

The Implementation of Character Education in Kalimantan, Indonesia: Multi Site Studies

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Abstract

This research was inspired by some of the realities that the author found related to the implementation of character education, especially in several regencies/cities in East Kalimantan. Apart from the author's concern toward the case of the moral decadence of the nation's children, this should be a demand and obligation for every educator to form the character of his students. Therefore, various models and innovations began to be developed by educational units led by creative teachers starting to package character-based learning designs and innovations. This research focuses on character models developed by the school. This research is a field work research that focuses on multi-site studies. Sources of data in this study include: teachers and students in several schools are the focus of research. The research locus is spread in several regions, namely: Tarakan, Bulungan, East Kutai and Bontang. The data collection techniques that the author uses in this study include: observations, interviews and documentations. Furthermore, the findings of the research data were processed using Milles and Hubberman's interactive analysis using the data reduction flow, data display and data conclusions. Based on the findings of the research, it can be concluded that the character values developed include: religious values, creative, independent and responsible, the spirit of nationality and love for the motherland, tolerance, communication and love the environment.

Keywords: character education, character values, character building

A. Introduction

This research was inspired by several realities that the author found related to the character education implementation, especially in several regencies/cities in East Kalimantan. Apart from the author's concern toward the case of the moral decadence of the nation's children, this should be a demand and obligation for every educator to form the character of his students. Therefore, various models and innovations began to be developed by educational units led by creative teachers starting to package character-based learning designs and innovations. Muryeti & Anwar (2016), for example have conducted research in four elementary schools. The research data was explored through in-depth interviews to all informants. The results of the study show that there are eight components of character that develop, namely: discipline, the environmental care, responsibility, creative, fond of reading, curiosity, respect, hard work, national spirit, democratic, caring, nationalism, honest, religious, social care, friendship, peace and respect. Bohlin (2005) points out that, "*Character is a distinctive mark of our person; the combination of these are distinguishing that make us who we are. Character is more than appearance and reputation and constitutes more than our personality or temperament.*" Bohlin's opinion provides verification that character is a characteristic of an individual that explains who someone is, and distinguishes him/her from other individuals.

The school of SMA Negeri 8 Balikpapan for example, has developed a learning model by making Mangrove forest as its focus. As a coastal region, the existence of mangrove forests has become a phenomenon that has existed since long ago. The problem is whether the presence of the forest so far can be managed and perceived the benefits. In the management of mangrove forests, one of the things that need to be considered is to make educational institutions and the community as the main components in the management and preservation of mangrove forests. Therefore, the perception or point of view of education and society regarding the existence of mangrove forests needs to be directed to the perspective of how important the mangrove forest resources are. One of many ways is community-based management.

In other cases, character education can also be metamorphosed in the form of the development of ICT (Technology, Information and Communication) that is utilized in learning, as developed by SMK Negeri 1 Tarakan. Communities' anxiety about the use of ICT is still excessive; therefore it is necessary to introduce more friendly and courteous ICT models and designs. The role of ICT is very necessary in the learning process, so that the character would change into scientific ways which help teachers and students accustomed to get mutual communication, sharing knowledge and experiences as well. They collaborate with each other in finding creative things, so that they intersect with the real or contextual world. ICT is growing rapidly in which all people's lives interconnected with it. ICT becomes a human aid that continues to serve humans all day long. From here a new generation will clearly emerge. A new generation that truly understands ICT. Character education (character formation) certainly does not escape our attention. It is because the formation of character must be given to the generations of the nation so that they are not misguided.

In the context of local cultural development, character education also developed by SMA Negeri 9 Yogyakarta. As an effort to realize culture-based in character education, Regional Education Office has a model school program, which is a pilot school starting from early childhood education (PAUD) to senior high school (SMA)

and SMA Negeri 9 Yogyakarta become one of the pilot models of culture-based in character education. Culture has a broad meaning; it is not merely about dancing lessons or *batik* chanting. Culture is a noble value. It is expected that the schools become a pilot model can be a reference for other schools so that each school has a superiority in certain fields; this is the basic concept of the development of this model.

Character education becomes very important to highlight to answer problems that happened in Indonesia such as act of violence and free sex (Murtako, 2015). Similar to Murtako (2015), Huda & Kartanegara (2015) also character education or also called by values education is a fundamental aspect occurred in Indonesia, especially in schools context. In order to strengthen the values education, the roles of religious leaders to contribute related to this matter. Specifically, the character education should be reinforced because weak character education can cause a very bad effect for our generation in the future such as drugs, fighting among students, abortion, etc. (Saidek, Islami, & Abdoludin, 2016).

