**Implementation of Character Education in Budi Mulia Dua International High School**

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**Abstract.** The This study aims to determine the implementation of character education in Budi Mulia Dua International High School. This research is a qualitative research with a descriptive approach. Data collection techniques through observation, interviews and documentation. Data analysis techniques use the concept of Milles & Huberman. The results of the study show that; 1) urgency of character education in Budi Mulia Dua International High School is motivated by the vision and mission of the school that focuses on the moral and spiritual of students, 2) implementation of character education in Budi Mulia International High School is carried out by integrating the values of character education in school rules, teaching and learning activities and several school, 3) factors that support the implementation of student character education at Budi Mulia International High School are internal and external factors.

**Keywords:** Implementation, Education, Character

**1 Introduction**

Social phenomena that currently appear are shown by negative behaviors and symptoms that indicate the erosion of the character of a nation. This phenomenon can be seen in daily life at school and in the community that there are still many students who do deviant deeds. When viewed further, the degradation of the values and morals of Pancasila as the core of character formation has not only struck the younger generation, but has penetrated to community leaders, students, educators, political officials, even to the leaders of the nation and state.

This moral crisis indicates that all religious knowledge and moral knowledge that he obtained in school did not have an impact at all on changes in Indonesian human behavior. Many are of the view that this condition is thought to have started from what was produced by the world of education. Demoralization occurs because the learning process tends to teach moral education and character to the extent of text and lack of preparing students to respond to and face a contradictory life [1]. This is considered because the formation of character, in general, is still at the level of memorizing and introducing values, but has not reached the level of appreciation of values, let alone to the point of making values as personal commitments in life [2].

The issue of character really becomes the most urgent problem in human life. Revealed, more and more people realize how important character education is in the midst of national depravity and bankruptcy, rampant acts of violence, incoherence of politicians over political rhetoric and daily behavior without concern for others, character education that emphasizes dimensions religious ethics becomes relevant to apply [3]. Especially in the world of education, Lickona [4] said that the fundamental problem faced by schools today is moral.

Nucci [5] added, education today still emphasizes cognitive aspects, which are still limited to finding numbers, not the ability of students' critical analysis of events encountered in daily life. If this continues, this could be the reason why character education is not able to achieve its goals optimally. Therefore, if the school only focuses on cognitive aspects of learning, it will result in character values that should be internalized in students less attention in the learning process at school.

This condition eventually led many to conclude the need for intensive character education to be taught in schools. Admittedly, teaching character or character in school is not easy. Many educators complain about the difficulty in designing their learning, lack of mastery of various approaches, strategies, methods, techniques and tactics in teaching them, and there are even educators who have difficulty finding character education teaching materials.

Nevertheless, character education must continue to run well in the cognitive, affective, and psychomotor aspects in order to prepare the younger generation for the better life of the people and nation in the future. Therefore, the education process must be able to implement character education as a whole so that the character of the next generation of the dreamed nation can be realized. Realizing the hope of the birth of a good generation of people is our shared responsibility. Thus the implementation of character education must be realized for the needs of young people who are not only skilled smart but also understand the code of conduct and professionalism.

Dalmeri [6] explains that a person's character can be formed through character education in schools by aiming at cognitive, affective and psychomotor students. Cognitive can be formed through teaching and providing knowledge about good character and civilizing it so that it can become intelligence intelligence. Affective related to emotions and feelings can be taught how to love, sympathy and so on. Psychomotor can be formed by teaching how to behave and act well. Someone when having high intellectual intelligence is then balanced with good character as well. Therefore, character education is the goal end of an educational process.

However, in reality this nation tends to ignore the task. Instead of building character, this nation actually implements a development model that prioritizes physical things, such as luxury offices, expensive housing, business centers, high-rise buildings, toll roads, and shopping centers, so the task of building character tend to be ignored. As a result, slowly but surely, the nation's character has increasingly deteriorated. Abu et al [7] mentions that moral degradation among students is a cause for concern. Behavior crashing ethics, morals, and laws from mild to severe are still often shown by students and students. The habit of cheating on tests or exams is still done.

