

# Management of Strengthening Character Education in Improving the Noble Character of Elementary School Students (Descriptive Study at SDN 1 Pacet Cianjur and SDN Cipanas Sukabumi)

Asep Suryaatmaja<sup>1\*</sup>, Iim Wasliman<sup>2</sup>, Hanafiah<sup>3</sup>, Nandang Koswara<sup>4</sup>

Universitas Islam Nusantara, Bandung, West Java, Indonesia.

<sup>1</sup>EM: [asepsurya@uninus.ac.id](mailto:asepsurya@uninus.ac.id)

<sup>2</sup>EM: [iimwasliman@uninus.ac.id](mailto:iimwasliman@uninus.ac.id)

<sup>3</sup>EM: [hanafiah@uninus.ac.id](mailto:hanafiah@uninus.ac.id)

<sup>4</sup>EM: [nandangkoswara@uninus.ac.id](mailto:nandangkoswara@uninus.ac.id)

\*Corresponding author: Asep Suryaatmaja1 ([asepsurya@uninus.ac.id](mailto:asepsurya@uninus.ac.id))

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## Abstract

This study aims to obtain information on the application of Character Education Strengthening (PPK) management at an early age in elementary schools (SD) in terms of: (1) Planning, (2) Organizing, (3) Implementation, (4) Evaluation, (5) Problems, (6) Solutions, (7) The impact of KDP management in improving the noble character of elementary school students. Character education has a strategic role in the personal formation of students. Thus, KDP must be done as early as possible so that children are able to instill good character and can carry it into adulthood so that a noble moral person is formed based on theological, physical, ethical, aesthetic, logical, and teleological values. The theory used is from Terry (2019) and Lickona (2020) through a qualitative approach with an analytical descriptive study method. Data collection is done through observation, interview, and documentation techniques. From the results of the research conducted, it was obtained that, planning, organizing, implementing, and evaluating KDP has led to conformity, but there is still a gap between theory and implementation in the field, so researchers found a problem internally, namely the role of teachers who have not been maximized in implementing this KDP program and are still much oriented towards teaching cognitive material. Then the problem from an external point of view is the lack of optimal communication management of the school with parents and the community about KDP, where the role of parents and the community has not been effective in supporting the KDP movement in shaping the noble morals of students, so solutions are needed on how teachers in educating can align the cognitive, affective, and psychomotor domains integrated in each subject. The school is also expected to intensively and programmatically cooperate and coordinate with parents and the community in socializing KDP, where education is the responsibility of the government, parents and the community, so it is hoped that this KDP program will have an effective impact in improving the noble morals of students, both morals towards religion, teachers, others, and parents. Conclusion: Management of strengthening character education in improving the noble character of students in two loci, namely SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi has been running in accordance with the principles of character education and the system of life values although there are still obstacles from internal and external factors, namely the lack of maximum roles of teachers, parents and the community.

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## Keywords

Management; Reinforcement Education Character; Morals Nobleness; students.

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Character education is a planned effort to make students know and care about good values, so as to form students with noble morals, in accordance with the purpose of character education itself that must be carried out in schools, namely to improve the quality of implementation and educational results through the formation of student character. Overall, integrated and balanced, according to graduate competency standards. The values that need to be internalized and taught by teachers to students in schools include values rolled out by the Ministry of National Education (2011) which include eighteen values in character education, namely religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, appreciate achievements, friendly / communicative, love to read, care for the environment, and caring for the community, as well as being responsible. While Koesoema (2010: 208-2011) only took an outline by mentioning eight values, namely virtue, beauty, work, love of the motherland, democracy, unity, moral values of life, and humanity. religious, honest, tolerant, independent, democratic, curious, national, love the country, value achievements, friendly and communicative, love peace, love to read, care for the environment, care for social, and responsibility.

