



## Implementation and Development Models of Character Education in School

Ahmad Muthohar

IAIN Samarinda

Email korespondensi: [ardhanaku01@gmail.com](mailto:ardhanaku01@gmail.com)

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### Abstrak

Pendidikan karakter sudah menjadi kebijakan pendidikan di Indonesia. Hal tersebut bertujuan untuk mempersiapkan generasi bangsa yang unggul, maju, dan berdaya saing di kancah global. Namun model implementasi dan pengembangan di sekolah berbeda. Setiap sekolah memiliki program, strategi, dan metode pelaksanaannya. Penelitian ini bertujuan untuk mengetahui implementasi dan pengembangan agar model tersebut dapat ditemukan di sekolah. Harapannya menjadi sarana replikasi, modifikasi, diseminasi, dan inovasi oleh sekolah lain. Penelitian dilakukan dengan penelitian lapangan pada sekolah menengah pertama di kota Samarinda Kalimantan Timur dengan pendekatan deskriptif kualitatif. Teknik pengumpulan data dengan observasi, wawancara, Focus Group Discussion, dan dokumentasi. Analisis dengan analisis kritis dan analisis isi. Hasil penelitian menunjukkan: 1) sekolah memiliki kesadaran akan pentingnya pendidikan karakter; 2) model pelaksanaan di sekolah ada 5 model, yaitu integrasi melalui program kurikuler, ko-kurikuler, pengembangan diri / ekstra kurikuler; pembiasaan rutin dan integrasi interkoneksi tematik antara program kurikuler dan ko-kurikuler; 3) Setiap sekolah memiliki model yang berbeda dalam hal kebijakan manajemen, kualitas program, nilai karakter prioritas, dan strategi pelaksanaan.


**Kata kunci:** Implementasi, model pengembangan, pendidikan karakter

### Abstract

*Character education has become an educational policy in Indonesia. It aims to prepare a generation of nations who are superior, advanced, and competitive in the global arena. However, the implementation and development models in schools are different. Each school has a program, strategy, and method for implementing it. This study aims to determine the implementation and development so that the model can be found in schools. The hope is that it will become a means of replication, modification, dissemination, and innovation by other schools. The research was conducted with field research at junior high schools in the city of Samarinda, East Kalimantan with a qualitative descriptive approach. Data collection techniques by observation, interviews, Focus Group Discussion, and documentation. Analysis with critical analysis and content analysis. The results showed: 1) schools have awareness of the importance of character education; 2) there are 5 implementation models in schools, namely integration through curricular, co-curricular, self-development / extra-curricular programs; routine habituation and integration of thematic interconnections between curricular and co-curricular programs; 3) each school has different models in terms of management policies, program quality, priority character values, and implementation strategies.*

**Keywords:** Implementation, development model, character education

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## INTRODUCTION

The study of character education is still an interesting topic. There have been many studies on the topic of character education both theoretically (Fitri, 2012; Ngatiman & Ibrahim, 2018; Pala, 2011; Peterson, 2020; Sajadi, 2019) and practically (Dewi & Alam, 2020; Hermino & Arifin, 2020; Hidayati, Waluyo, Winarni, & Suyitno, 2020; Muassomah et al., 2020; Rukiyati & Purwastuti, 2016; Zurqoni, Retnawati, Arlinwibowo, & Apino, 2018). The development model for the implementation of character education will continue to be refined to get the ideal formula. In Indonesia, character education has become the official policy of the national education system (UU Nomor 20 Tahun 2003, n.d.).

The enforcement of the law on the national education system is to ensure the achievement of national education goals to prepare the superior generation in an increasingly global world. Strengthening the implementation of character education in schools is based on the idea that as a large nation, Indonesia needs hard work to build the nation's character into a nation that is advanced, superior, and competitive. Character education for a nation is crucial because a nation will be able to maintain its identities (Junaedi & Syukur, 2017).

Education in Indonesia is considered unable to produce graduates who are competitive at the global level. Based on the United Nations Development Program report, Indonesia's position in the Human Development Index Rank is currently still in the 107th position out of a total of 189 countries in the world. In terms of the quality of education, especially through the Program for International Student Assessment (PISA), the reading component only scores 371, mathematics 379, and science with a score of 396 (UNDP, 2019).

Character education is also important for Indonesia about efforts to prevent students from the nation's generation from many negative behaviors and emotions (Vaccarezza & Niccoli, 2019). The existing education is also considered to be still in challenges and the spotlight because it "fails" in creating students who have noble morals because of the many cases of immorality, violations, drug abuse, deviations that afflict children and adolescents today students (Baharun, 2017, p. 58).