Seeing the many character problems that occur in Indonesia, it is very urgent for the actualization of character education programs. So the importance of character education is declared and used as a padlock so that the nation's children become a generation of character. Agboola [8] said that through character education, a noble civilization of a nation can be achieved because character education is more focused on the formation of basic potential such as building faith, cultivating morals, education based on interests and talents.

At present both private and public schools are competing and competing to improve their service processes in improving the quality of quality education. One of the elite private schools that provide character education learning models in Yogyakarta is Budi Mulia Dua International High School. The institution was established by the private sector with a vision to realize the school community which has a critical logic, social intelligence, has universal Islamic values and is aware of being a global citizen, and aims to be able to deliver its students to leading universities, produce a new generation of global Muslims and facilitate the development of students' interests and talents. The orientation explains that the school is trying to meet students' needs for knowledge and technology that continues to grow, not only on a local scale, but also globally.

As a school labeled "International", there are certainly many different school programs when compared to activities in schools in general. Not only that, Budi Mulia Dua International High School cannot be separated from religious values. This is because the school is still under the auspices of a foundation that upholds the teachings of Religion. These things are unique to character education in Budi Mulia International High School, where the concept of international education is combined with religious values. From the background description, researchers are interested in further researching and analyzing the implementation of character education in Budi Mulia Dua International High School.

**2 Research Method**

This study uses a qualitative method. Qualitative research includes the use of the subject being examined and a collection of various empirical data on case studies, personal experiences, introspection, life's journey, interviews, observational texts, historical, daily and problematic meanings and problems in one's life [9]. Research conducted includes qualitative descriptive analytical research, because it intends to describe the information about the data obtained in the field, both written data and oral data (interviews) by analyzing it in a strict and orderly manner. Location of the study was carried out at Budi Mulia Dua International High School, Panjen, Maguwoharjo District, Sleman Regency. Sources of data in qualitative research in the form of words, actions, and additional data such as documents and others. Sources of data in this study came from interviews, observations, and documentation. Researchers use these three data sources (words, actions, and additional data such as documents and others) so that the data obtained is more and the results of the study will be more valid with the support of the amount of data. In this study, primary data researchers obtained from the results of the indept interview with key informant, namely: chief schools, waka, homeroom teachers, and students at two study sites. After the data is collected analyzed using inductive techniques that take steps: data reduction, data display, and verification data [10].

**3 Result and Discussion**

The urgency of implementing character education in Budi Mulia International High School is because schools want to create students who are not only intelligent in their cognitive aspects, but also superior in their affective side. Seeing the challenges of the times that are increasingly alarming, many young people whose life patterns are not in line with the values ​​and norms prevailing in society, and so that students are able to adapt to various changes that occur in the future and have a strong fortress not to engage in negative actions. As for the values ​​of character education developed at Budi Mulia International High School, the implementation of character education is based on school philosophy, enforcement of rules at school, religious values ​​and norms.

As for the values ​​of character education in Budi Mulia International High School in learning, namely: religious character values, honest character values, tolerance character values, discipline character values, hard work character values, creative character values, independent character values, democratic character values, values curiosity character, national spirit character value, homeland love character value, character value achievement achievement, friendly / communicative character value, peace love character value, reading fond character value, environmental care character value, social care character value, and character value responsible. The implementation of Character Education in Budi Mulia International High School has been carried out through intululicular and extracurricular activities.

The implementation of character education at Budi Mulia International High School is carried out through integration into the vision and mission of the school which is implemented through learning in all fields of subjects and through collaboration with parents' families and communities. Character education in the school is interpreted by a system of instilling the values ​​of characters to the school community which includes components of knowledge, awareness, or will, and actions to implement these values ​​both to oneself, fellow environment, and nationality so that it can be optimally implemented [11].

