

PROCEEDING INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION (ICIED)
 "INNOVATIONS, APPROACHES, CHALLENGES, AND THE FUTURE"
 FAKULTAS ILMU TARBIYAH DAN KEGURUAN
 UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG
 23-24 OF NOVEMBER, 2017
 e-ISSN 2613-9804 p-ISSN 2477-3638
 VOLUME: 2 YEAR 2017

THE IMPLEMENTATION OF VALUES COMPREHENSIVE APPROACH IN DEVELOPING CHARACTER IN AN ELEMENTARY SCHOOL IN BANYUWANGI (An Observational Report)

Zidniyati

Institut Agama Islam Ibrahimy Genteng Banyuwangi, Indonesia
 taravizidni@gmail.com

Abstract. This is the sixth year for Tabita Puri Elementary School in applying character education. The implementation of character education in this school uses the values comprehensive approach introduced by Kirschenbaum. Based on the results obtained through observation, the application of character education in this school is close to perfection in achieving the target. Nevertheless, there are some targets that have not been reached. The focus of this paper is what factors affect some of the unachieved targets. There are at least four factors that contribute to the achievement of the targets of the character education program, including the pattern of approaches by teachers to students and parents; parent-school collaboration forms; social media and peers; and the presence of government participation. The purpose of this writing is to know how successful the application of character education in this school.

Keywords: Character Education; Values Comprehensive Approach; Contributive Factors

A. INTRODUCTION

Each school has its own way of applying character education. Tabita Puri Elementary School uses a values comprehensive approach in implementing character education. The school has implemented character education since the beginning of this school was established, precisely since 2012. This year is the sixth year for this school in applying character education. The approach used in the school in character education is a values comprehension approach introduced by Kirschenbaum.

The purpose of writing this paper is to obtain an overview of the results of the application of character education conducted with the approach of values comprehensive approach in this school. Specifically, this study ought to answer the following question: what factors affect some of the unachieved targets of the implementation of character education? There are at least three factors that contribute to the achievement of the targets of the character education program, including the pattern of approaches by teachers to students and parents; parent-school collaboration forms; social media and peers; and the presence of government participation.

Character education has been a force within national education movement. The many behaviors that deviate from the moral values prevailing in society, including in the school environment, become a reason for the state of Indonesia to conduct character education movements. Technological advances in the country are becoming a challenge that schools must answer. Banyuwangi as one of the districts that developed quite rapidly has a fairly high society in consuming technology. This is evident from almost every elementary school-age student who has been able to use and operate a mobile phone. Not a few parents who provide mobile phone on their children. This facilitates and accelerates students in obtaining information from mobile phones. Many positive and negative information obtained from mobile phones connected to the Internet network. The issues of courtship among elementary school-aged

students as a form of social interaction in pre-puberty, the number of primary school students being addicted to online games, the many cases of improper communication and social interaction that are less polite among primary school students become some of the urgent issues for education character in school. In response, district and state governments have established policies geared towards developing of character education. The one of ten reasons stated by Thomas Lickona (1991: 20) of why schools should be making a clearheaded and wholehearted commitment to teaching moral values and developing good character is that the school's role as moral educator becomes even more vital at a time when millions of children get little moral teaching from their parents and when value-centered such as worship places are also absent from their lives. Another reason from Lickona is that there is no such thing as value-free education. Everything a school does teaches values—including the way teachers and other adults treat students, the way the school treats parents, and the way students are allowed to treat school staff and each other. If questions of right and wrong are never discussed in classrooms, that, too, teaches a lesson about how much morality matters. In short, the relevant issue is never "Should schools teach values?" but rather than "Which values will they teach?" and "How well will they teach them?"