In the system in Indonesia, the school is one of the units responsible for education, apart from parents, schools, society, and the state. Through school education institutions, children can be helped to understand the character values that we expect and train and make these values a life guide in improving their quality and capacity. The National Education System Law (2003) clearly states that the function of national education is to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating 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 a democratic and responsible citizen. The development of character education in schools means a coaching and development effort carried out by schools in the context of forming student character.

Conceptually, the term character education comes from the words education and character. In the Big Indonesian Dictionary (2020), Education means the process, method, act of educating or the process of changing the attitude and behavior of a person or group of people to mature humans through teaching and training efforts; while the word character is known in Latin "Karakter", "Kharassein", "Kharax", in English "Character", and Greek "Character", from Charassein which means to make sharp, to make deep. In Indonesian, it means mental, moral, or character traits that differentiate a person from others; "Budi Pekerti"; "Watak"; or "Tabiat".

The term character is the same as the concept of "Akhlak" in Islam. Before this term was popular, Islam, as a religion had a teaching on the importance of humans having good self-characteristics called "Akhlak" and the internalization effort, was called "*Tarbiyatul Akhlak*". By quoting several opinions, Ngatiman et al (2018, p. 217) explained that "Akhlak" are the qualities of the soul that have been trained so strongly that it makes it easier for those who take an action without thinking and reflecting on it again. According to Ibn Maskawaih, "Akhlak"

are mental states that encourage (invite) to do actions without thinking and being considered first. Meanwhile, according to Imam al-Ghazali, "Akhlak" is the nature or form of conditions that are embedded in the soul, from which deeds are born easily and easily without needing to think about and consider again. "Akhlak" in Islam consist of "Akhlak Mahmudah" (positive morals) and "Akhlak Madzmumah" (negative morals).

Referring to the definition that education is a human effort to prepare for a meaningful life with the guidance or leadership of educators consciously towards physical and spiritual development towards the formation of the main personality (Tafsir, 2008, p. 6) and character is an inner disposition that can be relied on to respond to situations (Lickona, 1992, p. 51), then character education can be understood as a teacher's conscious and sincere effort to teach values to students by optimizing the potential accompanied by awareness, emotion, and motivation, with high values. character education is a genuine effort from a positive personality that is developed, encouraged, and empowered through exemplary, study, and practice. Operationally, character education can be interpreted as a process of guiding students to become fully human beings with character in the dimensions of heart, mind, body, feeling, and intention. The aim of character education is essentially humanization. efforts to make human beings whole. From an Islamic perspective, it is called *Insan Kamil*.

To strengthen the implementation of character education in Indonesia, the Indonesian government has established a policy through the character education strengthening program (PPK) and has been regulated in presidential regulation Number 87 of 2017. In this policy, 18 character values were set, including Religious, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love for the Fatherland, Respect for Achievements, Friendly / Communicative, Love Peace, Love Reading, Environmental Care, Social Care, and Responsibility (Kementerian Pendidikan Nasional, 2011)

Character education contains many principles. Abdul Majid and Dian Andayani (2011) in the book "Pendidikan Karakter Prespektif Islam" by quoting the opinion of Foerster, who is known as the originator of German character education and pedagogy, state 4 principles: interior order, Coherence, Autonomy, and Firmness and loyalty. they also quoted the opinion of Thomas Lickona and Rushworth Kidder, that For character education to run effectively, Lickona et al. Added that 11 principles must be carried out, namely: 1) Developing core ethical values and supporting performance values as the foundation of good character. 2) Define character comprehensively which includes thoughts, feelings, and behaviors. 3) Use a comprehensive, deliberate, and proactive approach to character development. 4) Create a caring school community. 5) allow students to take moral action. 6) Create a meaningful and challenging academic curriculum that respects all learners, develops character, and helps students succeed. 7) Try to encourage student self-motivation. 8) Involve school staff as a learning and moral community who share responsibilities in character education and efforts to adhere to the same core values that guide student education. 9) Foster togetherness in moral leadership and long-term support for character education initiatives. 10) Involve family and community members as partners in character-building efforts. 11) Evaluation of school character, the function of school staff as character educators, and the extent to which students manifest good character.