Some research results show that 37% of students do not care about values to respect others including respect for teachers, 33% of students like to lie and 30% of students do not care about their learning outcomes (Zamzani A, 1995). It was also revealed that 51.1% of students have temperamental and fighting behavior, 25% of students like to cheat, 23.9% of students like to doodle on school benches and walls (Simanjuntak, 1989). The results of the BKKBN survey as conveyed by the Head of BKKBN Sugiri that: Sex before marriage has been carried out by a number of teenagers. Data from the National Family Planning Coordinating Board (BKKBN) in 2016 showed that 51% of adolescents in Jabodetabek had premarital sex, meaning that out of 100 adolescents 51 of them were not virgins. Said Head of BKKBN Sugiri Syurif after giving a speech at the Grand Final of the

Rap Competition in commemoration of World AIDS Day in the parking lot of IRTI Monas. In some other regions of Indonesia, premarital sex is also performed by some teenagers. For example, in Surabaya 54%, in Karawang 47% and 52% in Medan. What about unwanted pregnancy? "The results of a study in Yogya of 1,160 students, about 37% experienced pregnancy before marriage," Sugiri said. In addition, drug abuse data shows that of the 3.2 million people addicted to drugs, 78% are teenagers. While people with HIV / AIDS continue to increase every year. The solution, he continued, is to continue counseling for teenagers so that they do not have premarital sex.

### Research Methods

This research is a descriptive research with a qualitative approach that aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as many individuals, groups or events as possible. In qualitative research, humans are research instruments and the results of their writing are in the form of words or statements that are in accordance with actual circumstances. Researchers use interviews, documentation, and observation to collect research data..

### Research Results

#### Planning to strengthen character education in improving the noble character of elementary school students.

According to Terry (2010: 9), Planning (planning) is determining the work that must be done by the group to achieve the goals outlined. Planning includes decision-making activities, because it is included in the selection of decision alternatives. The ability to visualize and look ahead is necessary to formulate patterns of a series of actions for the future.

One philosophical theory, the theory of empiricism (environmentalism) argues that a child born is like clean white paper or a kind of tabularasa (wax table), where paper can be written in ink of any color. This is John Lock's theory, which is somewhat similar to or

follows the theory of the Prophet, namely that children are born pure and clean, depending on both parents, who will print what their child will become. In an educational perspective, this theory assumes that educators play a very important role for students, because educators will provide the maximum possible environment in accordance with what students want. This educational environment is then presented and conditioned by the educator to the learner as an experience in his life and then through the experience will shape the knowledge, attitudes and behavior of the learners in accordance with the expected educational goals.

Ibn Maskawaih (320-421/932-1030) defines morality as "a state of the soul that causes it to perform its actions without thought or consideration." A similar definition is also stated by Imam al-Ghazali as follows (Arifin, 2002: 14): "Morals are states of character embedded in the soul from which actions arise easily, without the need for thought and consideration". Character education consists of two words, namely education and character. The meaning of character education according to Islam is a conscious effort made by educators to students to shape the personality of students who teach and form good morals, ethics, as well as a sense of culture and noble morals that foster the ability of students to make good and bad decisions and realize good. it is in daily life by carrying out education, teaching, guidance and training guided by the Qur'an and al-Sunnah.

The results of Sam's research (2020) stated that the planning process was carried out at the beginning of the year by holding a joint meeting between educators and education staff. Organizing is carried out by dividing the duties and responsibilities carried by each member of the school whose division starts from the principal, PKS, homeroom teacher, class teacher and other staff. The implementation of character education is carried out by implementing it through daily, monthly and annual activities and incorporating character education values into the RPP and syllabus. Then the last is the evaluation process carried out in general by the school at the end of the year by holding a joint meeting to check again whether the

program is running well or not.

Based on the explanation above, the planning of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is in accordance with planning principles consisting of program formulation by determining the vision and mission, determining program goals, and determining program achievement strategies. and has been carried out in accordance with theological values.

#### **Organizing the strengthening of character education in improving the noble morals of elementary school students.**

Organizing comes from the Greek word organon meaning tool, which is the process of grouping activities to achieve goals and assigning each group to a manager (Terry & Rue, 2010: 82).