The observations made in this study lasted from 2016 to 2017. The main respondents involved were all students in this school who currently number 90 students. The number of students in grade 1 is 14 students; class 2 is 21 students; grade 3 is 11 students; grade 4 is 15 students; and grade 6 is 10 students. In this research, case study model is used which is one of the qualitative research methods. Qualitative research designs investigate current case study of a phenomenon under actual depth, in a holistic approach. The case study, one of the qualitative research designs, is to research a current phenomenon deeply under the actual circumstances in a holistic way (Yin, 2003, cited in Baxter & Jack, 2008).

The results of this study indicate the existence of four factors that influence the achievement of targets of character education in this school, they are the pattern of approaches by teachers to students and parents; parent-school collaboration forms; social media and peers; and the presence of government participation. The following will be explained in sequence regarding character education, values comprehensive approach, the pattern of approaches by teachers to students and parents; parent-school collaboration forms; social media and peers; and the presence of government participation

B. MATERIAL

1. The Goal of Character Education in the School

Character education is defined as a planned and systematic approach in terms of self-respect, responsibility and honesty etc. for being a good citizen. The spirit of character building that leads to positive character development has been done up to present since the first time the school was established. The school design of character building expressed on its goals as followed: a) school help children discover their potential, b) teachers are trained to help children understand their strengths and improve their weaknesses, c) children can develop confidence as a person either through lessons or extracurricular activities, and d) through school education, children are able to develop an understanding about the world in which they live. The same with the school's goals are paraphrases of John Dewey's (Goodland, 2012:67) that stated, "The aim of education is not merely to make citizens, or workers, or fathers, or mothers, but ultimately to make human beings who will live life to the fullest". Lickona stated (1991: 6) that down through history, in countries all over the world, education has had two great goals: to help young people become smart and to help them become good. The main purpose of the establishment of character education of this school can also stated that is to help students become children who are able to face the challenges of life according to the stage of their development—helping young people lead both more personally satisfying and socially constructive life. When a child is faced with social problem, he must be able to answer them

right. Both right and wrong standards are based on the values taught in Islam, based on the moral values prevailing in society, and are based on national values set by the state.

The application of the model of character education in this school is proposed to the student to have good character. As what Thomas Lickona (1992: 51) stated that good character consists of knowing the good, desiring the good, and doing the good—habit of the mind, habits of the heart, and habits of action. The school teachers and team expect the students to be able to judge what is right, care deeply what is right, and then do what they believe to be right. Simply put, character education is everything you do that influences the character of young people you teach. But to put it in a more focused light, we like Lickona's definition, that **"character education is the deliberate effort to help people understand, care about, and act upon core ethical values."** Lickona asserts that **"When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right—even in the face of pressure from without and temptation from within."** What's especially useful about Lickona's model is that it describes a developmental process that involves knowledge, feelings, and action.

The implementation of character education in the school was integrated through curriculum and hidden curriculum. The integration model of character education through curriculum referred to is all efforts to live and foster the values of character builders written in the curriculum. Each indicator of a basic competency in every subject is listed as having at least one value to be mastered by the student. In another side, the hidden curriculum referred to is the informal learning that goes on in schools, especially in the domain of values and attitudes, as a result of structured and routine activities like Dhuha pray, Al-Quran reading, reciting and writing, snack time, free time, lunch time, extracurricular activities, congregation of Dhuhur and Ashar pray, charity activities, some annual religious activities such as Ramadhan fasting, Tarawih pray, Idul Adha and Idul Fitri celebration day, annual national activities such as Independence Day of Indonesia, world activities such as Earth day, etc. "Except from the curriculum which is written at school, this curriculum is referred to as a second curriculum and referred to names such as "the hidden curriculum", "secret curriculum", "stored curriculum" or "non-written curriculum", but it does not provide a clear and distinctive elements of the official curriculum for students, such as feelings, values, attitudes and habits of the official curriculum of the correct knowledge is stated to be more effective" (Yüksel, 2004, cited in Cubukcu, 2012). The common points of these definitions are that hidden curriculum is apart from the objectives and activities in official program, not explicitly defined, unwritten and a curriculum of emerging information, ideas and practices arising during the process of learning and teaching (Gordon, 1982; Jackson, 1968; Martin, 1976; Snyder, 1971, Yüksel, 2007, cited in Cubukcu, 2012: page 9).