This principle is in line with the research results of Rukiyati and L. Andriani Purwastuti that character education includes three main components, namely moral knowing, moral feeling, moral action (Rukiyati & Purwastuti, 2016). with a slightly different term, Ryan and Bohlin (1999) using the terms *Knowing the good*, *Loving the good* and *Doing the good*. The Moral Knowing / Knowing the good stage is oriented towards the mastery of knowledge about values. The dimensions included in moral knowing are moral awareness, knowing moral values, perspective-taking, moral reasoning, decision making, and self-knowledge. *Moral Feeling / loving the good* is intended to grow and strengthen a sense of love and a sense of need for noble moral values (emotional aspects). In this stage, the teacher's target is the emotional

dimension of the students. Meanwhile, the moral action / doing the good is the result (outcome) of the other two character components. Responding to this theory, the Indonesian Ministry of Education and Culture in the PPK program mentions the knowing, acting, and habit stages. (Kementerian Pendidikan Nasional, 2011)

Zurqoni et al (Zurqoni et al., 2018) mentioned the importance of character education in schools is to foster students' capacities in understanding moral values and in using these capacities to take "good and best" actions and understand the true purpose of life. Operationally, character education in schools aims: 1) Strengthening and developing the values of life that are considered important and necessary so that they become personalities, 2) Correcting student behavior that is inconsistent with the values developed by the school, and 3) Building harmonious connections with family and society in acting out shared character responsibilities. This goal means that character in school must be linked to the educational process in the family (Wiyani, 2013, pp. 70–72). Thus, more concretely, the purpose of character education is a change in behavior, attitudes, and personality in the student subject.

In another version, Agus Zaenul Fitri (2012) explains more operationally the curriculum development model in schools can be done in 4 ways, namely 1) Integration in the subject, 2) Integration through thematic learning, 3) Integration through habituation and 4) Integration through extra activities curricular. Howard Kirschenbaum (1995), has also explained that character values can be carried out through five methods, namely: 1) inculcating values and morality; 2) modeling values and morality; 3) facilitating values and morality; 4) skills for value development and moral literacy, and 5) developing a values education program. Character education must be carried out comprehensively. The character education strategy in 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 every program in the school.

There are several reasons why character education in schools can be more effective. First, schools have a broad reach. Character education will hit the target faster if it is carried out through formal education which is spread throughout Indonesia. Second, the process can be faster. Since almost all of Indonesia have formal schools, if the character education program is well planned, it can be implemented more systematically. Third, schools have competent educators. Schools have teachers who are relatively more competent to help students explore and practice character. Educators in schools are competent and understand various models of approaches, methods, and techniques for program evaluation; and Fourth, the school has an atmosphere and learning climate for students. A formal school atmosphere, where students are of the same age; will allow children to learn from each other. Even meeting different friends can be a means for them to learn character from each other.

Although in theory there have been many studies, However, the practice of implementing character education between schools is believed to be different. Each school has a variety of implementation models for the strengthening of character education. both in terms of prioritized character values, policies taken, strategies applied, and methods used. knowing the many variants of character education development and implementation models in schools can help find and use the most effective character education model according to school conditions. This research answers how the variations in the implementation and development of character education between schools, what factors can influence the implementation and development, and finds the practice of an effective character education implementation and development model.

The results can be a means of reference, replication, modification, dissemination, and innovation in the implementation of character education strengthening programs between educational institutions. This is also useful for strengthening the guidelines for implementing programs in schools in the future.

## METHOD

This type of study is qualitative research (Singarimbun, 1995) using the phenomenological and reflective logic approach (Muhadjir, 2000, p. 17). This research is based on two questions: How is the practice of implementing character education in schools and how is the character education development model implemented?. The researcher observes intensively all phenomena in school that are the object of research on the character values that are practiced, prioritized character values, policies, and programs implemented, and the strategies and methods used in each school.

The research was designed with a multi-site model consisting of three schools with different locations and characters. Conducted at junior high schools in the city of Samarinda, East Kalimantan, namely SMP Negeri 1, SMP Plus Melati, and SMP Negeri 27. These three schools are considered to be representative samples. This is based on the consideration that these three schools have different characteristics so that it is hoped that they can become a portrait tool to see the character education development model at the junior high school level in Samarinda City. Although the authors believe that each educational unit has its specific character.

SMP N 1 Samarinda was chosen because of its character as an urban junior high school with the status of a favorite state in Samarinda City. SMP N 27 was chosen with the consideration that it could be a representation of other developing schools, and SMP Plus Melati was chosen with the consideration that this school is a private school but is considered a favorite by the Samarinda community. The selection of this research objects is also based on the consideration of the special characteristics of character education from each school to see if there are differences in the prioritized character values, policies, programs, strategies, and methods that are carried out based on status, school location, quality, facilities, and learning models. based on the vision of each school.

The data was collected using observation, interview, Focus Group Discussion, and documentation. The observation technique is carried out by observing non-participants. where researchers conducted in-depth observations of students' character behavior, the character values taught by the teacher, and saw the desired character values from each school program agenda. Interviews were used to interview informants and study participants, namely the principal and many teachers. FGD is used to deepen an in-depth exploration of management's intentions about programs and policies taken from the findings, while documentation is used to see general conditions, existing facilities, and policy documents such as vision and mission policies, program guidelines, teacher learning plans, and report documents. school activity.