Etymologically, according to Bagus (2002), empiricism comes from the English words empiricism and experience. These words are derived from the Greek word ἐμπειρία (empeiria) and from the word experientia meaning "experienced in", "acquainted with", "skilled for". Meanwhile, according to Lacey (2000), based on its roots, Empiricism is a school of philosophy that argues that knowledge as a whole or part is based on experience using the senses. Furthermore, terminologically there are several definitions of empiricism, including: the doctrine that the source of all knowledge must be sought in experience, the view that all ideas are abstractions formed by combining what is experienced, sensory experience is the only source of knowledge, and not reason. According to Honer and Hunt (2003) this school is impossible to seek absolute and all-encompassing knowledge, especially when near us there are forces that can be mastered to increase human knowledge, which although slower but more reliable. Empiricists are content to develop knowledge systems that have a high probability of being true, although absolute certainty can never be guaranteed. Empiricists embrace the idea that human knowledge can be acquired through experience. If we try to convince an empiricist that something exists, he will say "show me

that". In terms of facts, he must be convinced by his own experience. The figure who is considered the seed of empiricism is Aristotle, as well as rationalism, so that in empiricism there are many supporting figures who are no less popular. These figures included David Hume, John Locke and Bishop Berkley. Teleology comes from the Greek words *telos*, meaning end, purpose, purpose, and logos, speech. Teleology is a teaching that explains everything and all events leading to a specific goal. Goals, results, targets or consequences can be seen from two aspects, namely: a). Viewed from the point of view, target or effect. There are two versions of teleology, namely hedonism which means pleasure and eudaimonism which means happiness. b). Viewed from the point of view for whom the outcome, goal or consequence. When viewed from the point of view for whom the outcome, goal or consequence is, then hedonism and eudaemonism are classified as egoism, so they are also called ethical egoism. Dini (2018) stated that character education aims to make students as the successors of the nation have good morals and morals, to realize a just, safe and prosperous national life. This is related to Law number 20 of 2003 concerning national education. The government introduced a government program called Strengthening Character Education (PPK), PPK is an effort to cultivate character education in schools. The KDP program will be implemented gradually and as needed. The KDP program aims to promote quality and moral education that is evenly distributed throughout the country. The issuance of Presidential Regulation number 87 paragraph 2 of 2017 concerning Strengthening Character Education (PPK), PPK has the following objectives: 1) Build and equip students as Indonesia's golden generation in 2045 who have the spirit of Pancasila and good character education to face the dynamics of change in the future. 2) Developing a national education platform that places character education as the main soul in providing education for students with the support of community involvement carried out through formal, non-formal and informal education channels by taking into account the diversity of Indonesian culture, and 3) Revitalizing and strengthening the

potential and competence of educators, education staff, students, communities, and family environments in implementing KDP. The results of research from Rohmansah (2021) state that the integration of strengthening character education emphasizes system integration which includes integration in achieving national education goals. The scope of direction for the integration of institutional structures, learning programs or curriculum, education management, management / teaching staff, integrated campuses, facilities / infrastructure and evaluation systems and assignments according to teacher abilities so that assignments are in accordance with the job description of each teacher in carrying out character education. Based on the explanation above, the organization of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is in accordance with the principles of implementation consisting of human resource management, organizational structure, job description, and Standard Operating Procedure (SOP) mechanisms. ), and has been implemented in accordance with teleological values.

#### **Implementation of strengthening character education in improving the noble morals of elementary school students.**

Actuating is an effort to move group members in such a way that they want and try to achieve the goals that have been planned with Terry (1993: 62).

According to Lacey (2000), based on its roots, Empiricism is a school of philosophy that argues that knowledge as a whole or part is based on experience using the senses. A child's actions and behavior are based on experiences and observations of the surrounding environment. One child said rudely, because he had a similar experience, either from his family or friends, or from his teacher.

Ethics and morals are inseparable from the order of social life in society, in terms of friendship, the relationship between parents and siblings, and the relationship between the nation and the state. Actually, "moral ethics" is not a word that has a single meaning. "Moral Ethics" comes from the merger of two

different words, namely ethics and morals. The two also have different meanings. For more clarity, we consider the opinion of Robert Kreitner and Angelo Kinicki (2010) that: Ethics involves the study of moral issues and choices. It deals with right versus wrong, good versus bad, and lots of shades of gray, which should be a black-and-white issue. Moral implications arise from almost every downturn, both in and out at work.

Ethics is inseparable from choices and moral issues related to the rules of right versus wrong, good versus bad. Ethical and moral implications arise in every condition, both in society and in the world of work. So ethics is the moral standard of right and wrong behavior. A person's ethics are reflected in behavior towards the environment in accordance with prevailing social norms.

