

# Journal of Advances in Education and Philosophy

ISSN 2523-2665 (Print)  
ISSN 2523-2223 (Online)

A Publication by "Scholars Middle East Publishers", Dubai, United Arab Emirates

## The Implementation of Moral Values through the Strengthening of Education Character Program in Muhammadiyah Elementary Schools Gorontalo Regency

Wirna Tangahu\*, Irmawati Duko Ishak

Primary School Teacher Education, Faculty of Teacher Training and Education, Muhammadiyah University of Gorontalo, Jl. Prof. Dr. H. Mansoer Pateda, East Pentadio Village, Telaga Biru District, Gorontalo Regency, Pentadio Tim., Gorontalo, 96181, Indonesia

**\*Corresponding author**

Wirna Tangahu

**Article History**

Received: 01.12.2018

Accepted: 09.12.2018

Published: 30.12.2018



**Abstract:** Strengthening Character Education is a program implemented by Muhammadiyah Elementary School in Gorontalo Regency needed in order to develop and support a character education strengthening program implemented by the central government and regional governments. The Gorontalo community always prioritizes moral values that lead to the development and fostering of community character. In the implementation of education having this philosophy is also used as a basis for standing. To encourage students' understanding of character development, what needs to be done is the application of character based education. The implementation of moral values applied in the School has a very close relationship in realizing human beings to have good personalities. Character education is an education that develops the noble character of students by practicing and teaching moral values and civilized decision making in relation to fellow human beings as well as in relation to God. The application of character-based education requires a character-based curriculum. To implement moral values for students so that they can realize the goals of character education by integrating into the curriculum, teaching staff, facilities and infrastructure, facilities, environment and learning.

**Keywords:** Moral Values, Program, Character Education.

### INTRODUCTION

Education is the process of teaching and learning activities as a form of human effort consciously and systematically in order to improve self-quality both emotional and spiritual intellectual qualities. School is the second home for children to obtain education in developing morals and expressing all physical and psychological activities [1]. In addition, the school is also an educational institution that aims to educate, humanize humans and care for the environment [2].

School is a place to get knowledge, express intellectual ability and sharpen the skills and talents of students. In addition, it is the second home for children, where children as students gain knowledge and more importantly than that they are educated and nurtured with moral values [3]. Moral values become very important towards the future behavior of students, but the unfortunate thing is that the implementation of the curriculum that was given previously is more focused on intellectual development alone and gives less space to children's emotional and spiritual development [4, 5].

This condition encourages the need for the presence of character education as a basis for building a

generation of people and nations who are moral. This has become the focus of the Indonesian government today through the programs offered by the president, namely the National Mental Revolution Movement (GNRM) and the Minister of Education and Culture on Full Day Schools which includes strengthening the strengthening of character education. Character education is needed by humans as a benchmark in achieving success and success in everything other than from the cognitive and psychomotor aspects, this can be realized if the individual is able to foster and maintain these moral values [6].

This article provides an objective condition for the implementation of character education strengthening programs, knowing the implementation of character education strengthening programs, and knowing the implementation model of strengthening character education programs at Muhammadiyah Elementary School in Gorontalo Regency shows directions towards the image of improving the quality of intelligent and moral human resources. Cognitive ability is not enough if it is not balanced with affective and psychomotor abilities based on moral values. The content in strengthening character education is focusing on moral values and ethics [7].

This nation needs character education as identity towards commitment that is contained in the Pancasila and the 1945 constitution. Presence of Strengthening character education in schools is to improve the behavioral behavior of students by the teacher as long as they are in that environment. This becomes a difficult task for the teacher, in addition to transferring knowledge but professional teachers are able to have the task of educating and encouraging students to produce quality graduates. Study material is needed deeper into the implementation of moral values through a program to strengthen character education.

### **Implementation of Moral Values**

Implementation means the application or implementation, while the notion of value is a benchmark in implementing policies. Morals are behaviors or attitudes that exist in humans. Values and morals have a very close relationship and are needed in character education. Besides that moral values are also very synonymous with character, and if translated character means behavior. In this regard attitudes and behavioral behavior contain five range, namely: attitudes and behaviors in relation to God, attitudes and behaviors in relation to oneself, attitudes and behaviors in relation to family, attitudes and behaviors in relation to society and nation, and attitudes and behavior in relation to the environment [8].

Islam has an important and responsible role in strengthening and creating the morale of its people. In Islam, we have a character who must be a role model, as we often hear in the history of the struggle for Islam, whose name is often referred to in every religious study, namely the Prophet Muhammad, as a good telaudan. Muhammad is a figure who has true character that deserves to be exemplified. Then the characteristics of this figure are actually learned to be understood, lived, and practiced in daily life in the family, society, nation and state [9]. Muhammad has noble character, namely: Siddiq, Amanah, Fathanah, and Tabligh. The application of moral values is important to be implemented in our environment, both family and community schools.