The data used in this study consisted of two types: Primary and Secondary. Of the two, each of them consists of two types, namely field and written. Primary data sources are the main data sources obtained and derived and directly related to the discussion of character education in schools. Meanwhile, secondary data sources serve as supporting and complementary data sources for this study. Primary field data sources include school actors such as school principals, committees, teachers, education staff, and students. and other field data such as offices, program implementation places, and so on. Written primary data are sourced from direct works in written form such as school guidelines, reports, books, articles, bulletins, program reports, process records, and so on relating to this study. while the second field data sources include: the opinion of the resource persons the opinion of the experts and so on. Secondary written data sources such as books, magazines, articles, newsletters, and so on which are related to this study, data collection techniques use literature surveys or literature reviews.

Meanwhile, the data analysis method uses critical analytical methods (Suriasumantri, n.d.) and content analysis(McQuail, 2008). A critical analysis is a method that describes, discusses, and criticizes primary ideas which are then confronted with other primary ideas in the effort of comparative studies, relationships, and model development. Meanwhile, content analysis is a research technique for an objective, systematic description of the content embodiment. The analysis technique is done by managing, sorting, classifying, coding, and

categorizing data. After that, the researchers looked for several themes that could be the focus of the research which were then observed and deepened through further interviews.

## FINDINGS AND DISCUSSION

### 1. Model of Implementation and Development of Character Education in schools

#### a. Implementation of Character Education in SMPN 1 Samarinda

SMP Negeri (SMPN) 1 Samarinda, is one of the junior high schools with state status. Founded in 1947, this school is widely recognized by the people of Samarinda City as one of the favorite public junior high schools. SMP N 1 Samarinda occupies an area of 7,494 m<sup>2</sup>, at JL. Drs. H. Anang Hasyim Komplek Perum Hutan Kel. Air Hitam Kec. Samarinda Ulu Samarinda City.

To strengthen the quality of its education, SMPN 1 Samarinda has set a vision "Producing graduates who excel in science and technology mastery and have a global perspective based on faith and piety, have programs as the International Standard School (R-SBI) Rintiasan school, and the R-SBI Acceleration (Acceleration, only 2 years of school time), also formed partnerships with several institutions that have a concern in strengthening human resources, including the British Council, the PASIAD Indonesia Foundation, Indo British College, Prima Gama, Ganesha Operations and several other institutions.

Through its policy, SMP N 1 Samarinda ensures that the programs being implemented must have a measurable mechanism so that they are more 'practice-based and able to produce best practices from the programs being run. In general, the implementation of character education at SMP N 1 Samarinda is carried out through several program models, including curricular programs, co-curricular programs, extra-curricular and daily routine programs.

Through the curricular program, the developed character values include logical, critical, innovative, creative and hard work thinking characters. This can be seen from the learning programs, activity programs, and partnership programs that were built. Through the learning program, some of these characters can be seen from the character formulations in learning documents such as syllabus and lesson plans, so that there is a character strengthening design in the learning process. To support the learning process with these characters, SMP N 1 Samarinda facilitates the implementation of ICT-based learning programs and language strengthening. Learning facilities are equipped with a technology-based basis, including laboratories and building partnerships with various language institutions, both domestic and foreign. SMP N 1 Samarinda to strengthen its 'competitive' character by being intensively involved in various competitions in the field of science.

Through a daily routine program, SMPN 1 Samarinda builds the character of love for the country, nationality, and nationalism through the routine morning ceremony program policy by singing the Indonesia Raya national anthem and singing the national anthem at the end of the lesson. The religious character is also inseparable from the attention which is implemented through the "15-minute Mengaji" program and "Dzuha" prayers. The "15-minute Mengaji" is conducted before learning begins in each class and is led by selected students who are selected and proficient to lead their peers. The implementation of the "Dzuha Prayer" program is still limited to being carried out in turns between classes.

Through the extra-curricular program strategy, many characters are developed, including religious, disciplined and creative, leadership, and democratic. Religion is implemented through extra-curricular programs based on religion, namely "Habsy", Discipline through Scouts, Palang Merah Remaja (PMR), Paskibraka, and Line-up training (LKBB), and the character of creativity is organized through extra-curricular photography. The leadership and democratic character at SMP N 1 Samarinda are carried out through a strategy of strengthening the Intra Campus Student Organization (OSIS) through a direct candidate selection model. Through the direct election program for the head of the OSIS, it is intended to provide learning to students to be able to have a leadership spirit, be able to formulate the best vision and mission and dare to deliver the best programs competitively.

