

## THE IMPLEMENTATION OF CHARACTER EDUCATION TO FOSTER LEARNERS' CORE VALUE AT AN-NUR IBUN COMMUNITY LEARNING CENTER

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### Abstract

Character education is the focus of learning that become the spirit of education in both formal and non formal institution. The aim of this research in to capture the implementation of character education in one of non formal education institutions, at An-Nur Ibum Community Learning Center Majalaya. This research conducts qualitative descriptive study, to seek empirical data and to explore deep information about character education in practice in non formal education institution. The technique used in this research is observation, interview, and literature study. Based on the result of the observation and the interview with 2 (two) tutors, there is a fact that An-Nur Ibum Community Learning Center has integrated character education into its programs. According to the research, it can be concluded that all institution programs conducted at An-Nur Ibum are able to bear and create learners who posses the five core values; religiosity, nationalist, independence, communal work, and integrity. It is expected that the five core values can highly support all learners and graduates so that they are able to survive, be enterpreneur, provide living for themselves and their families, as well as able to compete in society.

**Keywords:** Education, Character, Value

### Abstrak

Pendidikan karakter merupakan fokus dari pembelajaran dan menjadi ruh pendidikan pada lembaga pendidikan baik formal maupun non formal. Penelitian ini bertujuan untuk memotret implementasi penguatan pendidikan karakter yang diselenggarakan pada lembaga pendidikan non formal yaitu PKBM An-Nur Ibum Majalaya. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk memperoleh data empiris dan menggali informasi yang mendalam tentang praktik penyelenggaraan penguatan pendidikan karakter pada lembaga pendidikan non formal. Teknik yang digunakan dalam penelitian ini adalah teknik observasi, wawancara dan studi dokumentasi. Berdasarkan hasil observasi dan wawancara pada dua orang tutor, diperoleh data bahwa An-Nur Ibum telah mengintegrasikan penguatan pendidikan karakter pada program-program yang diselenggarakan. Berdasarkan hasil penelitian dapat disimpulkan bahwa program-program yang telah diselenggarakan oleh AN-Nur Ibum mampu melahirkan dan menciptakan warga belajar yang religius, memiliki jiwa nasionalisme yang tinggi, mandiri, mampu bekerjasama bergotong-royong, serta memiliki integritas. Kelima nilai utama karakter yang telah dikuasai tersebut diharapkan mampu menjadi bekal bagi seluruh warga belajar sehingga mampu berwirausaha, memberikan penghidupan dan mampu bertahan hidup serta memiliki daya saing di masyarakat.

**Kata Kunci:** Pendidikan, Karakter, Nilai

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## INTRODUCTION

Character Education is an Indonesian movement integrated in learning process as an effort to fulfil and reach competence standard of graduates. The global inclination in which people and the civilization transform becomes the background of this national movement. Besides, the advancement of information and technology is the reason why character education becomes very urgent. In addition, character is also included into one of the basic components of education in 21st century learning. Developing character among the learners is not instant. It needs participation from the people surrounding, such as parents, teachers/ tutors, and learning community. Tutors, as major component in a learning community, need to have better understanding about the objectives, the principles, and the advantages of character education. They must have a better understanding about the importance of character education to foster core values of learners in learning community.

It is mandatory for both formal and non formal education institution to apply character education. The implementation of character education, especially in non formal education is challenging, since the learners are varied in ages. Besides, their learning environment, learning support, and learning motivation in having education is very contrast and complex. There is An-Nur Ibum community Learning Center, one of non formal education institutions, which has been applying character education into its curriculum and programs. The aim of this research is to seek evidences of how character education is put into practices by the tutors at An-Nur Ibum Community Learning Center. What strategy have the tutors implemented? What are the obstacles the tutors face during the implementation? How to evaluate the effectiveness of the strategy in fostering the core values among learners?

Character derives from the Greek *charaktêr*, which refers to a mark impressed upon a coin (Pala, 2011). Later and more generally, Homiak (in Pala, 2011) states that “character” comes to mean a distinctive mark by which one thing was distinguished from others, and then primarily to mean the assemblage of qualities that distinguish one individual from another. Character education or, more broadly moral development from piagetian constructivist perspective, emphasizes the active and social nature of development. The constructivist perspective is valuable for character education because it offers guidelines to teachers/tutors and administrators about how to create the kind of interpersonal atmosphere conducive to the child’s construction of good character (Devries, 1999). Moreover, Devries states that in order to foster the construction of good character, a certain kind of interpersonal context must be created. Among the principles of constructivist education is for the teacher to establish an interpersonal atmosphere in which mutual respect is continually practiced. A descent interpersonal relation among teachers, students and administrators will constitute learners’ experience at school.

