set memorization target, especially for students who live in the school dormitory, in certain places in the form of camping. During these activities, students will receive Tausiya Quran, Murajaah Quran, outbound training, and natural Tadabbur. It is recommended that the schools should not hesitate to implement Tahfidz Quran activities as the most effective activities to foster the character of Muslim students at the school. The Quran guides humans to have noble character relevant to the ideals and goals of national education: to educate the life of a nation that is faithful, pious, and virtuous. Then, the school should pay budget costs for guidance development in its activity budget plan. Apart from that, involving the role of parents, the community, and the alumni must be done, as has been done by SMAN 1 Padang. Finally, the government needs to encourage universities to produce graduates of the Quran memorization.

From the research above, the writer concluded that the first study stated the element that the students need to be good character are knowing, caring about, and acting upon core ethical values such as respect, responsibility, honesty, fairness, and compassion. This study did not mention the activity related to the religiousness character. All of them are only good characters related to the others. Still, there is no relation to religion. The second study is about the implementation of character education in Junior and Senior high school. The result mentioned the elements that students need to be good characters, such as the planning that relates to the school's vision and missions, the socialization that all school's aspects have done, and the internalization activity are on intra and extra-curricular as their habitual activity to strengthen their character education. In this study, the researchers did not show the result of the student's impact after having that habitual activity. It only presents the description of the activities that the students have done to strengthen their character.

Besides, the object of the research here is the Islamic school (MTS). It would be better if the writer presented the result/ effect after doing those activities.

Kosim (2019) investigated strengthening the character by memorizing Quran. The activities they have done to memorize Quran are step by step; then, memorizing Quran is suggested to foster the student's character. Still, in this research, there is no percentage of students that have been successful in joining this program, then there is no description of the character produced after memorizing the Quran. So, in this present study, the writer wants to elaborate on the activities, the result, and the side effect of doing the character education program, especially in the state school.

SMAN 12 South Tangerang is one of the state schools in South Tangerang. It is located in the Serpong sub-district. SMAN 12 has become an excellent school with many achievements in many sectors. The vision of this school is *"terwujudnya sekolah sebagai pusat pengembangan insan cerdas yang mandiri, berakhlak mulia, peduli lingkungan, dan berwawasan global"*. Its vision means that this school should be the center for the development of smart and independent human beings, good manners, care for the environment, and global thinking. The mission of this school is: (1) to increase and strengthen the IMTAK, (2) to create a teaching and learning process which active, innovative, creative, and joyful, and (3) to increase the teacher's competence by having in house training, (4) growing and applying the entrepreneurship activities, (5) developing reading activity as the student's habit, (6) completing the school facilities and its usage, (7) building and developing the care and love to environment, (8) creating the clean school to become *adiwiyata* school, (9) creating good relationship among the school, student's parents, committee, and society. SMAN 12 Tangerang Selatan has become one of the selected schools in South Tangerang city because of its many achievements. One of them is this school becomes the school of *adiwiyata* at the province level. It means that this school has implemented the go green program. The other school program is developing and strengthening the student's character through the school character education program.

Implementing the character education program in SMAN 12, Tangerang Selatan starts by creating a conducive atmosphere for students in good character, including family, school, and community with all surrounding it, starting from family, school, community, and the government. The environment can be said to be a process of child culture influenced by the conditions children face and experience at any time (Shofa, 2019). The character education implemented in SMAN 12 South Tangerang is based on the school's vision, mission, and objectives, involving the teachers, students, and school committee. Then, it will be a program or decision of the headmasters. The processes of formulating this program are accumulation, articulation, and accommodation. The theory used in this formulation is the Trans active theory; it emphasizes individual dignity and upholds the interest of each people. The individual desires, needs, and values are studied one by one and asked to be together. The accumulation process is through sharing and open discussion about the student's moral decadence, especially in an in-state school with no more religious or relative

program to strengthen their character. The education unit can directly resolve the articulation through a character education program. The accommodation step is the agreement and the support from the schools' members, committee, and the students' parents to work together in realizing the character education. This school character education program has been developed from 2015 up to the present.