The integration between learning and school programs is also an interesting finding as a strategy that needs to be implemented. at SMPN 1 Samarinda. To provide real learning of the correlation between Pancasila and Citizenship Education (PPKN) lessons with the practice of life, the practice of the "court trial" program is implemented. Court hearings are conducted by students through the student council organization to try students who violate school regulations. In this trial, some students acted as Judges, Public Prosecutors, Witnesses, Oath Officers, and suspects and were witnessed by many students in general. Models or strategies like this can train students to love certain professions, can practice and build leadership character, responsibility, honesty, and obedience to existing norms and regulations. This pattern also provides an understanding of the subject matter in PPKN about the flow of the trial through character education. In line with this, honesty character development is also practiced through the 'Honesty Canteen' program. Through this program, there is a mechanism that can ensure honesty is practiced, so that there is a term that applies *'no matter how much money and goods are scattered, they will come back* because there are supervisors from students in each class organized by the teacher to see and report students who violate the rules. orderly school. There is also a reporting mechanism to teachers for anyone who sees the violations that have occurred.

To develop a character of tolerance and respect for diversity, it is built with a strategy of providing fair program services by the student's religion. At SMPN 1 Samarinda, it was patterned when there was a religious holiday commemoration. When commemorating Islamic holidays, for example, students who are non-Muslim at the same time also perform worship.

#### **b. Implementation of Character Education at SMP Plus Samarinda**

SMP Plus Melati is a school with private status which is widely known as a favorite in Samarinda, having its address at Jl. H.A.M.M. Rifaddin RT. 25 Harapan Baru Village, Samarinda Seberang Subdistrict, Samarinda City. This junior high school is under the auspices of the Melati Samarinda Foundation and was founded on November 24, 2009, with an A accreditation rating. This school has a vision of education with a straightforward, concise, and comprehensive education, namely "SPECIAL", which stands for *Intelligent Spiritual, Emotional, Social, Intellectual*. The missions include: 1) Carrying out worship activities to increase Faith and Taqwa (IMTAQ); 2) Increase the morale of students to achieve achievements; 3) Carry out community social activities; 4) Carry out competency-based learning, to achieve achievement in the field of Science and Technology (IPTEK), achievement in the National Examination and be able to continue to the Advanced / Plus Senior High School (SLTA) level and create international standard Indonesian people who can compete and collaborate globally.

SMP Plus Melati implements the Boarding school's system so that the study time is a full day. Has some excellent programs as local content, including the development of Japanese, German, Arabic, TOEFL, and TOEIC, the Olympic program consists of Mathematics, Science, Computers and has some self-development programs as extracurricular activities, namely counseling services, extra-curricular services consisting of Karya Ilmiah Remaja (KIR), Palang Merah Remaja (PMR), Arts consists of Theater, Band, Choir (Vocal Group) and Sports Choices include: Swimming, Badminton, Basket Ball, Futsal, Volleyball, swimming, and Foot Ball.

In its policy, this system is expected that SMP Plus Melati graduates will have comprehensive intelligence, namely being spiritually, emotionally, socially, and intellectually intelligent at the same time. With a boarding school, where all students live in one environment, a spiritual atmosphere will grow with various religious programs held, besides that it has the opportunity to foster an emotional and social atmosphere between students because they feel one goal, the same fate, and like responsibility and learning will be more focused during schools so that it is possible to have superior intellectual intelligence.

Therefore, the boarding school system is the school's main strategy model in implementing character education. Either routine or spontaneously. Routinely through school programs, among others, flag ceremonies, gymnastics, and many religious services such as the habituation of Dhuha prayers, recitation and other religious activities, maintenance of classroom cleanliness, and personal health. As for the spontaneous character development, namely the formation of greeting behavior, throwing garbage in its place, overcoming Problem Solving; Exemplary dress neatly, speak well, be diligent, on time (on time)

According to the principal of SMP Plus Melati, Mr. Saparun, S.Pd.I, MM in this research interview, this school has the principle that learning should be fun, learning does not have to be in class, with a boarding school system, the learning atmosphere will be more academic and religious and will encourage superior learning achievement. there is no day without study and there is no day without worship. In a conducive environment and supported by complete facilities and infrastructure, it is an ideal choice to go to school and attracts parents to send their children to this school.

The implementation of character education at SMP Plus Melati prioritizes new religious, emotional, and social characters towards the intellectual character. from his vision, it is seen that the character associated with intellectuality lies at the end after religiosity, emotional and social.

In practice, the religious atmosphere is very evident and has become a character of the behavior of the students of SMP Plus Melati Samarinda. for example, When praying 'Dzuhur', researchers saw these school students immediately flocked to the mosque to pray in the congregation without a teacher escort. It is felt that this congregational prayer has penetrated individual awareness in terms of religiosity. Then, every guest who enters the SMP Plus Melati complex will be immediately greeted with greetings and handshakes from the students, even though they don't know him. the character of clean living was also shown by the students. There are almost no students at this school who throw garbage out of place and they are aware that they will not step on the grass which is not a pathway for them in this school. From this, it can be understood as an indication that character is formed in the daily behavior of students as a result of effective habituation.