Regarding with the importance of building strong character education, it should be taught from very early ages such as in elementary level. Particularly, a research regarding with character building was done by Sugiyono & Purwastuti (2017). In this case, they studied about developing character education with local wisdom based such as introducing Batik as traditional as well as national costumes of Indonesia, song and traditional games. Not only by using traditional or local wisdom as a tool to build character building, learning through environment also can be done to grow the spirit of character education of our students. As Fua et al. (2018) who studied about a strategy to build students' character building through environment. In this case, the result of their study is school of Senior High School Kendari strengthen the aspect of environment awareness by holding socialization about environmental education as well as environment-based school programs. Furthermore, in teaching the character education from early level, teachers can make elaborative and explorative activities for students (Marini, 2017). Those types of activities are possible to be included in syllabus and lesson plan as preparation to teach in classrooms. By including character building aspects in teaching lesson plan, we can teach the students norms and values such as creativity, politeness, confidence, etc. (Faiziyah & Fachrurrazy, 2012).

The existence and urgency of character education for students as the next generation is certainly has a strong reason (Latif, 2007). Referring to the *founding fathers* who have established the Unitary State of the Republic of Indonesia (NKRI), the basis of their philosophy was Pancasila. The main objective is to develop Indonesian people with a threat, which means that humans can have and live up to the values contained in the five precepts of Pancasila and embody them in everyday life.

Based on the direction of policy and priority on development, character education is inseparable from achieving the Vision of National Development contained in the National Long Term Development Plan (RPJPN) for 2005-2025, as stated below: "Fostering and developing the character of citizens so that they are able realizing a society that believe in the One supreme God, one that is just and civilized, has the spirit of Indonesian Unity, has the spirit of democracy which is led by wisdom of deliberations among representatives and social justice for all Indonesian people " (Undang-Undang RI Nomor 17, 2007).

Besides, the regulation No. 20 of 2003 on National Education System in article 3 states that national education serves to develop the skills and form the character of dignified nation in order to educate the nation's life. The national education aims to develop the potential of students to become the one who only believe and devote his life to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Undang-undang RI Nomor 20, 2003).

Based on the above policies, therefore the author is interested to create character education with multi sites. Through this research, it is expected to be able to explore various innovations and creativity of teachers in developing models of character education in accordance with the potential, distinction and excellence possessed by the schools studied.

B. Literature Review

Strengthening on moral education or character education in the present context is very relevant to overcome the moral crisis that is currently happening in our country. Such crisis in the form of increased promiscuity, rampant levels of violence children and adolescents, crimes against friends, teenage theft, the habit of cheating, drug abuse, pornography, and the destruction of property of others has become a social problem that cannot be completely resolved until now. Therefore, the character education is truly important.

Character education comes from two words; education and character. According to some experts, the word education has different definitions depending on the perspective, paradigm, methodology and scientific discipline used, as Marimba (1989) states; education is "Guidance or coaching aware of educators of physical and spiritual development of students towards the formation of a complete personality".

According to Albertus (2007), interpreting education as a process of internalizing culture into individuals and society becomes civilized. There are also those who define education as a process where a nation prepares its young generation to live a life and to fulfill its goals lives effectively and efficiently. Besides, Sudirman defines education is a business carried out by a person or group of people to influence someone or a group of other people to become adults or reach a higher level of life and livelihood in a solid sense (N, 1987). On the other hand, Dewantara (1989) stated that education is an effort to advance the character, mind and body of the child to be conformable with nature and society.

While in terms of terminology, the meaning of education is immensely defined by observers/educational figures, including: First, according to Marimba, education is guidance or leadership in a way aware by educators of the physical and spiritual development of students towards the formation of the main personality (Tafsir, 2005). Second, in regulation number 20 of 2003 about the National Education System in Article 1 paragraph (1) it is stated that education is a conscious and planned effort to create a learning atmosphere and a learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Undang-Undang RI, 2005). The point is education is not only a process of humanization but also it is an effort to help humans develop all their potential (sports, body and ratio) to achieve success in the life of the world and the hereafter.

Good education is inseparable from an educator or teacher. Therefore, professionalism is needed in teaching. In commandment number 14 of 2005 concerning on teachers and lecturers stated that the teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, evaluating, and evaluating students in early childhood education in the form of formal education, basic education, and secondary education.

Whereas the definition of the character in accordance with Musfah's as cited in Hamdan's book etymologically, the word character is from the Latin *character*, which has several meaning such as, mental characteristics, manner, personality, and morality. The term character is also referenced from Latin; *karakter*, *kharessian*, and *xharaz* which mean the tool for marking, to engrave, and pointed stake (Hamdun, 2016). In Arabic, it means "*khuluq, sajiyyah, thabi*" (manners /characters) (Samrin, 2016), it sometimes also called as *syakhiyyah* which means closer to personality (Hamdun, 2016). The Compilation Team as cited in Maunah defines character as a form of morality, manner, habit that is inherent in a person formed from the results of internalization which is used as a basis for thinking and behaving thus emerging a specific characteristic in that individual (Maunah, 2015).