The socialization of the character education program is done by the headmaster, program coordinator, homeroom teachers, and teachers. In line with this, Character Education must be implemented in schools and communities (Sahlan, 2016). The target of this program is all school members of the school. The activities used to socialize in this program included a flag ceremony, teaching and learning process, extra-intra curricular through guidance, counselors, mentors, and meetings with the student's parents. The written socialization is by banners, letters, slogans, and hanging the institution rules at the strategic places of the school.

The application of the character education program in SMAN 12 South Tangerang is categorized into several components as follows:

- a. Character education integrated all subjects. The values, norms, faith, piety, etc.) are designed and applied in related subjects such as religion, civic, social sciences, physical sciences, sport, and others). The class started with an introduction to values cognitively, apperception, and the last is the real practices of values in their daily life.
- b. Character education is integrated with the student's development activities, such as extracurricular. In extra-curricular activities, the character education is done through some activities based on the intellectual development and soft skills, the art, and sport: the mosque moslem or Rohani Islam (Rohis), Paskibra, youth red cross (PMR), scout, cheerleading, Ratoe Jaroe, English club, Japanese Club, Civic club, Bahasa Indonesia Club, Mading (wall-magazine), Dugen (Adiwiyata community), the science Olympic club, basket, volley, karate, taekwondo, silat, and tapak suci.
- c. The last is habitual activities. Consistent and continuous practice impacts changes in behavior or character habits, or thought processes (Niken, 2021). Memorizing Quran is of a habitual activity. The students memorize "surat-surat pendek" of the Holy Qur'an every Friday morning and many others habitual activities.
- d. Character education is integrated with school environment. The environment is the student academic services, school regulations/rules, human resources, facilities and infrastructure, finance, libraries, learning, assessment, and information, as well as other management.

Every Friday morning started at 07.00 – 07.45 AM, that is, reading and reciting "Surat Yassin and Al Kahfi" led by the "Rohis" (Rohani Islam) community. In this activity, there is also a "tausiah" or speech from some teachers and students delivering the theme related to Islam issues in our country and the student's characters. The *Muslim* students of the tenth, eleventh, and twelfth grades and teachers are together in the schoolyard to have this activity. The homeroom teacher leads every class. Before reading and reciting Surat Yassin,

they usually have “*shalawatan*” and reading “*asmaul husna*”. The headmaster, vice headmaster, school character education program, Rohis coordinator, and homeroom teachers often deliver the speech.

The other habitual activity is memorizing the Qur'an's short verses (*surat-surat pendek*). This school is usually calling it is *Pembinaan Kajian Quran (PKQ)*. It is led by the homeroom teachers even though the previous three years, it was led by the special mentors. This activity started from 07.45 to 08.30 on Friday. Every grades are divided into three groups in memorizing *surat-surat pendek*; tenth grade consist of *surat An Nas, Al Ghasiyah, Al Insiqaq, Al Kafirun, Al Mutaqifin, An Nasr, At Takwir, Al Asr, Al Fajr, Al Insirah, Al Adiyat, Al Bayinah*. The eleventh grade consists of *Al Kautsar, Abasa, Al Quraisy, An Naziat, Al Falaq, Al Infithar, Al Humazah, Al Buruj, Al Qoriah, At-Tin, Al Balad, and Al Zalzalalah*. And twelfth grade are *Al Ikhlas, An Naba, Al Lahab, Al a'la, Al Fil, Ath Thaariq, Al Ma'un, Adh Dhuhaa, Asy Syam, Al Qodar, Al Lail, Al Alaq*.

The Muslim students should memorize all *surat-surat pendek* for their home-room teachers. Then, the home-room teachers should record, take a note, and give the assessment to the students about how to memorize. Every six months, in the last semester, the character education program coordinator sends the report form to the home-room teacher to recap the students' memorizing Quran. This form is called the “*PKQ academic report*”. The headmaster usually gives the award medal and certificate to students who have memorized all *surat-surat pendek* before the target time through the character education program. The target time to memorize *surat-surat pendek* is in the last semester of each grade. The application of this habitual activity is many students have already memorized all *surat-surat pendek* in tenth grade. They can memorize all *surat-surat pendek* to twelfth grade, in this case, the students should get medal and certification for their achievements. There are three kinds of medals; gold, silver, and bronze. The specific medal will be given depending on the time duration to memorizing *surat-surat pendek*.