Morals and ethics have always been the subject of discussion these days, opinion Colquitt, Lepine and Wesson (2011) "ethics reflects the extent to which the behavior of authority conforms to generally accepted moral norms". In this case, ethics reflects individual behavior in accordance with established moral standards and norms. Basically, a person is responsible for social behavior in society which must be based on the morals prevailing in society. So there is always moral control over every behavior and attitude of a person in a social environment. Ethics can be considered as the limits of accepted moral values and are based on trust, responsibility and integrity that are part of the social value system of society.

Ethics and education are two important words that are different but inseparable in practice. To be able to understand these two points as initial capital in a correct understanding of educational ethics must be based on a correct understanding of educational ethics itself. It can be said that educational ethics is an educational process that takes place ethically and continuously in one's life through teaching and emphasizing ethics itself so that habits, abilities, talents and interests can be developed in balance with good and correct ethics in living their lives. "On average, everyone is familiar with education and carries out formal and non-formal education. Education is inseparable from ethics in human

life. Children receive education from their parents and after these children grow up and have families, they will also provide education from their parents and educate their children well in accordance with ethics that are usually inherited or can be called customs."

Ethics and education are two points that are very close and inseparable from each other, a person who has education and is said to be educated will be seen from his way and lifestyle that shows good ethics (actions and words), politeness and courtesy. This is the basis of ethics, because according to Umar Tirtaraharja that: Education intends to help students to develop their human potential. Human potential is the seed of possibility to become human. Education runs well and successfully if an educator understands and applies the concept of good example based on good ethics and morals.

While character refers to a series of attitudes, behaviors, motivations, and skills possessed by humans and someone with good character will apply and reflect good ethics. The purpose of character education contains an image of good, noble, appropriate, true and beautiful values for life.

(Lickona, 1991) says that there are at least seven reasons why character education should be given to citizens from an early age, namely:

- a) This is the best way to ensure students have a good personality and character in their lives.
- b) Character education can help improve students' academic achievement.
- c) Some children are unable to form a strong character for themselves elsewhere.
- d) Can form individuals who value and value others and can live in a pluralistic society.
- e) As an effort to overcome the root of social moral problems, such as dishonesty, impoliteness, violence, low work ethic, and others.
- f) This is an excellent way to shape an individual's behavior before entering the work/business world.
- g) As a way to teach cultural values that are part of the work of civilization.

From the explanation above, we realize that character education is very important for everyone. That way, teachers, lecturers, and parents must always instill good character

values in their students. Character building must continue to be carried out holistically from all educational environments, namely family, school, and community. (Muhammad Kristiawan, 2016).

The results of research from Septiana (2020) stated that: The planning of the character education strengthening program at SDIT Ihsanul Fikri, Magelang city does not stand alone but is integrated with school programs. Program development is carried out by a school management team consisting of the principal and vice principal. This program is made for 1 year by integrating the Graduate Competency Standards (SKL) from the education office and the Integrated Islamic School Network (JSIT). The implementation of character education strengthening programs is carried out by all supporting components of education including principals, vice principals, teachers and employees according to their respective roles. The distribution of duties is under the coordination of the vice principal in the fields of curriculum, student affairs, infrastructure, administration and the Qur'an. The implementation of character education strengthening programs is carried out in all school activities through learning activities, habituation, and self-development activities. Meanwhile, control is carried out by evaluating and making improvements by the principal as the person in charge of the character education strengthening program in schools. Based on the results of the study, the management of strengthening character education at SDIT Ihsanul Fikri Magelang City has run according to existing theory.

Based on the explanation above, the implementation of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is in accordance with the implementation principles consisting of providing motivation, mentoring or learning, coordination, and communication and has been carried out in accordance with ethical values.

#### **Evaluation of strengthening character education in improving the noble morals of elementary school students**

According to Terry (2010: 9), Control or

supervision is the discovery and application of methods and tools to ensure that plans have been implemented in accordance with predetermined plans.

Philosophy of science provides understanding as a part of philosophy that has activities in studying science in the context of human experience as a whole. Empiricism is a branch of the philosophy of science, John Locke is a leading figure of empiricism in philosophy. At John Locke's school, he stated that a child born into the world could be likened to a blank unwritten white paper known as a "tabulation" (white sheet of paper). The experiences that occur in humans that they experience (smell, taste, taste, hearing) become the basis for the emergence of simple ideas. But the mind is not passive towards anything outside, some activity is going on inside the mind. The philosophy of empiricism can be applied in social science education to children. Children develop knowledge, of course, the surrounding environment affects their development. So, this theory says that children like white paper depending on the environment. Such things are related to social sciences that link learning with the environment around society.