Education is essentially the integration between intelligence, personality, and good behavior. There are nine characters as stated by Lichona is assistive media for learners to understand, to care, and to do or act based on ethical values. Setiawati (2017) points out that character education is a very important thing in building a civilized and dignified nation, both in the eyes of God, the international world, and humans. The national character crisis is now increasingly prevalent among the younger generation, even the previous generation has gradually more apprehensive. Every day, the mass media is always filled with news of crime, murder, promiscuity increased, rampant rates of violence against children, adolescents, women, and so forth. We are increasingly aware that the noble values of Pancasila are slowly being pushed aside. Correspondingly, Anwas (2010) confirms that character education is moral education plus, that involves aspects of cognitive, feeling, and action. Character education according to Lickona, Schaps, & Lewis (1995) is a deliberate effort to help people understand, care for, and act on ethical values. Lickona stressed that when we think about the character that children want to show, it is very clear that we want them to be able to judge what is right (moral value), care about what is right (moral attitude), and do what is believed to be true (moral behavior), even when facing external pressure and temptation from inside. Outlined below is a linkage chart of the third framework of mind as well as a flow of extracting data in this study.

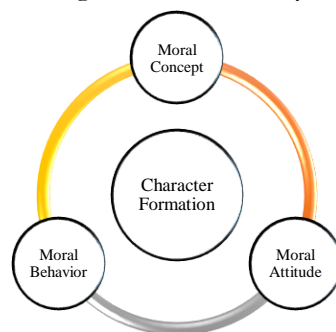


Figure 1: Character Formation

These forms of embodiment of the three characters will be explored more deeply in this research, namely in the form of the development of multisite education in Mangrove Forests, ICT-based Education (Technology, Information and Communication) and culture-based character education. The three embodiment of this character will be broken down to look at the values contained in character education.

C. Research Methodology

This research is a field work research that focuses on multi-site study. The multisite study is a qualitative research approach that we designed to gain in-depth knowledge of an organizational phenomenon that had only been researched: strategic scanning. The multi-site study design is a qualitative research that involves several sites (*space*), places and research subjects. The research subjects are assumed to have similar characteristics. As stated by Bogdan and Biklen, multi-site study is one form of research qualitative which can indeed be used primarily to develop theory appointed from several similar research settings, so that can be produced a theory that can be transferred to a wider situation and general scope (Bogdan & Biklen, 1982). Sources of data in this study include: teachers and students in several schools were the focus of research. The research locus was spread in several regions, namely: Tarakan, Bulungan, East Kutai and Bontang. The data collection techniques that the author used in this study were observations, interviews and documentation. Furthermore, the findings of the research data were processed using Milles and Hubberman's interactive analysis using the data collection, data reduction, data display and data conclusions (Miles & Huberman, 1994). In order to maintain the validity of the findings or the results of the study the author used the checking model as stated by Lincoln and Guba that are: credibility, transferability, dependability, and conformability (Guba, 1985).

D. Findings

1. MAN Bulungan

Based on the data the author found in the field, it can be squeezed out the forms of application of character values in MAN Bulungan, are: religious, communicative, tolerance, environmental care, creative, independent, national spirit, nationalism.

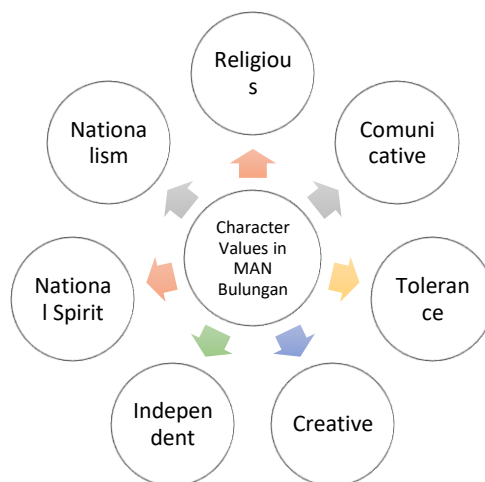


Figure 2: Character values in MAN Bulungan

In this school, the emphasis is more on aspects of the formation of Muslim individuals who have moral character. So that the dominant character developed is religiosity. In the district of Bulungan, religious experts/Islamic preacher who can teach or devote themselves to providing knowledge to the public are highly needed. Geographically, there is still little access between one region and another, so the dedication practice will be able to shape the character of independence, responsibility and religious that is good for students.