In addition, Thomas Lickona (in Pala, 2011) describes character education as “the deliberate effort to cultivate virtue.” Young learners will not grow and become a young adult themselves. It needs consistency and simultant approach from adult to teach them through model and encouragement.

Guranik (in Sutjipto, 2011) defines character or “*charassein*” in Greek as carving to form a pattern, meaning that “individual attitude and moral pattern”. In building character among children, it needs process to “carve” with a proper nurture so that they become characterised people.

Character is the way of people think and act, concerns their beliefs as well as their personality as a result of the internalization of the virtues that is considered and become the fundament of how people think, behave and take action. Pusat Kurikulum (The Center of Curriculum) stated that virtues consist of values, moral, and norms such as honesty, eagerness to take action, trustworthy, and respectful to others.

Meanwhile, Jones (Jones et al., 1999) defines character education as the wide range of approaches used by educators to foster good values and character traits in young people.

According to Indonesian President Regulation No. 87 Year 2017 about Character Education, there are eighteen values which are developed as the actualization of the nurture of character education among students and learners. Those are religious values, honesty, tollerant, discipline, hard work, creative, independent, democratic, curiosity, the spirit as a nation, having devotion to the country, respecting the achievement, being communicative, peace lover, fond of reading, environment awareness, social awareness, and being responsible. Those eighteen characters are then summarized become five core values as the manifestation of the values that must be developed. The five core values are religiosity, nationalism, independent, communal work, and integrity (Ministry of Education, 2018).

The first core value that must be developed is religiosity. Siswanto stated that "character education that put religiosity as a fundament refers to the basic values that exist in religion (islamic values). The character values that become the basic principles of character education are taken from the good examples of the prophet Muhammad reflected in the daily act and behavior such as shiddiq (honest), trustworthy, tabligh (transparent in delivering message), and fathanah (intelligent) (Siswanto, 2013). Meanwhile, Komara (Komara, 2018) states that religious value reflects the belief in the Almighty God which is shown in the way how to worship the God, respect the diversity of religions, be tollerant to other religions and beliefs, and able to live in peace with others in different religions.

The second core value is nationalism. According Sumarmi (Bakar & Noor, 2018), nationalism is derived from the word "nasional" which means understand or aware of being citizen of the country who potentially keep the Indonesian identity, integrity, prosperity and power together. In other words, this awareness is so called as national awareness. National awareness is the quality and integrity of human as a nation, subject of culture and the country, as well as subject of morale.

The third core value is independent. Koesoema and Yusuf (in Komara, 2018) stated that independent consists of several sub-values, such as hard work (work ethic), tough, struggle, professional, creative, brave, and become long-life learners. Independent is an attitude and act in which there is no dependent acts on others, eager to use all resources, thought, and time to make hopes, dreams and ideals come true.

The fourth core value is communal work. Zainal and Wahono (Komara, 2018) stated that communal work reflects the action of collaborative, supportive and problem-solving spirit. It also creates healthy communication and relationship as well as supports peers and society. Communal work includes respective value, collaborative, inclusive, consent, eager to discuss to meet agreement, helpful, corresponding, empathetic, anti- discriminative, anti harrasment, and voluntarily.

The fifth core value is integrity. Asmani, Samani & Hariyanto, Barnawi& Arifin, and Yusuf (in Komara, 2018) states that integrity is a value that becomes the basis of people's acts as an effort to be trustworthy in their utterance, action, and work as well as having commitment and loyalty to humanity and the integrity of moral values. Integrity consists of resposable action as a citizen, actively participated in social life, and being consistent in utterances and actions based on the truth. The sub-values of integrity are honest, being love trust, loyal, having moral commitment, anti-corruption, fair, responsible, noble, and respect dignity of the people.