Liang Gie in his book Koento Wibisono, et al. (1989: 6.57), states that the term aesthetics comes from the Greek word "aisthetika" which means things that can be perceived with the five senses, and from the word "aisthesis" which means sensory perception (sensory perception). As for Abdul Kadir in Koento Wibisono, et al. (1989; 6.57), stated, etymologically aesthetics means the theory of sensory science. The term aesthetics as the science of art and beauty was first introduced by Alexander Gattlieb Baumgarten, a German philosopher who lived in 1714 – 1762. The thought of beauty and art began in ancient Greece, with the term philosophy of beauty. The understanding of aesthetics in general can be concluded as a branch of philosophy that discusses beauty / beautiful things.

Aesthetics has two main issues, namely the problem of aesthetic value and the problem of aesthetic experience. According to the theory of value, beauty is a type of value commensurate with moral values, economic values, religious values, and other values. Values related to everything related to the

notion of beauty are called aesthetic values (Koento Wibisono, et al. 1989: 6.72). Aesthetic values as human values, according to The Liang Gie, are composed of a number of values that in aesthetics are known as beauty categories or aesthetic categories. The three pairs of aesthetic categories are the sublime and beautiful, cosmic and tragic, and the beautiful and the ugly.

The definition of beauty according to its scope is distinguished between beauty as an abstract quality (beauty) and beauty as a certain beautiful thing (the beautiful). In practice, the two scopes of understanding beauty are often integrated. Beauty can also be divided into three according to its extent, namely beauty in the broad sense, beauty in the pure aesthetic sense, and beauty in the limited sense in relation to vision (Koento Wibisono, et al. 1989: 6.72). Beauty in the broadest sense is understood as the idea of goodness. Aristotle defined beauty as something good and pleasing. Beauty in a limited sense concerns only those objects that can be absorbed by sight (beauty of form and color). According to The Liang Gie, in Koento Wibisono (1989:6.73), beauty is a certain number of basic qualities contained in a thing. These qualities are unity, harmony, balance, contrast and symmetry. Based on these qualities, beauty consists of various harmonies and opposites of lines, colors, shapes, tones and words. In other words, beauty is a collection of harmonious relationships within an object, the relationship between the object and the observer.

The second problem in aesthetics is aesthetic experience. Aesthetic experience is a person's response to an object of aesthetic value. Aesthetic experience is a psychological experience, which is characterized as disinterest, that is, observation without any purpose, except the act of observing itself. John Hospers calls aesthetic experience perception for the sake of absorption (Koento Wibisono.1989:6.74). In contrast to aesthetic experience is monotony and confusion.

A pleasant learning atmosphere is very important in the learning process. Comfortable physical and psychic environmental situations and conditions will affect the ability to concentrate and develop

creativity. All parties involved in the learning process, school leaders, employees, students, especially teachers, are obliged to create this pleasant atmosphere. The beauty of the physical environment and the beauty of the soul is one of the factors creating a pleasant learning atmosphere. Beauty is studied in a branch of philosophy, namely aesthetics. Beauty in the learning process can be pursued in all aspects: the beauty of school buildings, classrooms, school environments, learning media, teacher performance or appearance, teacher services, employee services, communication, and school facilities. All these aspects, if arranged, beautifully packaged, will make all school parties feel comfortable, "at home" in school. In reality, the beauty of school, the beauty of class, the beauty of service, the beauty of communication still need to be pursued. The school should be regarded as a separate home whose beauty and harmony should be maintained together.

Referring to the notion of beauty in a broad sense, namely beauty as the idea of goodness and pleasure, learning needs to have beauty, and must begin with the idea of goodness, including the idea of goodness in the form of intentions and goals of carrying out the learning process. If studied fundamentally, the purpose of learning is to improve the quality of human dignity and dignity in general, especially students. If the learning objectives are achieved, it will definitely please all parties involved in the learning process. Students and teachers must understand that the learning process is a process of adding value to themselves and their communities. This is not the time for students to understand the learning process just to get a pass grade or even a high score above the minimum standard of completeness, nor is it the time for teachers to understand the learning process as dropping assignments without careful and comprehensive preparation.