The manifestation of some character values is as follows: First religious, the school focuses on the ability of *da'wah* or preaching because of that the emphasis of religious values is forging and fostering students in terms of *da'wah*. The school then made an activity program called PPMI (Islamic Community Service Program), and this became a model for the practice of community service by students. This activity has been going on since 2006, and continues until now and it will probably continue, because people's interest in its program is quite good. Especially in the momentum like the month of Ramadhan, the children were sent to locations in various regions of the Bulungan district. Some are in the vicinity of the nearest city, sub-district, and some even in deep regions such as Long Beluah, Pesok, Tanjung Palas. It also encompasses the areas that are predominantly non-Muslim. This is certainly a plus for schools that have spread aspects of usefulness not only for students, but can also be enjoyed by the community. Indeed, these character values must be transmitted to people around. In the context of religious values, religious communities generally desperately need religious knowledge and need preacher cadres who can help preach Islam in the area.

Second is Communicative, manifestations of this value is that Islamic *da'wah* certainly requires communicative abilities (read: linguistic intelligence). This communication ability can be realized in disseminating work programs, as well as conveying messages of Islamic teachings and propaganda programs carried out.

Third is nationality spirit, nationalism, and tolerance. In this school there were no students who took part in radical understanding, this protection had been carried out as early as possible by the school and supported also that the school principal was one of the missionary coordinators in regional office of North Kalimantan. Indeed, there are some who try to influence children, such as Party of Liberation of Indonesia, which subtly invites the children to be part of. However, it can be countered, and there is no direct involvement or even more intense in it. The school always monitors and sees the knowledge of children on it has not led to actions called radicals. Undeniably there are some students who just pretend to look alike as women veiled by wrapping their headscarf. It is also an influence from media such as film or the internet. So it can be deduced that there are no radicalism in that school. Radicalism can hamper the practice of *da'wah* in the midst of society, especially the non-Muslim and Muslim regions are balanced in number; even in some places the majority is non-Muslim. So they need some kind of tolerance towards other religions.

Fourth, creative and independent, the embodiment of this value is the school provides knowledge about processing of typical batik of North Kalimantan which has been named noble batik. Furthermore, Muslim art and dance art become priority so that their artistic souls were well trained. There are also kinds of calligraphy which are coached by teachers in this school. Then they practice photography accompanied by the teacher, or the practice itself is then collected to the person in charge of the

activity/ instructor. Whereas culinary art is practiced together with teacher as an additional competency of students, some are sold outside of school and also are consumed at school.

2. MAN 1 Tarakan

Based on the author's findings, the forms of character implementation values in MAN 1 Tarakan can be summed up, they are: religious, communicative, tolerance, the environmental care, creative, independent, national spirit, and nationalism.

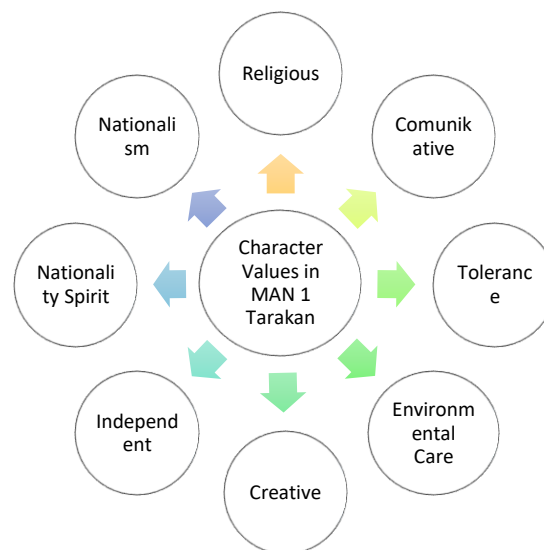


Figure 3: Character values in MAN 1 Tarakan

In this school the emphasis is more on aspects of the formation of Muslim individuals who have moral character. So that the dominant character developed is religiosity. In Tarakan City it is very plural and has a diverse composition of population and religious beliefs. So we need a good religious understanding even at a young age. Tarakan City as an industrial area of goods and services requires young people to be sensitive to the needs of individuals who are skilled, disciplined, hard-working, creative, communicative and broad-minded. Here associations between individuals from various groups are so massive that individual characters that are open, friendly and peaceful are needed. The main profitability of Islamic Senior High School in community is Islam. The school has an Ambassador Ramadhan program, which is the students are deployed in the community. Initially, they were given debriefing of a 3-day workshop as the preparation stage before they were dropped off at the local practice and the intended mosque is a mosque that is around the area where they live, so that it is easy to reach, then also increases the popularity or existence of Islamic Senior High School in the community. This program is specifically for class XI, where they will be directed by the mosque's *takmir* (a group of people who have the obligation to prosper the mosque) based on their expertise and interests. Explicitly the mosque felt helped, happy with the presence of the students at the location and they hoped there was continuity from the program that the school implemented. While for students in class X, the students are given a basic understanding through Ramadhan Islamic Boarding

School program and for those in class XII, they have graduated so they are no longer part of the program in this month of Ramadan. Another thing is for the PPDB line the school provides two regular and special reception lines. This special path is criteria for memorizing the Qur'an with a minimum provision of 2 *juʿz* and will be tested it directly. If they meet the requirements, they will immediately be accepted. While academic paths are those who get ranks 1 to 5. That is proven by a letter from the previous school.