The other activity is “*jumsih*” or *jumat bersih*. All school components should clean their rooms and surrounding area in this activity. It is usually started at 08.30 to 09.00. Every class gets a specific area to be cleaned, then the school program of *adhiwiyata* and the school character education coordinator will check the cleanliness of each class and area. The other activity is the school's literacy program. This school is called “*Gerakan Literasi Sekolah (GLS)*”. This program usually starts from 06.45 to 07.00 am before teaching and learning. It is applied from Tuesday to Thursday. All grade students should be together in the schoolyard, which the class leader and home-room teacher lead. On Tuesday is, read *surat pendek* using *murrotal*; on Wednesday, read novels/comics/magazines/fiction articles or books; on Thursday; in English and Japanese morning, the students read their novels/comics/magazine/magazine/fiction books by using English and Japanese language.

The other habitual activity to strengthen the Muslim character in this school is “*sholat duhur berjamaah*” all the teaching and learning activities should stop at 11.30 a.m. The students are supposed to do *sholat berjamaah*, and also the teachers. The program

coordinator, through the home-room teachers, notes the students who are doing *sholat berjamaah* and then gives a warning to the students who are not doing *sholat berjamaah*. Besides these activities, *sholat dhuha* is the Muslim students' habitual activity in this school. They are usually doing *sholat dhuha* on the first break-time.

Besides these habitual activities, the school environment, such as the environment, the student academic services, school regulations/rules, human resources, facilities and infrastructure, finance, libraries, learning, assessment, and information, as well as other management, are supported to students' character education. For instance, this school hangs some posters on some school buildings related to discipline, cleanliness, responsibility, religion, and so forth. The school's main problem in evaluating character education is the lack of operational guidelines (Wijono, 2016). The monitoring and evaluation of the character education program in SMAN 12 Tangerang Selatan is conducted in two ways: the participation school management system and academic report assessment. Based on the interview, the school's headmaster controls and monitors participation in school management. The evaluation and monitoring consist of controlling the syllabus, lesson plan, and its implementation.

This monitoring and evaluation identify the weaknesses or some obstacles in applying this program and solutions to complete the weaknesses of it. Besides, the daily observation of the learners. The second is for the academic report assessment. This program is conducted through a direct assessment. The assessment during the teaching-learning process is compared with the outside classroom activities. The understanding of the character education values has assessment indicators, such as religion, work hard, tolerance, loving environment, creativity, unity in diversity, discipline, honesty, self, democracy, curiosity, appreciating achievement, friendly, loving peace, likes to read, social care, loving homeland, responsibility. Besides the direct assessment, the school management uses the academic report given every semester to the student's parents.

Character refers to a series of knowledge (cognitive), attitudes, motivations, behaviors, and skills (Mawardi, 2016). Good character includes the knowledge of goodness, then gives rise to a commitment or (intention) towards actually doing well. There are two ways to monitor and evaluate the processes of this program. The first is monitoring and evaluation from the school management, and the second is the monitoring from the school academic report. Both ways are done in this school even though there are many obstacles to it. The obstacles are less understanding of the student's parents, the commitment of students and school members, the school facilities, and the empowerment of the school committee. The lack of rooms or facilities, mentors, and commitment of the school members become the weaknesses of this character education program development. Still, the school management, supported by the school committees and many sectors, should continue this program by some evaluations.

The supporting factors in the character education policy implementation are: (1) the transformational and democratic leadership styles, (2) the commitment of the school

communities, (3) the infrastructure, and (4) the empowerment school committee. The lack of the consistency and understanding aspects of the learners and the students' parents become the obstacles to implementing the character education.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that character steps are the orientation of the research is to create a conducive atmosphere for students of good character, including family, school, and the parents, the socialization of the school character education program through the headmasters, the teachers, the program coordinator, and also the parents, the application through extracurricular, co-curricular activities, and habituation activity. There are two ways to monitor and evaluation the processes of this program. They are from the participation management system (involving all components of the school) and the academic assessment (report cards).

The study suggests that character education through extracurricular activities needs improvement and development. The assessment of character attitude toward extracurricular needs to be created by making fixed guidelines. The other obstacles in implementing the character education program are the leadership styles, the commitment of the school communities, the infrastructure, and the empowerment of the school committee.

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