There are several things that must be considered by the school in implementing moral values for students so that they can realize the character education goals including: curriculum, teaching staff, facilities and infrastructure, facilities, environment and learning. The main target in realizing character education is certainly students, but in implementing moral values must be started from educators as done by our prophet Muhammad SAW he always became telaudan for his friends and followers.

The family environment is the smallest unit of the community consisting of the head of the family and several people who gather and live somewhere under one roof in an interdependent condition [10]. The first

education that children encounter is coming from a family environment with the main role being father and mother. Even the language that was first known to children is the mother tongue. This fact provides an overview of the influence of kelauarga in on the implementation of moral values leading to the formation of a very large child character with. Each family member has different duties and responsibilities, but in the context of character building, each member has the same goal. The difference is that the father is the head of the household (leader) with the task of earning a living to support his family members, but that does not mean that the father does not have responsibility in educating children. For example, Rasullullah and Lukman are enshrined in the Qur'an. while mothers with 24-hour duties manage the household, care for, care for, raise and educate their children. meaning that in one day the time is most widely used by the mother in carrying out her role. this is seen no matter how temperament and language the mother sometimes decreases to her child because of the amount of mother's time at home. Mother is the source of spiritual strength for her children

According to Sani Every husband and wife certainly crave the presence of children. Besides being the successor to the relay of parents, the child is also a place to carry out worship to Allah SWT. Humans are social beings need each other from one another. Humans cannot live without the help of others this is what makes us aware that there are rules that apply and bind us in everyday life in society [11]. These rules can help us achieve success in socializing. In social life moral values are needed which lead to the building of individual characters. One of the keys to building human character lies in the way of life and view of individuals in treating others. This includes creating peace of peace and tranquility with others, mutual respect in different views, mutual cooperation, and reminding each other.

### **Character Education**

Character education is a combination of two words that have the same meaning and purpose. The two words are education and character. According to Law No. 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills, which are needed himself, society, nation and country. Education is an effort to help students develop their full potential (heart, mind, feeling, intention, and body) to face the future. While education in Islamic devinisi has many terms and terms that are often used, namely rabbi-yurabbi (educating), 'allama-yu'allimu (science member), addaba-yu'addibu (giving examples in morals) and darrasa-yudarrisu (giving knowledge) [12].

Humans live have different habits or behaviors that can be used as weapons and the power to survive in society, nation, and state. While Kurniawan writes character is the character or character of someone to do polite and respect the other parties reflected in their behavior and life [10]. Samani states that character is interpreted as a way of thinking and behaving in which individuals to live and work together, both within the family, society, nation and state [13]. While Sani said that character is something good, for example related to honesty, tolerance, hard work, fairness, and trustworthiness [11].

From this understanding is having a very close relationship in realizing human beings to have good personalities. Character education according to Samani is as education that develops noble character (good character) of students by practicing and teaching moral values and civilized decision-making in relation to human beings and in relation to God [13].

### **Character Education Objectives**

Indonesia as a nation that upholds cultural and religious values requires the application of a character education program. Schools as educational and teaching institutions are required to apply good values and discipline to students. On the other hand, schools do not only teach good values for cognitive needs, but carry out activities that can help the character development of students. Character education carried out in schools is not just knowledge learning, but rather focuses on the cultivation of morals, ethics, aesthetics, character, and spiritual understanding [14]. To encourage students' understanding of character development, what needs to be done is the application of education based on the character of the subjects, such as the subjects of Religion, History, Citizenship, and so on.

In the application of character-based education requires a character-based curriculum. Character education in education requires an explicit curriculum. The character education curriculum is clearly and explicitly applied to the implementation of education. Character development values are integrated as a whole (holistic) towards all curriculum components, be it learning, teaching materials, methods, and so forth.

### **Implementation of Strengthening Character Education in Muhammadiyah Elementary Schools Gorontalo Regency**

The Character Education Strengthening Program being promoted by the central government received a positive response from local governments throughout Indonesia, more specifically the government in Gorontalo Province. Although this area is still relatively new, the province is able to progress and develop rapidly so that it can compete with other provinces outside of Gorontalo province. Gorontalo officially became a province on December 22, 2000. Communities living in Gorontalo province come from

various ethnic groups so that it unites and forms a family or what is referred to as pohala'a. Even though different ethnic communities of Gorontalo province live in mutual respect and help each other, this is reflected in the philosophy of life and being the basis of society, namely mopotuwatu kalibi, kauli, wawu pi'ili. In addition, the Gorontalo community is very firmly adhering to the philosophy of life adati hula-hula to sara', sara' hula-hula to kuru'ani adat is in harmony with the Qur'an.