The embodiment of character values in this school is as follows: First, Religious, the teachers along with students are wearing Muslim clothing every Friday. In most schools they wear sports uniforms on Friday. The school emphasizes the implementation of Islamic values, thus the main support of this activity is carried out by reading the Qur'an, then continued with *dhuba* prayer in congregation. Then, another important thing is when giving punishment for infringement for those who come late, ditching or other minor violations they will asked to read the Qur'an. The students who violate it are then collected in the field and are welcome to sit and read the Qur'an.

The second is creative. The embodiments of this value are fostering extra-curricular activities, especially in sports such as futsal, basketball & volley-ball while for the arts it consists of *hadrah*, *rabana*, and *nasyid*. The next school year is expected to add additional sports in the form of the Archery, a branch of sports that is recommended in Islam, as in the *Sunnah* it is mentioned to consider the ability to shoot, swim and ride horses. In fact there are also our students who excel in the field of archery, have become regional athletes and competed on the national stage, even since they were still in junior high school. In martial arts, there are students who have followed the selection stage to compete in The National Sports Week in the next August. For the other self-defense activities the school has Kempo which is also trained by alumni in this school. Meanwhile, Junior Red-Cross Youth and Scouts already exist before the others, even there are students who have become Chairpersons of the Branch Work Management.

The third is the environment awareness. The materialization of this value are: first, there is a coach program of environmental lovers abbreviated as WATANGAN is to help maintaining the cleanliness of the environment, the greenness of the environment, then also conducting field visits to various neighborhoods area (conservation). Nowadays, the school is also exploring cooperation with the Department of Labor of Tarakan for skills education for alumni so they are ready to work in the midst of Tarakan's condition as a city or business area in North Kalimantan.

The Fourth is tolerance, nationalism and the spirit of nationality. The embodiment of this value namely an effort to create a humanist Islamic understanding, the school is working with various parties, both mass organizations and government institutions. The school also collaborates with the Indonesian *Ulama* Council especially in providing socialization and workshops for educators related to Islamic issues that develop in the community. Basically there is no specific form of what the school applies, because the effort to realize a tolerant character has been integrated in the subjects, such as Civic Education. Then for the integration of values of diversity and tolerant character itself the school is trying to integrate the students with religious lessons such as *Akidah Akhlaq*. Because the factual conditions is the students are all

Muslim, so that the teaching and conditioning of character values is more about how they become a commendable and have noble character. As a result, the school is free from radicalism.

3. SMAN 1 Tanjung Palas Barat Bulungan

Based on the description of the interview that the author found, the implementation of character values in MAN 1 Tarakan are: religious, communicative, tolerance, environmental care, creative, independent, national spirit, and nationalism.

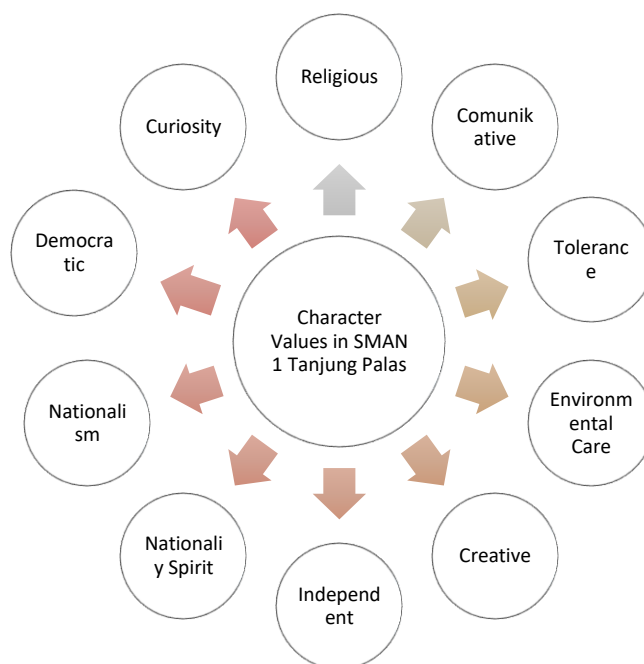


Figure 4: Character values in MAN 1 Tarakan

The education model held in this school is based on the reality of regional life. Protecting the environment is also a practice of their lives which has become a legacy of ancestral traditions, from generation to generation. Utilizing the potential of friendly environmental natural resources is a complementary awareness of local wisdom and economic and tourism progress.