Referring to the notion of beauty in a limited sense, namely beauty is understood as an object that can be absorbed by vision (beauty of shape and color), a learning process that has beauty so that it is fun is a learning process supported by facilities, infrastructure, and environment with interesting and pleasant

shapes and colors. The creativity of schools, both teachers and students to design learning infrastructure and learning environments, is something that must be trained and familiarized. For example, learning media with interesting shapes and colors and in accordance with teaching materials. Pocket books, cartoons, materials for developing unique teaching materials, creating a varied classroom atmosphere, will delight students in learning. Referring to the notion of beauty is a number of certain basic qualities contained in a thing, namely the qualities of unity, harmony, balance, resilience, and symmetry, the learning process has beauty so that it is pleasing. It is a learning process that is able to unite all the qualities of beauty in the learning process. All parties and things involved in the learning process must form a whole, no one thing or party can be separated. For example, the teacher must unite with the student and the textbook, that is, the teacher must merge, blend in with the student, and the textbook as a reference must be well understood, integrated in himself. Teachers who do not understand teaching materials will create distance with students. As a result, the learning process will make students bored so that it does not spur student creativity to progress. The learning process that has beauty is a learning process that has harmonious qualities, namely the learning process that contains the suitability of the way of thinking and goals to be achieved among all components of the learning process. The existence of this alignment quality will simplify, speed up, and create comfort in the learning process. The third quality is balance. Learning will be fun if there is a balance of thinking skills, balance of treatment, and balance of giving opportunities to all parties. The ability to think, treat, give one-sided opportunities will create an unpleasant atmosphere. The fourth quality is resistance (contrast), the learning process will be pleasant if there is resistance, there are grounded and constructive differences of opinion. The existence of this difference will liven up the learning atmosphere, so it is not boring. The fifth quality is symmetry. In the learning process, this quality can be implemented in classroom structuring. This

description proves that aesthetics as a branch of philosophy contributes to creating fun and progressive learning.

The contribution of the philosophy of beauty / aesthetics in creating fun and progressive learning is that all parties in learning have the thought that learning is a process of increasing human dignity, a process of providing added value to humans, so it must be done sincerely and kindly. In addition, the learning process is strived to always be supported by attractive infrastructure and environment, full of creativity. In order for the process to be pleasant and progressive, it is necessary to pay attention to the qualities of unity, harmony, balance, resilience and harmony, in all aspects of the learning system.

The results of research from Raharjo (2020) stated that education is basically an effort to improve the ability of human resources to become humans with character and can live independently. Based on this, the problem in this study is whether character education can create noble morals? From the formulation of the problem, the purpose of this study is to find out how character education can affect noble morals. Building the character and character of the nation through education is absolutely necessary, it cannot even be delayed. Character education can be effective and successful if it is carried out integrally starting from the household, school and community environment. Characters that must be instilled in students include; love for God and the universe and its content, responsibility, discipline and independence, honesty, respect and courtesy, compassion, care and cooperation, confidence, creativity, hard work and never give up, justice and leadership, kindness and humility, and tolerance, love of peace and unity. Meanwhile, noble morals are human habits as a whole that come from within oneself that are consciously driven by desires and reflected in good deeds. Thus, if noble morals are embedded in students, noble characters will automatically be reflected in student behavior in everyday life.

Based on the explanation above, the evaluation of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1



Cipanas Sukabumi is in accordance with the evaluation principle consisting of program evaluation techniques, analysis of program evaluation results, and follow-up program evaluation and has been carried out in accordance with aesthetic values.

#### **The problem of strengthening character education in improving the noble morals of elementary school students.**

Problems that arise are usually triggered by events that have passed and are still carried over today. Often problems also arise because of the events that are being experienced. Influenced by many factors, it can be from internal factors to external factors in the surrounding environment. The problem of strengthening character education in improving the noble character of elementary school students is an internal inhibiting factor and an external inhibiting factor. Internal factors come from teachers and external factors come from students' parents.

