

Development of Character Education Model Based on The Four Pillars

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Abstract

The condition of Indonesia today is far from the expected ideal because of the rampant corruption, environmental destruction, deviation, dishonesty and behaviour that violates various rules that seem to have become a habit. Education becomes a serious concern for the wider community when morality is marginalized in the system of behaving and behaving in society. As a result, on the one hand, the education that has been carried out has made humans more intellectually educated. However, on the other hand, the education that is carried out makes humans lose their humanity. Life and education are like a parallel electrical scheme. Both are related to each other. The implication is that if society wants a prosperous life, the content and process of education must be directed at meeting these needs. Thus, education should be able to bring changes in life in a more civilized direction. Various approaches to development in karate continue to be carried out, one of which is through content writing which will develop character education based on four pillars. This study uses a qualitative method with a research and development approach. The purpose of this study was to determine the implementation of the development of a four-pillar-based character education model.

Keywords: Model Development, Character Education, Four Pillars

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1. Introduction

Character building which is an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution, is motivated by the reality of national problems that are currently developing, such as disorientation and not living up to the values of Pancasila; the limitations of integrated policy tools in realizing the values of Pancasila; shifting ethical values

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To support the realization of the ideals of character development as mandated in Pancasila and the Preamble to the 1945 Constitution and to overcome current national problems, the Government makes character building one of the priorities of national development programs. This spirit is implicitly emphasized in the National Long-Term Development Plan (RPJPN) of 2005-2015, in which character education is placed as the foundation for realizing the vision of national development, namely "creating a society with noble character, morality, ethics, culture, and civility based on the Pancasila philosophy." (Kementrian Pendidikan Nasional, 2011)

On that basis, character education is not just teaching what is right and what is wrong; more than that, character education instils habits (habituations) about which things are good so that students become cognitive (cognitive) about what is right and wrong, can feel (affective) good grades and habit of doing it (psychomotor). In other words, good character education must involve not only aspects of "good knowledge (moral knowing) but also "feeling well or loving good (moral feeling) and good behaviour (moral action). Character education emphasizes habits or habits that are continuously practised and carried out.

Character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of character-building or noble character of students in a comprehensive, integrated, and balanced manner, according to graduate competency standards. Through character education, students are expected to be able to independently improve and use their knowledge, examine and internalize and personalize character values and noble character so that they are manifested in daily behaviour. At least character education can improve the quality of learning. (Rohmah et al., 2021)

The concept of character education has existed since the Prophet Muhammad's time. This is evident from Allah's commandment that the first and foremost task of the Messenger of Allah is to complete. In Islamic references, very well-known and inherent values that reflect extraordinary morals/behaviours are reflected in the Prophet Muhammad, namely: (1) Siddik, (2) Amanah, (3) Fatonah, and (4) Tabligh. Of course, it is understood that these four values are the essence, not all of them, because Muhammad SAW is also famous for his character of patience, toughness, and various other characteristics.

Education is decisive for forming character, personality, character and human character. Education is the most responsible for the phenomenon of crime, crime, immorality, corruption, drug use and other vices. The occurrence of various irregularities and crimes indicates the low character of the citizens in general. (Sajadi, 2019)

If we look further at history, character education in cross-educational education in Indonesia has been launched since 1947, along with the implementation of the curriculum system in education in Indonesia, which is popularly known as the leer plan, meaning a

teaching plan. Since then, the vision and mission of education based on character building have been developed.

Over time, Indonesia has experienced many changes and improvements, especially in curriculum development. After 1947, further curriculum changes continued, namely in 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006 to 2013, further strengthening the character-based education aspect. Character values implemented in the 2013 curriculum are developed in students through two attitudes, spiritual and social. (Sholekah, 2020)

The development of character education based on the four pillars begins with the socialization of the four pillars, which aims to respond to the fact that there are still many state administrators and community groups who do not yet understand and understand the values contained in Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika and the problems of post-reform nationalities that come and go, ranging from inter-ethnic conflicts, conflicts between political parties, terrorism, crime, and communal conflicts based on social and ideological issues. (Wiyono, 2019)

The goals of the four pillars, with the spirit of maintaining the integrity of the nation and state, need to be accompanied by the development of character education starting from every line of educational institutions. The character education approach will synergize with the four pillars to care for diversity and potential differences. An approach to character education based on the four pillars will foster an attitude of tolerance and mutual respect between fellow beings with the spirit of being a brotherhood of one's fellow nation and countrymen. (Muhayati, 2021).

2. Research Methods

The approach used in this research is the research method using the Research and Development (R&D) method. Quoting Sugiyono's definition of research and development or R&D is a research method used to produce a product, including testing the effectiveness of the product. (Sugiyono, 2016)

Characteristics of the program developed in this study is a character education model development program based on four pillars. This concept is based on the concept of thinking with the steps of the Dick and Carey learning design model that was developed, where the concept of this developed program requires students to be able to think creatively and independently so that they can solve the problems they face and complete assignments correctly, on time at the time of collection. And able to practice attitudes in everyday life. (Muga et al., 2017)

The subjects of this study were 5th-grade students of SDN Bukit Duri 03 Pagi Jakarta for Civics subjects. This research was conducted in the Even semester of the 2017/2018 academic year and the Odd semester of the 2018/2019 academic year. The object of this research is the development of a character education model in elementary schools based on four pillars as a whole which involves: Learning Program Design (RPP), teaching materials or materials, media, and evaluation system.