4. SMAN 2 Sengatta Utara

Based on the description of the interview, the implementation of character values in SMAN 2 Sengatta Utara are: religious, communicative, tolerance, environmental care, national spirit, and nationalism.

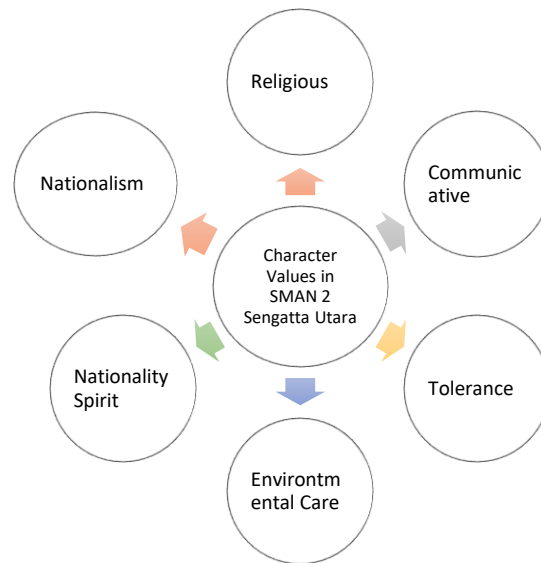


Figure 5: character values in SMAN 2 Sengatta Utara

In development aspects of religiosity and tolerance for implementation its character values are carried out comprehensively for all students in school and the involvement of religious advisers in this case is the teacher. Reading *do'a* in the morning, commemoration of religious holidays and definitely their own religious education is carried out routinely. This school is equipped with dormitory along with the religious facilities inside it. It also has mosques, halls for religious activities and other supporting facilities. However, in coaching process, the students are grouped based on their respective religions and fostered by their religious teacher, Muslim, Christian, Catholic, Hindu and Buddhist. It is just that for Buddhism in the past year there has been no Buddhist students. Meanwhile, for Hindu students, there is a Hindu teacher in that school so that he directly becomes a coach for them.

In terms of communication, the teachers always maintain harmony and protect students, so that openness between teachers and students can be established. This condition provides a more comfortable atmosphere for students to share more intensely with various things.

Regarding the spirit of nationality and the attitude of nationalism, there is cooperation with many parties such as Indonesian National Army, Police, Companies, Government Agencies and networks of alumni from various universities. Especially for government officials such as the Indonesian National Army/Police, they are often invited to be a coach in flag ceremony which is routinely carries out.

5. SMPIT Darussalam Sengatta

Based on the author's findings, the realizations of character values in SMPIT Darussalam Sengatta are: religious, communicative, tolerance, environmental care, creative, independent, national spirit, and nationalism.

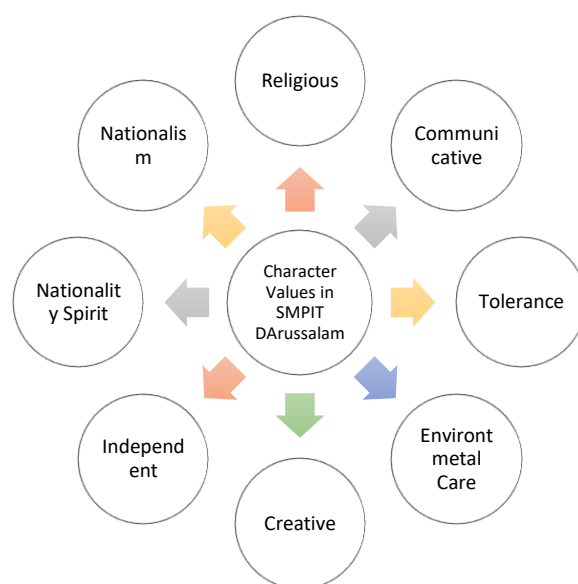


Figure 6: Character values in SMPIT Darussalam Sengatta

This is based on the curriculum segment or design in *Integrated Islamic School Network* which prioritizes religious character as the main character in education. It is reflected through the application of morality, culture of reading the Qur'an and caring for the social. This school was also established by the initiative of employees of mining companies in Sangatta city. Therefore, in the school development it always supported by companies as an impact of their cooperation such as in Corporate CSR distribution, Visiting Career at the company or other activities.

The manifestations of character values in this school are as follows; Firstly is religious, this school develops 10 main characters for students yet some of them are part of *Integrated Islamic School Network* thus the cultural culture in the characters developed in this process is a "religious character" supported by a religious culture that is indeed a hallmark of integrated Islamic schools throughout Indonesia.