Another strategy to make Character education effective is through the "KAKAK ASUH" model. This model is a character-building model with the role of upper-class students to the lower class students to ensure that the characters that become school policies are implemented in daily practice.

SMP Plus Melati also instills the formation of student leadership character through the direct election program for the student council president. through this program model, students at SMP Plus will have knowledge and practice of experience in democracy, know the flow of leader selection and have the confidence to compete in formulating leadership programs.

SMP Plus Melati also implements character education through curricular strategies for classroom learning. The integration of character education in the classroom can be seen from curricular activities ranging from educational planning, learning implementation, learning methods to learning evaluation. In lesson planning, for example, it has been seen that the formulation of character values that you want to instill in each syllabus and lesson plans for each subject. In the syllabus and lesson plan (RPP) documents that the author explored, for example, there are 12 character values to be instilled in SMP Malati students, including 1) trustworthiness, 2) respect and attention, 3) diligence, 4). responsibility, 5). Dare (courage), 6). lovely 7). honesty, 8). integrity, 9) Caring, 10). fairness, 11). Citizenship and 12) humanity

In the implementation of learning, in implementing these character values, a learning model is designed with 10 established principles that must be understood by all teachers and other education personnel, including 1) Learning is fun, 2) maximum learning services, 3)



Learning and the learning process is an atmosphere for achieving learning outcomes. the learning formula must be designed to achieve its goals according to the school's vision and mission, 4) Learning situations are varied and enjoyable, 5) Learning services and the system is the way students communicate with learning objects or learning materials, 6) Learning is a process towards change to achieve achievement according to the school's vision and mission, 7) Learning does not have to be in class. Studying can be anywhere, anytime and studying not only at school, 8) Learning does not have to be a specific target, 9) To be great, learning also needs struggle, but it also needs a special strategy, actualization, and courage in making decisions, 10) Assessment does not have to be a specific target, the important thing is that the enthusiasm for learning grows from the activities they do themselves

With these learning principles, the motto of SMP Plus Melati SIIP ... LAH. stands for *Senang* (Happy), Innovative, Interactive, Professional, Scientific, Actual, Great) applies. The motto contains the desired character values.

### c. Implementation of character education at SMP N 27 Samarinda

SMP Negeri 27 Samarinda is a junior high school located on Jl. Batu Cermin RT 4 No 79 Sempaja North Samarinda City of Samarinda, East Kalimantan Province. The Sempaja area itself is an area that can be classified as the northern suburb of Samarinda. Established in 1994 with the school statistics number (NSS) 201066001042 and currently has several building units including 15 local classrooms, 1 unit of the prayer room, the principal's office consisting of the principal's room, teacher's room, guidance and counseling room, guest waiting room, room for school health unit (UKS) and administration room for each 1 unit.

The Sempaja area and its surroundings are inhabited by residents of various ethnicities, including Javanese, Banjar, Bugis, Dayak, and Buton. So naturally, if this SMPN has a total of 586 students, the students come from these various ethnicities. In terms of religion, students in this school are Muslim (540 students), Protestant (30 students), Catholic (14 students), Hindu (1 student), and Buddhist (1 student). SMPN 27 Samarinda with a total of 586 students were divided into 19 study groups. 7 classes of VII class, 6 classes of 8, and 6 classes of IX. In terms of numbers, students of SMPN 27 Samarinda consist of class VII 221 students, class VIII 190 students, and class IX totaling 175 students.

Currently, SMP N 27 Samarinda is led by Mr. Moh. Rizal, S.Pd. M.Psi as the principal. As for the number of teachers in this school as many as 38 teachers consisting of 29 teachers with PNS status and 9 Non-PNS / GTT teachers. Meanwhile, for the education sector, this SMP has a staff of 8 people consisting of 2 with PNS status and 6 with Non-PNS status. In terms of education levels, teachers and education personnel at SMPN 27 consist of 2 master's degrees, 39 undergraduate students, and there is still 1 D3 teacher and education staff with 2 high school graduates.

The implementation of character education at SMPN 27 Samarinda at least rests on 1) Integration through curricular activities, 2) Integration through extra-curricular activities and 3) Integration through self-development activities.

In practice, the implementation of character education through subjects is assigned the responsibility of each subject teacher according to the competency standards and basic competencies of the subjects concerned. The character of curiosity, logical thinking, critical and innovation, love of knowledge, self-confidence, for example, is expected to be instilled by teachers through learning in class and outside the classroom according to their respective subjects. However, based on the observations of researchers, at this junior high school, there is no character education design in the educational planning document either in the syllabus or the lesson plan (RPP).