Based on the philosophy above, the Gorontalo people always prioritize moral values that lead to the development and fostering of community character. In the implementation of education, this philosophy is also used as a foundation. So that the program of the President and the Minister of Education is very accepted and developed in the scope of education especially in the learning process in schools. In connection with this program several schools in the districts/cities in Gorontalo province are currently implementing and developing the program, with learning systems that different, among them are Gorontalo Regency, North Gorontalo, Gorontalo City and Pohuwato, but the location we will make the research site is Gorontalo Regency.

The implementation of moral values in the character education strengthening program in schools in each Regency based on the existing schedule, namely the hours of class entry at 6:00 and returning at 17:00. before learning begins students are given debriefing about moral values, which are of nationalism, mutual cooperation and spirituality, and at the end of the teaching and learning activities students will be given a briefing on extracurricular activities. To implement moral values for students so that they can realize the goals of character education by integrating into the curriculum, teaching staff, facilities and infrastructure, facilities, environment and learning.

This activity is carried out in order to develop the potential and creativity of students. The implementation of moral values applied in the School has a very close relationship in realizing human beings to have good personalities. Character education is an education that develops the noble character of students by practicing and teaching moral values and civilized decision making in relation to human beings and in their relationship with God.

### **CONCLUSION**

The Gorontalo community always prioritizes moral values that lead to the development and fostering of community character. In the implementation of education having this philosophy is also used as a basis for standing. The implementation of moral values applied in the School has a very close relationship in realizing human beings to have good personalities. Character education is an education that develops the

noble character of students by practicing and teaching moral values and civilized decision making in relation to human beings and in their relationship with God. The application of character-based education requires a character-based curriculum. Character education in education requires an explicit curriculum. The character education curriculum is clearly and explicitly applied to the implementation of education. Character development values need to be integrated in a holistic manner towards all curriculum components.

## **REFERENCES**

1. Barr, R. B., & Tagg, J. (1995). From teaching to learning—A new paradigm for undergraduate education. *Change: The magazine of higher learning*, 27(6), 12-26.
2. Kola-Olusanya, A. (2005). Free-choice environmental education: Understanding where children learn outside of school. *Environmental Education Research*, 11(3), 297-307.
3. Perkins, D. (2008). Smart schools: From training memories to educating minds. Simon and Schuster.
4. Pascarella, E. T. (2006). How college affects students: Ten directions for future research. *Journal of college student development*, 47(5), 508-520.
5. Evans, N. J., Forney, D. S., Guido, F. M., Patton, L. D., & Renn, K. A. (2009). Student development in college: Theory, research, and practice. John Wiley & Sons.
6. Benninga, J. S. (1991). Moral, Character, and Civic Education in the Elementary School. Teachers College Press.
7. Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. *Educational administration quarterly*, 27(2), 185-202.
8. Sudarsana, I. K. (2018). Membina Kerukunan Antar Siswa Di Sekolah Melalui Penanaman Pendidikan Budi Pekerti Berbasis Kearifan Lokal. In Prosiding Seminar Nasional Kearifan Lokal Indonesia Untuk Pembangunan Karakter Universal 2015 (pp. 242-250).
9. Damayanti, S. (2017). Nilai-nilai pendidikan akhlak dalam perspektif al-qur'an surah al-An'am Ayat 151-153. Bachelor's thesis, UIN Syarif Hidayatullah Jakarta: Fakultas Ilmu Tarbiyah dan Keguruan.
10. Kurniawan, S. (2013). Pendidikan karakter: konsepsi dan implementasinya secara terpadu di lingkungan keluarga, sekolah, perguruan tinggi, dan masyarakat. Yogyakarta: Ar-Ruzz Media.
11. Sani, R. A., & Kadri, M. (2016). Pendidikan Karakter: Mengembangkan Karakter Anak yang Islami. Jakarta: Bumi Aksara.
12. Nasih'Ulwan, A. A., Kamalie, S., Ali, H. N., & Rasyidi, A. (1996). Pedoman Pendidikan Anak dalam Islam. Victorie Agencie.
13. Samani, M., & Hariyanto. (2016). Konsep dan Model Pendidikan Karakter. Bandung: Remaja Rosdakarya.
14. Abu, L., Mockhtar, M., Hassan, Z., & Suhan, S. Z. D. (2015). How to Develop Character Education of Madrassa Students in Indonesia. *Journal of Education and Learning*, 9(1), 79-86.