Character education in the intracuricular scope is implemented through integrated learning tools in all subject areas. The management is carried out intensively by using character education planning, implementing character education, and evaluating character education. These stages if carried out, it will support the implementation of character education effectively, whereas if at each stage it is not implemented it can be said that the implementation of character education has not been successful [12].

First, character education planning at Budi Mulia International High School is carried out when preparing a learning plan, namely syllabus and lesson plans. All syllabi and lesson plans are confirmed to have included character education contents. Second, the implementation of character education is done through face-to-face in the classroom and independent activities outside the classroom. Third, evaluation of the implementation of character education is carried out by directly evaluating and observing. Direct assessment is carried out by including elements of character education in quiz questions, daily tests, midterm tests, and end of semester tests. In addition, the assessment of character education is also carried out by way of observation of student attitudes. The attitude of students assessed included: (1) the attitude of students with teachers, principals, education personnel and fellow students; (2) student obedience in fulfilling school rules; (3) discipline in following flag ceremonies; (4) discipline in following the learning activities at school; (5) discipline in attending worship together in congregation; and (6) discipline in following extracurricular activities.

All grades are reduced by the number of violations committed by students, such as the number of late entering school, the number of leaving school without permission, and the number of violations of other school rules. Based on the results of the assessment, the process of implementing character education in schools that are the focus of research can be understood that character education in schools is good. This can be seen in terms of subject values ​​both material understanding and attitude. The results of this assessment can be used as an indicator of the success of the implementation of character education in educational institutions in this case schools.

Extracurricular activities that strongly support the implementation of character education are Rohis, commonly called Remakk (Teenage Khadija Crystal Mosque) and Al-Quran Corner. Rohis can be one of the media to explore religion outside the classroom as well as learning organizations. Rohis has ten programs, namely: holding Muslim Student Leadership Training (LKSM), conducting Leadership Basic Training, cultivating Greetings, Smiles, Greeting in daily life, organizing Islamic Festivals, holding Islamic Holidays Celebration (PHBI), conducting prayers Dhuha, Duhur, and Asr gathered in congregation, and published the Rohis bulletin.In addition, several other activities that supported were scouts, network and public speaking (Interaction Discussion; Homestay and Fieldtrip), Enterpreuner (Social Internship; Business Observation; Honesty Canteen).

Character education through external parties, namely through parents and the community. To achieve this goal, the two schools have also socialized character education to parents by giving counseling to parents to always supervise the character of children, guide children to perform karma and manners in the family, diligently worshiping, respecting parents, and planting other characters. This effort was taken by the school in the hope that there would be continuity between character education at school and within the family. Given, without continuity, character education will not succeed [13].

This fact shows the successful implementation of Character Education in Budi Mulia International High School. This success is inseparable from the supporting factors. First, the infrastructure factors at Budi Mulia International High School are complete. Secondly, the Leadership factor of the head at Budi Mulia International High School who has attention to the progress of the school based on whatever activities that support the vision and mission of the school, the head of Budi Mulia International High School will approve it. Third, the exemplary factors of religious teachers and other subject teachers are good so that the implementation of character education can be implemented well. Fourth, the support of parents of students who are, on average, orderly in support of school character education in the form of providing strong support in creating religious nuances. Fifth, support from the wider community that always monitors the character of children. Sixth, there is the support of alumni so that their siblings follow in the footsteps of their good, disciplined, and successful brothers.

The implementation of Character Education in Budi Mulia International High School has been carried out well through intraculicular and extracurricular activities. Within the intracuricular scope, character education is implemented through integrated learning tools in all subject areas. The management is carried out intensively by using character education planning, implementing character education, and evaluating character education [14].

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As explained above that the management of character education can be done through internal and external school strategies [15].The internal strategy of the school can be divided into four pillars, namely teaching and learning activities in the classroom, daily activities in the form of school culture, habituation activities, extracurricular activities.

The results of this study support the findings of Zuchdi et al, [16] who say that an effective character education model is one that uses a comprehensive approach. Character education is not only instilled through teaching and learning activities in the classroom, but can also be done through various cultural activities in schools (school culture). In addition, the cultivation of character education can also be done through habituation activities such as shaking hands with the teacher, smiling greetings. It is no less important in the cultivation of character culture through co-curricular and extracurricular activities.