Secondly is environmental and social care, the character values are SMPIT Darussalam developed a model of environmental education through "Green House Community". The activities that exist in this program are farming activities, fish cultivation and hydroponics. In the past the school also developed the production of organic fertilizers like compost that they used in school gardens, and also sold it as a production of student creativity. But, now the teacher who is the activist of the activity is no longer in charge. In the past the school also had a large green area, but because of the fire disaster a few years ago the school had to rearrange, starting from buildings, parks and of course the reforestation process in the whole school. For the social sensitivity of the students here can be said very well, it can be seen in their level of awareness of the necessity to ease the burden of others. Here we have a routine program that is social service every month and the students are actively involved in it. Conditionally the students also go down the road like when collecting assistance for victims of fire or flood disasters. Then they were also involved in gathering solidarity funds for Palestine. Those activities are always accompanied by the teachers and with the parents' approval.

Thirdly is tolerance, nationalism, and nationalism. The values that are developed here are, all students are Muslim as it is an Islamic school. So there are no serious problems or obstacles for religious tolerance. Even so, in this school tolerance was taught in accordance with Islamic teachings, such as the process of education about humanist Islam, a straight faith, caring for others/keeping brotherhood in Islam and adhering to the ideals of a positive Muslim life. In terms of ethnicity, the majority of the students is coming from the mine's employees, they are also diverse in their ethnic groups as well as a variety of culture. So the school consistently put forward the values of Muslim unity so that the cultural barrier had faded and they could see that one Muslim and the other Muslims were brothers. School routinely carries out flag ceremonies. Then also take part in national holidays. If viewed from the side of learning, school follows the rules in the curriculum where there are subjects such as Civic Education that helps students understand about nationality and nationalism.

E. Discussion

This research is a comparative study of local culture-based character education modeling from two regions in Indonesia, namely East Kalimantan and North Kalimantan. The results of this study are discussed as follows.

In planning, the implementation of character education starts from the preparation of curriculum drafts accompanied by various teaching support devices, such as syllabus, lesson plan and other educational documents. The curriculum used has diversity it means that in some schools it is found that they still use the old curriculum (character education), while in others schools have used the 2013 curriculum. This is based on the readiness of each region to apply the type of curriculum that is appropriate for each education unit. This result is confirmed by Marini (2017) who says that character building should be included in school curriculum. In addition, the teaching and learning of character education can be integrated starting from "planning, acting, and evaluating". The idea of including aspect of character education in school lesson plan also mentioned by Faiziyah & Fachrurrazy (2012) that in lesson plan made by teachers, they can include aspects of politeness, logical thinking, confidence, responsibility, and other elements of character values points to support the students' character building.

Another aspect in this character education planning system is the involvement of third parties as expert facilitators who provide debriefing, training through curriculum workshops and seminars. This is conducted as an effort to prepare educational institutions in implementing character education in schools. As for schools that have not used the 2013 curriculum, it does not mean that the school cannot implement the development of character education in schools, because schools are actually given the freedom to choose a curriculum that is in accordance with the ability/carrying capacity of the school. Based on this research, it is found that there are schools that made as a pilot project of the implementation of 2013 curriculum as well as modeling in the development of character education.

Implementively, this study discovered three aspects of scope in the implementation of local culture of character education, namely: Intra-curricular, Extracurricular, and Co-curricular.

Intracurricular is the process of local culture-based character education is carried out integratively with the process of education and teaching in schools, specifically referring to character education that exists in each subject taught in the class. What is meant by local culture-based, in this case, is supported by Hasib et al. (2017) who studied about local wisdom in developing character education. Specifically, they argue that local wisdom is not only about knowledge and belief, but its existence can shape good relationship among people. It also contains life experiences as well as practices aspects, which, flows from old generation to millennial generation. Not only Hasib et al. (2017), Sugiyo & Purwastuti (2017) have studied that using local wisdom elements can be an effective strategy to boost the awareness of character education. In addition, they observed that local culture can be used to build the character education such as cultural songs, traditional games, and also introducing traditional clothes to the students. This means that each subject teacher must try to internalize these character values in the teaching and learning activities process. Evaluation of the internalization of characters in these subjects is relatively easy, because it can refer to records of student achievement that are reported periodically in report book, both quantitatively and qualitatively. Furthermore, This intracurricular strengthening also varies because in each education unit has a diverse carrying capacity to support teaching and learning activities. This drives schools to innovate as good as possible in overcoming various obstacles to strengthening character education. Character components which found in the intracurricular aspects are as follow: discipline, love reading, curiosity, nationalism, honesty and hard work.