Based on Character Education Concept and Regulation from Indonesian Ministry of Education and Culture, it is stated that there are 3 (three) approaches that can be conducted in its implementation. Those are classrom-based approach, school culture-based approach, and community-based approach. The involvement of all elements is the major key to success. Hood (Hood, 2011) states that comprehensive character education leads to the highest levels of academic success. Moreover, Hara (in Hood, 2011) states that parental engagement seems to

be “the primary vehicle by which to elevate academic achievement,” to many educators. So, it needs active participation and good collaboration among school elements and parents to create holistic competencies of graduates.

The implementation of character education as a national program in building character among pupils is a mandatory to be implemented in formal and non formal education such as schools and community learning centres. It is an effort to build fundamental values in education ecosystem to improve and strengthen pupils’ competencies. There have been character building best practices in formal and non formal education institutions, among them is at An-Nur Ibum Community Learning Center.

In non formal institution such as An-Nur Ibum Community Learning Center, Character education is also mandatory to be conducted. Different from other formal institutions, learners are much more heterogenous. Besides, the Center’s learning environment, learning support and learners’ motivation in engaging to learning is quite contrast and complex. It becomes a challenge for the Community Learning Center institution in developing appropriate strategy to implement character education to learners. In accordance with that, it is necessary to develop appropriate strategy for education stake holders especially tutors in Community Learning Center in fostering core values of Character Education to learners. In this research, the researcher is interested in capturing one of community learning centre institutions that has successfully implemented character education to the learners. It has successfully set several programs which put moral values as its mission and succeeded to improve the quality of life among learners with those programs. This community learning centre is expected to be a role model for other non formal institutions in strengthening character education and its practice among the learners so that this program gives a high positive impact in building fundamental values among the learners.

This research focuses on 5 core values in which An-Nur Community Learning Center put into practice. According to the result of the researcher’s interview with the tutors (March 2021), it is shown that unlike other formal education institutions, An-Nur Ibum Learning Center, as a non-formal education institution, finds challenges in implementing character education in their learning environment and learning activities.

## **METHOD**

The study will conduct qualitative descriptive study. In order to capture character education practices among the tutors at An-Nur Ibum Community Learning Center, the researcher provides instrument containing questions for several tutors. The survey contains open-ended questions, including: the implementation of character education practices the tutors have conducted in Ibum learning community, the strategy they have conducted, the obstacles they meet in conducting character education and the evaluation of the implementation from both tutors and institution. Beside that, the researcher will observe and capture the involvement of other institution members such as administrators, principals, the head of the organization, and the third party that gives fund and support. All information from the respondents is then collected, transcribed and verified by the respondents to make sure that the result is credible and valid, so that at the end, the result can be written as a research report.

## **RESULTS AND DISCUSSION**

### **Results**

This research is conducted by doing interview to 2 (two) tutors of PKBM An-Nur Ibum, a male tutor and a female tutor. Based on the interview, there are 3 (three) steps that the institution does, related to the implementation of character education. those are planning,

implementation and evaluation.

In planning, tutors and management staffs design the values that will be embedded into the curriculum. Then, it is disseminated to all institution members (principal, tutors, administration staffs, parents and learners). In its implementation, tutors include character education in the lesson plan/ training plan and during teaching learning process. Learners apply what they learn from their tutors. Tutors treat learners with care and respect, set a good example, create supportive learning environment and correct learners' inappropriate behaviour. This treatment is in line with the statement that teachers, as one of the important parts in developing character education among students, act as caregivers, models and mentors, treating students with love and respect, setting good example, supporting pro-social behaviour and correcting hurtful action (Pala, 2011). To evaluate character education practice, tutors assess learners through classroom observation. Tutors write the findings during learning activities in their observation journal. The findings can be both positive and negative behaviour. The special learners who perform negative behaviour are then given treatment through individual approach to fix it. To perform sustainable support, tutors establish a program as continuous learners' assessment in the classroom.

In its implementation, there have been several activities to develop character of learners at An-Nur Ibum Community Learning Center as follows:

### **1. Entrepreneurship Training Program**

The learners who participate in this program are mostly male and female adult. They are trained to have life skills such as designing and tailoring a distinctive outfit. Ibum Area is very famous for its local garment industry, sarong, an ethnic woven fabric that is usually worn by men especially for doing worship. This fabric is well known for its affordable price. However, there has been innovation and creativity that brings this local fabric becomes universal and has higher value. It is the principal of An-Nur Ibum Learning Center who becomes the initiator. An-Nur Ibum becomes the pioneer of the modification of the fabric into different purposes. They create unique outfit from that fabric so that it has a higher value and worthy to be worn in national occasion. This creativity and innovation represent the manifestation of the appreciating and conserving Indonesian culture.