The implementation of character education at SMP N 27 is more visible in the design through the extra-curricular activities that are implemented, through school activity programs, and the design of daily routines. The character of discipline, for example, can be

seen in the application of hours of entry and return to study. In implementing this, the school implements an attendance system in front of the school entrance. The character of discipline, responsibility, and compliance with legal and social norms is also implemented by SMP N 27 through activities and programs such as extra-curricular Scouts, LKBB, and PMR. SMP N 27 also periodically organizes drug tests and cures by presenting the police, which is held every semester.

The school has instilled a religious character by organizing religious lectures that present 'Kyai' or 'Ustadz' once a month, training for Eid al-Adha Qurban, and praying 'Dzuhur' in the congregation. However, specifically for this Dzuhur prayer program in a congregation, it is carried out in turns for certain classes due to the small and limited capacity of the 'Musholla' facilities. The religious character is also evident from the school policy which requires Muslim students to wear the hijab and provide religious education lessons under the student's religion. This is interesting because in many cases, there are still many minority students who often do not receive a balanced religious education. In practice, when studying religion, students with Christianity, for example, will be separated and grouped according to their respective religions.

SMP N 27 has also implemented the cultivation of religious character and teacher respect by applying the tradition of shaking hands to teachers coming and going from school and implementing prayers before and after lessons, praying by reading the letter 'al Fatihah' and readings prayer '*Rodlitu Billahi Rabba*' and so on when starting learning and read the letter al 'Asr when going home from school. This step is an effort to familiarize students with prayer in carrying out all their daily activities. Another program to instill the value of religiosity is also the tarawih program together every Ramadan month at schools. In its implementation, everyday students will be rotated to perform tarawih prayers in the congregation at school in the month of Ramadan.

In terms of instilling a character that respects diversity, SMP N 27 has a unique way, namely when holding Islamic Holidays (PHBI), so students who are non-Muslim on the same day and at the same time also hold activities for those who are non-Muslim.

One thing that the researchers said was insufficient character planting, namely the character of cleanliness. according to the researchers, it has not received serious attention from this school. It appears that even though there are pamphlets containing requests for cleanliness in classrooms and giving picket assignments to students disposing of garbage, this school still looks less tidy and clean. This can be seen, for example, from the arrangement of the teachers' room and administration in filing and arranging the room, yard, and floor which still looks less clean, there is no visible arrangement of the garden, sink, and more effective greenhouse.

From some of the descriptions above, it appears that SMPN 27 Samarinda has implemented many character values including religiosity, discipline, respect for diversity, compliance with legal and social norms, and responsibility. The implementation strategy is mostly through extra-curricular activities and routine school programs and daily routines. The strategy of cultivating character through subjects has not looked effective because the catch-up planning has not yet been seen. Besides that, the character education design also does not appear to be a systematically formulated curriculum design.

## 2. Discussion

From the explanation above, it can be understood that in general character education has been implemented in junior high schools in Kota Samarinda. There has been an institutional awareness that character education is important to be implemented in schools. Character education is understood as an effort to prepare graduates to have superior national competitiveness, prepare and or create quality human resources, and anticipate negative factors due to the rapid development of the times in globalization.

However, it appears that there are differences in implementation models both in terms of school management policies in the implementation of character education, prioritized and

developed character values, and implementation model strategies. This section will discuss these matters.

**First**, school policy in character education management. From the point of view of school management policy, there is an awareness that character education is important as an effort to continuously improve the quality of education to achieve ideal educational goals. Character education has also been understood as an instrument to improve educational designs, both curricular, co-curricular, extra-curricular, and values of daily activities in the school environment that every school member must practice.

However, in practice in schools, there are differences in the quality of management in the operational design of character education. Some schools formulate a strong character education implementation policy that is contained in school quality policy documents, but some schools are not too strong, for example only making character education an educational practice. Making character education the main school policy which is marked by its inclusion in quality policy documents such as vision and mission documents, lesson plans, extra-curricular program documents will certainly be able to ensure in terms of implementation and can be a reference in evaluating its implementation.

The existence of a systematic implementation policy design, clear direction of achievement, and an integrated strategy between programs in schools, both curricular, co-curricular, extra-curricular, and routine habituation and supported by a good program facilitation pattern will internalize and achieve good character values. exist and are determined to be formed more easily under the vision and mission of the school.

**The second**, the implementation model strategy. The research findings show that there are at least 4 model strategies in the implementation of character education, namely: 1) integrating character education through curricular learning programs, 2) integrating character education through co-curricular activities, 3) integrating character education through self-development / extra-curricular programs and 4) integrating character education through routine habituation patterns. But from here it is also known that there is a pattern of implementation of character education through integration between thematic curricular and co-curricular programs. Thus, these findings indicate that there are 5 models of character education development strategies, but each school has different qualities, priority scales, and implementation strategies from one school to another.