Extracurricular activities are educational activities outside school subjects to help students develop their needs, potentials, talents, and interests. Based on the results of the study, it was obtained the fact that most schools implemented extracurricular activities related to character education in the form of religious extracurricular activities (memorizing Qu'ran/*tahfidz*, Islamic Organizations, *da'wah* / preaching training, Islamic art & calligraphy), extracurricular achievements (mini research, science community, including team for *National Student Sport Olypmic*, *National Science Olypic*, *Festival Activities and National Student Art Competition*, Indonesian Islamic Religious Festival /MTQ), extracurricular sports & martial arts (pencak silat, kempo, tapak suci, karate, futsal, soccer, archery & athletics) and life skill extracurricular activities (electricity, agribusiness, ecotourism guides, foreign languages & Islamic preaching practices). There is a tendency not to carry out extracurricular activities that are not oriented towards measurable achievement; this is understood as a step of effectiveness and efficiency of the learning process outside school hours which requires that each extracurricular program has a deeper value in developing students' interests & talents. Receiving best predicate or best modeling in most school is an accumulation of academic achievement (intracurricular) and non-academic achievement (extracurricular).

Co-curricular is an activity outside of ordinary school hours (including time off) conducted at school or outside of school with the aim of broadening students' knowledge of the relationship between various types of knowledge, channeling talents and interests, and completing efforts to foster complete human development. This result is supported by Fua et al. (2018) whose research focus is building the character education through environmental awareness. This environmental aspect can be taught outside of classrooms by holding several interesting activities, e.g. environmental

socialization to students, etc., and finally it is effective to build the character aspect inside the students' personalities. Along with the implementation of extracurricular activities, the curricular activity is a tactical step taken by the school to carry out learning activities outside of school for students. The form of the co-curricular activities found in this study, namely: Firstly, co-curricular activities are integrated with craft subjects. In this activity the students are guided to make creativity, innovation, imagination and hard work. The support for this activity can be in the form of a work exhibition, expo or at least a display/decoration at school as an appreciation of the character values that are formed in students. Secondly, the strength of the co-curricular is part of the collaboration between schools and related institutions outside the school such as the company, educational departments, professional groups, alumni networks from public universities or private colleges even with foreign institutions both in the Asian region up to Europe. This co-curricular activity can develop the students character to have a variety of knowledge, fosters nationalism, maturity, increased competitiveness/ competitiveness when dealing with people from various backgrounds.

F. Conclusion

Based on the explanation of the research results above, it can be deduced several important points as follow: character values that have developed are; First religious values, the development of Islamic Community Service Program and it is become a pilot program in the Bulungan Region, the memorizing/*tafhidz* Quran program, dhuha prayer, routine recitation, ramadhan program that is the students deployed in the community. They were initially given debriefing through workshops for 3 days as the preparation stage before they were relegated to the location, habituation to wearing Muslim clothing, archery as an implementation of the Prophet's hadith in the field of sports, developing ten main characters for students and included in school religious characters development program, education about humanist Islam, straight faith, caring for others/maintaining brotherhood in Islam and adhering to the ideals of a positive Muslim life, making *do'a* in the morning, commemoration of religious holidays, morning worship, Christmas together and commemoration of religious holidays with a moving class system. Second is creative that is processing of typical *batik* of North Kalimantan which is named as noble batik, development and preservation of regional arts, development of a cultural studio "Busak Kambang" which means *Bunga Melati - Bunga Mekar* (Jasmine-Blooming Flower), this is the term in the Tidung language. In this studio there are many culture sectors that are developed such as music, dance, painting, and contemporary art, reading on the school grounds with teachers and students, healthy school programs and making things such as bags, flowers, hats gardens and other regional trinkets like Mandau, shields, statues. Third is independent and responsibility like "Sasana Krida" program. In this program the students are formed an attitude of discipline with an approach called "self-regulation". They no longer need to be punished if they commit an offense like the conventional punishment model. Fourth is nationality spirit and nationalism: anti-radicalism movement, deepening Civic Education material interspersed with national material, integration of Civic Education with *Akidah Akhlak* (Aqeedah Moral) lesson, flag ceremony. Fifth is tolerance: cooperation with the Indonesian *Ulama* Council especially in providing socialization and workshops for educators related to Islamic issues that develop in the community.

Sixth is communication: this communication ability can be realized in disseminating work programs, as well as delivering Islamic teachings and propaganda programs that are carried out, in collaboration with partner schools from various countries, such as Britain, Southeast Asia and South Korea, *MoUs* with the Provincial Government through Department of Tourism & Culture to make the Rafting Area an "Eco-Tourism". Seventh is environmental care: the coach program WATANGAN (environmental lovers) is to maintain the cleanliness of the environment, the beauty of the surrounding environment, then also conducting field visits to various environmental areas (conservation), developing models of environmental education through "Green House Community". The activities in this program are farming, fish cultivation and hydroponics, social service programs, especially disaster management, requiring new students to be obliged to bring one tree seedling which will be planted around the school area, the seeds are collected and then donated to be planted in arid land around the Juwata area.

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