2. Values Comprehensive Approach

The adopted approach in achieving the goal of character education in this school is a values comprehensive approach introduced by Kirschenbaum. Kirschenbaum (1995:31) stated that a comprehensive values education utilizes many of the methods and activities from the values realization, character education, citizenship education, and moral education movements to help young people lead personally satisfying and socially constructive lives. There are four categories of the Kirschenbaum comprehensive values education, they are: inculcating values and morality; modeling values and morality; facilitating values and morality; and skills for value development and moral literacy. An explanation of the four elements of the comprehensive approach is available in the next section.

3. Inculcating values and morality

The term *inculcation* is distinctive from the term *indoctrination*. Kirschenbaum made the distinction as followed:

Table B.1. The distinction between Values Inculcation and Values Indoctrination

| Inculcation | Indoctrination |
|---|---|
| Communicate what you believe and the reasons why you believe it | Communicate what you believe solely on the basis of authority |
| Treat other views fairly | Treat other views unfairly |
| Accord respect to those with other views | Vilify, dehumanize those with other views |
| Answer doubt with reason and respect | Answer doubt with rigidity and scorn |
| Partially structure the environment to increase likelihood of exposure to desired values and decreased likelihood of exposure to undesirable values | totally control the environment to increase likelihood of exposure to desired values and decreased likelihood of exposure to undesirable values |
| Create positive social, emotional, learning experiences around the desired values—within limits | Create positive social, emotional, learning experiences around the desired values—to the extreme |
| Provide rules, rewards, and consequences—within reason | Provide rules, rewards, and consequences—within reason—to the extreme |
| If someone disagrees, keep open line of communication | If someone disagrees, cut off communication |
| Allow a certain latitude for divergent behavior; if beyond acceptable level, leave open possibility of change | Allow no latitude for divergent behavior; if beyond acceptable level, ostracize totally and/or permanently |

Source: Kirschenbaum, 1995:33

We can observe on the table 1 that inculcation is different from indoctrination. *“Inculcation can and should be a humane and should be respectful approach to values education,”* as Kirschenbaum stated. The following is an example of the application of inculcation element that has been implemented in the school. This example also shows that Media and Peers are factors that gave effect on achieving the target of the school character education.

Of the 10 sixth graders who were able to control themselves not to date eight students. The remaining two students are still having difficulty in reciprocating themselves for not dating. The following is an example of the implementation done in this school about the first element of the four elements of a comprehensive value approach that is inculcating moral values. This is an example of Ms. Andria, a sixth grade teacher, (not a real name), who declared in front of all 6th grade students that dating in Islam is forbidden. She pointed out the dangers of dating. She said that when two people of different sexes are in close relationship, these two people will think and remember each other constantly. They will have difficulty to concentrate on learning. She said:

“If you have trouble concentrating on learning, what might happen to you?” (Ms. Andria gave her opinion) If it happen to me, then I will have trouble understanding lessons, even I will fail in completing my tasks. It is quite possible that I will lose my glorious future, I will find a gloomy future instead. Would you please think, Islam is not allowed any Moeslem to have dating but marry. Would you imagine you marry at your age of about 11 or 12. Your duty is to play the role of a husband and a wife. A husband must work for a living for his children and his wife. A wife will give birth. What type of jobs that can be done by an 11-year-old husband? (Ms. Andria stopped her explanation at a moment to let her students thinking.) Do you want a married life to happen to you at your age of 11 or 12 years? Or do you want to keep studying with full concentration at the age of 11 years when you are still at elementary school until you are at your age of about 20 when you will be learning at an university? Which one do you prefer to be happen to you? Every of you will be pleased to choose which life you want.”