Zuchdi et al, also argue that character learning is not only through certain fields of study, but is integrated into various fields of study. The methods and strategies used vary as far as possible including inculcation (against indoctrination), exemplary, value facilitation, and soft skills development. Likewise, the results of research by Ryan & Bohlin, [17] concluded that in implementing discipline character education can be done through nine policies, namely: (1) creating a character education program; (2) establishing school rules and class rules; (3) performing duha and zuhr prayers in congregation; (4) making affective posts in each class; (5) monitoring student disciplinary behavior at home through a daily activity notebook; (6) giving affective messages in various corners of the school; (7) involving parents; (8) involving the school committee; and (9) creating a conducive class climate.

This study also found that teachers have a very large role in the cultivation of character education for children during children in school. This is consistent with the findings of Wahid who concluded that teachers individually or in groups can provide character education to students both classically, and personally. In addition, teachers can coordinate and synergize with all existing school components to instill character education.

Regarding the role of the teacher, Sutomo's research [18] also concluded that essentially mental and intellectual enlightenment by teachers to students is the most important part in character education, such as strengthening the love of the motherland and the love of the nation's own culture. Through learning can be used to develop the character of students because through learning, students can grow understanding and understanding of humans and humanity, recognize values, get new ideas, increase natural, social, and cultural knowledge, develop sense and intention, and the development of character and personality. Thus, through education in the classroom can be used to build the character and personality of students who have noble character, strong character, such as creative, competitive, disciplined, upholding the spirit of nationality, and ready to be a tough human being and can fix various personality and moral problems of participant students.

Related to external strategies outside of school, character education can be done outside of school such as in the family and community. This is consistent with the opinion of Zubaidi who concluded that character education in schools will not work well if the environmental support in the form of family, community, and technology life does not help. The family has a big role in shaping the character of children. Likewise the community has a very big role in setting a good example of children's character education. This is because the implementation of character education can be done on a community-based basis, namely by conducting various collaborations with institutions, communities or organizations outside of school, and other non-formal institutions.

**4 Conclussion**

Based on the results of research and discussion discussed in the previous chapter, it can be concluded that urgency of implementing character education in Budi Mulia Dua International High School is based on several things including as an effort to realize the vision and mission of the school that not only focus on intellectual intelligence, but also focus on the moral and spiritual of students, as a form of anticipatory measures to strengthen the foundations of students so they are not easily affected by the swift currents of globalization and digitalization. The values ​​of character education developed at Budi Mulia Dua International High School include the values ​​of discipline, religion, responsibility, honesty, courtesy, and tolerance.

Implementation of student character education at Budi Mulia International High School is carried out through teaching and learning activities and by developing school culture, as well as centers for learning activities, spontaneous activities, exemplary, conditioning, and extracurricular activities such as social apprenticeship activities, business observations, class discussions, field activities trip, talent interest activities, cultural implementation. The implementation of mind-based character education is realized by reading pledges, giving advice and motivation to students. Not only students who implement character education in schools, but all school residents such as school principals and all teachers.

Factors that support the implementation of student character education at Budi Mulia International High School can be divided into two, namely factors within the student and external factors. Internal factors are the awareness of students themselves in implementing or applying character to themselves. Outside factors include the vision and mission of the school, the strength of the teacher, the activities that have been programmed, the principle of togetherness, cooperation, family of all members or members of the school such as students, teachers, foundations, and parents, the small number of students making it easy to control, facilities and infrastructure as well as adequate school facilities, and a conducive school environment. While the factors that hamper the implementation of student character education at Budi Mulia International High School, also include internal and external factors. Internal factors that influence are the condition of the students themselves, as well as the diversity of student characters so it is difficult to manage. External factors that influence are among others the social environment, differences in school culture with culture at home, lack of control from teachers and parents, and the influence of social media.

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