### **2. Street Children Nurturance**

There is a unique phenomenon that, although Ibum is located in the beautiful village near Kamojang Geothermal tourism object, there are several groups of teenagers who proclaim that they are punk community. Their existence is quite annoying. They are nomads. They don't settle in one dwelling. They are more comfortable living on the street, wear dirty clothes, unschooled, and sometimes act inappropriately. Their existence become the concern of An-Nur Ibum Learning Center to be the pioneer to reach them using appropriate approach and treatment so that they become aware of their own life and their surrounding. With intensive personal approach through one of the community members who came to An-Nur to enrol schooling, finally other members are interested in coming and joining the activity held by An-Nur Ibum Learning Center. Some of them enrol the equivalency education, some others join entrepreneurship Training Program to equip them life skills so that they will be

more accepted in their living society.

### **3. Women Empowerment**

There is a special program that An-Nur Ibun held, addressed only to women. It is named Independent Women Community. This women community becomes an agent for all housewives living in Ibun to be more productive and independent. It is founded in 2016. Pertamina Geothermal Energy, a corporation that lies near Ibun, becomes the foster partner of this program. It gives support to this program and gives opportunity to this community to develop their small business by funding them and let them introduce their products. They are trained to improve the quality of their products so that it will be more valuable. The products consist of traditional food, handicrafts and clothings. There has been a standard for the traditional food produced. The product must be preservatives-free and chemical colouring-free so that it has better quality and will be more acceptable in public market. Besides, the women are also given opportunity to improve their education by joining equivalency education as well as moral education so that as the members of organisation and as parents, they can be the role model for their children at home. They are expected to be able to transfer knowledge, skill and moral values they learned after being the member of this empowerment organisation.

### **4. Equivalency Education**

As a non formal education institution, An-Nur Ibun also carries out equivalency education equals to junior high school and senior high school. Unlike formal schools, the target of An-Nur Ibun Equivalency Education Program are mostly workers who can not attend the classes in formal school. They learn everyday from Monday to Saturday, at 1 p.m. to 4.15 p.m. The number of subjects the learners learn in the class are the same as those learnt in formal schools. Since the learners are mostly those who are workers, it needs an effective approach to include moral values during learning activity so that at the end of the program they are equipped with sufficient knowledge and skill as well as well-good behaviour to build higher self-confidence and pride. In its practice, character education is embedded in each subject through the relevant topics that will be taught. Each subject includes the values that learners are expected to gain by creating learning circumstances that support active participation among learners. In its implementation, tutors are not only developing learners' knowledge and skills but also developing learners awareness that there are values that they have to put into real practices. Narvarez (Narvaez & Lapsley, 2008) states that effective teaching for moral character aligns with best practice instruction for academic achievement. He states that preservice teachers should consider not only how instructional practice influences academic learning but also how it shapes students character development.

### **5. Teaching and Learning Strategies**

To build characters among learners, especially in equivalency education, tutors do collaboration with the principal. Tutors integrate character education during their teaching process, while the principal guide learners in discrete schedule. There is a comprehensive approach performed by tutor and principal in building character among learners.

The table below shows each core value and its sub-core that has been implemented in building character at An-Nur Ibum Community Learning Center through series of activities.

<b>Core Value</b>	<b>Religious</b>	<b>Nationalist</b>	<b>Independence</b>	<b>Communal work</b>	<b>Integrity</b>
<b>Sub-Core</b>	Tolerance	Appreciating Indonesian culture	Hard-working	Respectful to others	Honesty
	Self-confidence	Conserving culture	Bravery and survival	Collaboration	Faithfulness
	Sincerity	Willingly sacrifice	Being Professional	Inclusive	Fairness
	Anti-bullying	Compliance and discipline	Creativity	Highly committed	Responsible
	Environment friendly	Respecting the diversity (ethnics, religions, and culture)	Long life-learners	Eagerness to be volunteer	Respecting others' dignity