Each school has a difference in using the five models. The more implementation models used, of course, will affect the level of effectiveness in achieving the goals of the characters being developed.

**Third**, the character values that are developed. Each school has differences in determining priorities and choosing the character values that are developed. This is under the vision and mission of the school which has been determined and is closely related to the learning principles used. The character values developed at Samarinda Junior High School based on this research illustrate the character priorities that differ from one another. However, if the developed character values are collected, they are religious, logical, critical, and innovative thinking, discipline, honesty, democracy, leadership, responsibility, respect for diversity/tolerance, hard work, diligence, togetherness, and independence.

The achievement priorities for the character values differ from one another. SMP N 1 Samarinda prioritizes characters related to mastery of science and technology such as thinking logically, critically, and innovatively. SMP Plus Melati focuses more on religious, emotional, and social characters, while SMP N 27 Samarinda prioritizes disciplinary aspects. Even so, the list of character values above is a series of character values developed by these schools.

**Fourth**, the character education development strategy. In the character education development strategy, learning from these findings it can be understood that there are good practices that schools can use in developing the implementation of character education. This is because almost all schools have varied implementation practices, including:

1. Adding an interconnection model between curricular programs and co-curricular programs with a character approach to complement the 4 previous models.
2. It is necessary to formulate character values that are selected and under the vision and mission of the school to provide direction for the achievement of character education. Schools that have a clear character education design are relatively more successful in implementing character education.
3. The boarding school or boarding school model is very effective in implementing religious character. Besides that, the dormitory system is also very effective in building the character of cooperation, respect, and independence.
4. A religious character can also be implemented through school co-curricular programs such as commemorating religious holidays, worship in schools such as praying, greeting and shaking hands to everyone, especially those who are older, wearing a hijab policy, praying Dzuhur, praying Dzuhur in a congregation, and learning to sacrifice.
5. Discipline character can be done by implementing extra-curricular programs such as Pramuka (Scouts), Paskibraka, LKBB, and Palang Merah Remaja (PMR).
6. leadership character, cooperation can be implemented through student organization activities such as student council and other student leadership institutions.
7. Honest character, discipline, and responsibility can be implemented through an honesty canteen, supervisory patterns between friends, and mini school court institutions
8. To make character education effective in schools, it should be done by integrating all characters through curricular, co-curricular, extra-curricular activities, and routine habituation by all school members.
9. exemplary and rigorous school rules can strengthen prioritized character achievements
10. There is a need for more real school facilitation in the form of policies, facilities, and programs to make character education more effective in schools.
11. It is necessary to formulate firm planning and practice of learning so that students directly experience the expected character experience.
12. modeling is needed in the development of character education such as that carried out by SMP Plus through the Foster Brother (KAKAK ASUH) strategy to become a media imitation for students under it or a practice strategy for violating school regulations as practiced by SMP N 1 Samarinda
13. Leadership, curriculum, human resources, and management factors are the most determining factors in the success of the implementation of character education in schools.

## CONCLUSION AND SUGGESTION

Currently, character education has become an integral part of the national education system policy in Indonesia. in particular, to prepare a generation of superior, advanced, and competitive nations in an increasingly global arena of the world. For this reason, the formula for its implementation model in schools must continue to be refined to get the best practice.

This study shows that schools have an awareness of the importance of character education to continuously improve the quality of education to achieve ideal educational goals. There are at least 5 implementation models in schools, namely 1) Integration through curricular programs, 2) Integration through co-curricular activities, 3) Integration through self-development / extra-curricular programs; 4) Integration through routine habituation patterns and 5) integration of interconnections between thematic curricular and co-curricular programs.

So far, there are still differences in each school in implementing character education in terms of the quality of implementation, priority scales, and implementation strategies that vary from school to school. However, character values that are considered important and priority to be developed include religious values, logical thinking, critical and innovative thinking, discipline, honesty, democracy, leadership, responsibility, respect for diversity/tolerance, hard work, diligence, togetherness, and independence.

To strengthen the effectiveness of its implementation, this study shows that many practical implementation strategies can be replicated or disseminated in character building in

schools and the need for planning the implementation of character education, modeling and facilitating the school and management support to strengthen character education. The factors of leadership, curriculum, human resources, and management are also the most determining factors in the success of the implementation of character education in schools.

For this reason, for the effectiveness of the implementation and development of school character education, a more comprehensive policy, and operational design are needed. It is necessary to take steps to disseminate good practices in schools that have implemented Character education and have a positive and effective impact and continuous evaluation is needed to continue to optimize the implementation of character education in schools.

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