Yati (2020) stated that the cause of violations or deviations that occur in character values and norms can be said to be due to several factors, namely environmental, social, psychological and emotional conditions that occur in a child which makes these deviations occur a lot in old age. School children, especially in adolescence, where adolescents have emotions and psychology that tend to be less stable, this is because in adolescence they are still in the stage of finding their identity and have not found who they will become and what they will become. So that most children at school age are more susceptible to getting carried away by emotions, do not think before acting or act recklessly, like to try new things and are less able to filter out what is good and what is bad for them. In addition to these factors, the innate and psychological factors obtained from parental upbringing in the home where he spends a lot of time also play a big role in the development and instillation of character values in a child. Where character education is first obtained from their parents until they reach school age, parents remain the main companions in instilling character and moral values in children.

The results of Ratnawati's research (2021) state that teachers have complex tasks and

responsibilities towards achieving educational goals, teachers are not only required to master the knowledge to be taught, have knowledge and teaching skills, teachers are also required to have morals, character and personality that can be role models for students.

Based on the explanation above, the problem of strengthening character education in improving the noble morals of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is an internal problem, namely the role of teachers that have not been maximized and external, namely the role of parents who have not effectively formed the noble morals of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi.

#### **Solutions for strengthening character education in improving the noble morals of elementary school students**

Ratnawati (2021), teachers as role models for their students must have personalities and attitudes that can be used as role models/idols. Paradigms in the world of education, teacher personality includes (1) the ability to develop personality, (2) the ability to interact and communicate wisely, and (3) the ability to carry out guidance and counseling. Teacher personality competence is closely related to appearance as an individual who must have discipline, look good, be responsible, have commitment, and be a role model. The example of teachers in schools is the most effective way to cultivate good behavior in students. Teachers can be models in learning character education, both national character education (nationalism) and religious character education (morals). Example can be realized in the learning process at school, for example mutual respect, mutual love, mutual assistance, social service, congregational prayer. Examples of these activities must be followed by all students, including teachers, so that in this case the role of the teacher as a model for students can be carried out properly. Maifani (2016) stated that the role of parents in shaping children's character is very important where the formation of children's character must begin as early as possible even when the child is still in the womb. Instilling good character values in children from an early age will make children strong,

responsible, honest, independent, polite, behave according to Islamic teachings and have good personalities and morals. The way to educate children is to educate in a good way, educate meekly, sincerely, educate with compassion, educate by example and educate by teaching about religion. The way to build character is to invite children to do good things, set a good example and use polite language when speaking in front of children. Based on the explanation above, the solution to the problem of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is that parents and teachers must work together and coordinate in educating students to have noble morals.

#### **The impact of strengthening character education in improving the noble morals of elementary school students.**

The definition of impact according to the Big Indonesian Complete Dictionary, is the influence on something that causes consequences; impact; clashes severe enough to cause changes (Complete Dictionary Indonesian, 2003: 234). Etymologically impact means violation, collision or collision (Soerjono Soekanto, 2005: 429). Initially, the term impact was used as an equivalent term in English, namely the word impact. The meaning of impact in English is the impact of the body; Clash. According to the Big Indonesian Dictionary, impact means impact; strong influences that bring consequences (both negative and positive).

The impact of strengthening character education in improving the noble morals of elementary school students is morality towards religion, teachers, peers, and parents. Pustikasari (2020) stated that morning habituation is a method or method that is very effective applied to students, one of which is in the form of programmed activities that aim to form positive characters. Habituation that is carried out routinely and repeatedly every day will provide habits for student behavior, including in applying positive behaviors that are taught so that they are applied properly and correctly in everyday life. Given that the cultivation of the strongest character is through habituation that is practiced and

instilled from an early age, especially in the formation of character manners in elementary school. Character manners are very important for every student to have. Because basically politeness is a top priority in an attitude of respect that must be reflected by students as educated students. Most students at SDN 02 Manisrejo, especially grade 5 students, have applied the character of manners with self-awareness and habituation activities have had a positive impact on student character.

Based on the explanation above, the impact of strengthening character education in improving the noble morals of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi is that morals towards religion, teachers, peers, and parents of students increase so that students already have good moral character.

#### **Conclusion**

Management of strengthening character education in improving the noble character of students at SDN 1 Pacet Cianjur and SDN 1 Cipanas Sukabumi has been running in accordance with the principles of character education and the system of life values although there are still constraints from internal and external factors, namely teachers and parents.

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