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3. Results And Discussion

This research aims to produce an appropriate, good, and appropriate learning model to be applied. The results of this study were the PPKn module with the development of a four-pillar-based character education model for students in grade 5 – SDN Bukit Duri, South Jakarta, including RPP (Learning Implementation Plan), learning content and materials, evaluation system applied during the learning process.

The description of the results of this research is related to the development of learning programs, the effectiveness and efficiency of learning programs and the discussion of character education learning programs for Civics subjects. (PPKn).

Through the data collection techniques and informants' information, the researchers finally obtained several research findings regarding character building. In addition, based on the results of interviews with the principal and teaching staff at the research site, the researcher received information about Civics learning at SDN Bukit Duri 03, currently using textbooks as a learning resource.

Civics learning with learning resources in the form of modules is contextual learning. Contextual learning is learning that relates the material being taught to the real-world situation of students and encourages them to make connections between the knowledge they get and real life as members of society in which there are elements of character values.

Civic education is one educational concept that shapes students as citizens with character. Samsuri stated that civic education has dimensions that cannot be separated from the aspects of character building and the public morality of citizens.

The first *sila*, where religious values (religious) as a source of ethics and spirituality are considered important as the ethical foundations of state life.

The second *sila*, where universal human values originating from God's law, natural law, and human social traits are considered important as the foundation of political ethics in the life of the state and nation.

The third *sila*, where the ethical values of humanity must first be firmly rooted in the social environment at home, school, community and closer nationality before reaching out to world relations.

The Fourth *sila*, wherein the principle of deliberation and consensus, decisions are not dictated by the majority or minority forces. Still, they are led indiscriminately by every citizen's wisdom and wisdom.

The Fifth *sila*, in the vision of social justice according to Pancasila, what is desired is a balance between the fulfilment of physical and spiritual needs, a balance between the role of humans as individual beings, and the role of humans as social beings.

So to build an understanding of the values of the four pillars of national and state life in global conditions, a policy direction can be made to actualize the noble religious and cultural values of the nation in personal, family, community, nation and state life either through formal education, as well as through formal education. Non-formal education, as well as providing exemplary examples by national leaders and teachers as role models for their students at school.

Civics learning with learning resources in the form of modules can be directed as contextual learning because it can use contextual learning rules in the learning step. There are seven principles of contextual learning.

First constructivism, which is learning more meaningfully by doing it yourself. Armed with the module as a source of learning, students can carry out their learning activities. By studying the module, students build their knowledge. The PPKn module contains Pancasila values in everyday life which are arranged in sub-themes.

Second, finding or inquiry that knowledge and skills are not the result of remembering words but are the result of finding themselves. For example, students know learning materials about Pancasila values in everyday life by studying modules. From this PPKn module, students know everything related to the sub-topic of Pancasila values.

Third, by asking questions and developing students' curiosity, learning will be more alive. Regarding using the Civics Education module as a learning material, educators can find out to what extent students know about the values of Pancasila contained in the module.

Fourth, the learning community gets students to work together and take advantage of learning resources from their study friends. This is a module that can be used as a joint learning media by students. They can share information with friends from other sources.

Fifth, modelling, students can use or look for other models to meet their learning needs, so educators are not the only source of learning.

In the sixth reflection, students can re-digest, weigh, and appreciate. Again, the use of modules can provide more time for students.

Seventh, the actual assessment, educators can measure and know the progress, setbacks and difficulties experienced by students. The validation of the product from learning experts is divided into three aspects: learning, language feasibility and content of the Civics Education module and the feasibility of the visual appearance of the module. The scoring guidelines are as follows: 1 = Very Unclear; 2 = Unclear; 3 = Self-explanatory; 4 = Clear; 5 = Very Unclear.

4. Conclusion

Development of PPKn learning resources in the form of modules developed for students at SDN Bukit Duri 03, South Jakarta. For the theoretical framework for research on developing a four-pillar-based character learning model (Pancasila) for Civics, the first step is to analyze learning models and choose the most appropriate and relevant ones. Second, designing the selected learning model and combining it with the character learning model with Civics subjects. Third, apply during the learning process.

Product effectiveness is carried out by conducting field tests. Before undergoing the learning process using the PPKn learning resource module, the students first underwent a pre-test. After participating in Civics learning using the learning resource PPKn module, the students also underwent a second test in the form of a post-test. The results showed that the post-test scores were higher than the pre-test scores. This proves that there is an increase in test scores after participating in Civics learning by using the module as a learning resource.

The feasibility of the product is carried out by conducting field tests. From the pre-test and post-test processes, through the One To One, Small Group and Field Trial tests, the results are significantly different.

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