**Table 1.**  
**Core and Sub-Core Values Implemented at An-Nur Ibum CLC**

### 1. Religious

To develop tolerance as the sub-core value, tutors and learners do dzuhur prayer, moslem regular worship at noon, together in mosque everyday during the school days. Their attendance is then recorded by one of the administration staffs for further evaluation and following-up activities. Beside that, during the learning process, learners collaborate with others heterogenously without differentiating their religion and belief. To build self-confidence, tutors invite one of the learners to lead the prayer before the lesson begins. To build sincerity, learners are free to choose their own partners and members to do collaboration during learning process. To avoid bullying among learners, tutors and management staff conduct character building session every Saturday. In this session, the source person (the principal of An-Nur Ibum Learning Center), strengthen learners' character and maintain learners' mental health by having open discussion, invite learners to do the demonstration of their personal skills, and share her experiences. To build self-confidence and collaboration, the institution holds annual feasts to commemorate sacred days such as the commemoration of the Prophet Muhammad SAW, Idul Qurban (the sacrifice day simbolized by slaughtering sacrificial animals such as cow, goat, or sheep), Ramadhan Charity, and some other holly celebrations.

### 2. Nationalist

The sub-cores for this value are appreciating and conserving Indonesian culture, wilingly sacrifice, compliance, discipline and respecting the diversity (ethnics, religions, and culture). These values are represented in several activities such as the celebration on

Indonesian National days. for example, learners hold flag ceremony and folk games to celebrate Independence Day. Besides, learners also study art and culture as one of the subjects at school. In this subject, they singing national anthem and other national songs to liven up their national spirit as Indonesian citizen.

### **3. Independent**

An-Nur Ibum Community Learning Center educates and trains learners form different ages, economic and family background, as well as different culture. This condition becomes a challenge for the institution to cosider the appropriate method as a treatment for all learners. The independent sub-cores are in line with An-Nur Ibum Community Learning Center Vision, which is to build religious, noble character, creative, innovative, having entrepreneurship spirit, competitive and keen on learning. To develop independent character, there have been several programs such as enterprenership, street children nurtutance, women empowerment, and equivalency education.

### **4. Communal work**

As the manifestation of this core value, all institution programs always involve collaboration among learners, learners – tutors, learners – society, learners – other stake holders. Learners are willingly to collaborate in order to get better quality of life, such as when they produce food products, learners, tutors, and corporation as the third party that becomes CSR get involved become decision maker and shared ideas in order to meet the market demand.

### **5. Integrity**

Since there are teenagers and adult learners who enroll An-Nur Ibum community Learning Center, tutors encourage them to be more aware that honesty, fairness, responsibility, fairness and respect become the basic principles in encouraging moral value of life. These sub-core values are manifested during teacing and learning activities in all subjects among learners and tutors as well as during life skill extracurricular activities such as computing, sewing and music and art.

## **Discussion**

Based on the result above, there is a redline that, in fact, An-Nur Ibum Community Learning Center has already intergrated its learning activities with character education comprehensively. It is shown from the activities represented in its programs; it can be concluded that the five core values have already been developed implicitly through all activities which are represented in all programs. However, it is not easy to meet the expected outcomes. Participation and collaboration among tutors, management staffs, parents, and community such as local authoroties become the key success to the development of character education at An-Nur Ibum Community Learning Center. Moreover, during its implementation,



there is obstacle that can not be avoided. The obstacle mostly comes from the learners. For example, in Street Children Nurturant program, tutors should consider a meticulous approach in order to be able to reach them. The appropriate strategy and approach will get learners' interest in which, at the end, will be able to engage them in the programs that the institution offers. Beside the high support from the institution personel such as principal, tutors, management staffs, parents, and local authorities that makes all program successful, there is also other party that plays an important role in the success of these programs. It is the cooperation, Pertamina Geothermal Energy, that gives funds and able to create connection and network between learners and community. The success of An-Nur Ibum Community Learning Center programs can reach its fullest potential because of the highest support of all.

## **CONCLUSION**

An-Nur Ibum Community Learning Center has become a good model of non formal education institution that is successful in creating pupils who have knowledge, skills, and attitude comprehensively. Although there are challenges during the programs, a good collaboration among institution personel, parents, local authorities and its stake holders are able to create and develop pupils who are ready to be part of the society. The decent planning, good collaboration, and suitable approaches play important role in the success of the program. An-Nur Ibum Community Learning Center can be a good model that integrates knowledge, skill and character education comprehensively. Since character education is issued by the government, in fact An-Nur Ibum Community Learning Center has become the pioneer and the sample of Community Learning Center that reach the untouchable part of the society.

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