Ten students of Ms. Andria agreed to choose to live life as students. However there are two students from the sixth grade 10 students, a boy and a girl, who is involved in a love relationship. Fortunately this is immediately known by the school. By the time the children were asked to tell honestly why they keep doing dating when the rules of the Islamic religion and the school rules of dating was banned, they explained that their friends at other schools or their friends around their house, also have dating. They explained that they did not every day meet friends who are studying in different schools. However, they can communicate with those friends everyday outside of school hours through social media. They communicate via mobile phones. Applications that they often use are Facebook Lite and Instagram.

Actually, the rules in the school are pretty firm on all members of the school. Anything that can lead to a courtship relationship is already prohibited. The regulation has also been socialized and implemented since the 1st grade. Every member of the school is forbidden to touch the skin with the opposite sex. The consequences of the implementation of this rule include the existence of a way of interaction between girls and boys. For example, after a girl's ablution, she should not be in touch with a boy. At the time of playing in school, girls are not allowed to touch skin with boys and vice versa.

The result of the implementation of the rule is that no one violates, except for the case in grade 6 students. When it was observed more deeply, the children at the age of 11 are already in puberty. Children at the age of 11 years have also been able to operate electronic media, such as television, mobile phones or other electronic media connected to the Internet network. As the acknowledgment made by two students who keep dating when it is already prohibited in the school rules. The two children are actively communicating with their peers, who attend to other schools, through their mobile phones connected to the internet network. Applications that they often used is Youtube, Instagram, Facebook Lite, and Musically. The two students often watched some of the latest video clips from the world's most renowned young singers. If you observe, almost all of these video clips present pornographic messages. Pornography in question is an exposure that shows some parts of a human body because the way of clothing that shows certain body parts, and oftenly the appearance of the artists and dancers perform some dance showed those body parts so that it is possible to invite lust of anyone who watch.

The two children also admitted that all his friends had a boyfriend/girlfriend. Their friends in social media also frequently updated their status by uploading intimate photos with their girlfriends/boyfriend. These two children thought, if their friends were dating, then they could also do the same one. Their friends are also Moslems; their friends also attend to schools that prohibit dating. Something that should be reconsidered is how come a religion and school rules that are fairly intensive inculcated daily to the students for nearly six years, could be threatened by other forms of communication through social media? There must be something to be found in this case. Is it because the stage of development of the students of aged 11 years who is indeed in the transition from childhood to early adolescence? Or is it because the character development program at the school that had not been properly delivered according to the needs of the development stage of the students during the transition?

Let's look at Santrock's (2008) explanation of the similarities and intimacy that occur in early childhood and adolescence. What characteristics do children and teens look for in their friends? According to Santrock, the answer changes as children grow, but one characteristic of friends is found throughout childhood through adolescence: friends are generally similar - in terms of age, gender, ethnicity, and many other factors. Friends often have similar attitudes about schools, similar educational goals, and similar achievement orientations. Friends love the same music, wear similar types of clothes, and love the same leisure activities (Berndt, 1982, in Santrock, 2007). Based on those explanation, it is clear that the students at their age of 11 years are in the transition period from childhood to early adolescence. Children are looking for friends by looking at similarities. If today's similarities can be seen through social

media, then we can see whether there are similarities between our students and their friends who are in social media.

The internet network has created another possibility: virtual dating or cyber dating (Thomas, 1998 in Santrock, 2007). A 10 year old girl posted this ad on the internet:

Hi! I'm looking for a virtual boyfriend! I am 10 years old. I have brown hair and eyes. I love to swim, play basketball, and likes kittens !!!

This kind of case is happening recently to students in elementary school age. If you notice, almost every elementary school, especially among fifth and sixth graders, who are on average of 10, 11, 12 years old, have had a love affair and expose intimate photos with their girl/boyfriends in social media. If the case in America occurred in 1998, in Banyuwangi in particular, in the year 2017 is being rampant happened the same case. Why do this phenomena happen to our generation? Some researches showed that during adolescence, the percentage of boys and girls involved in sustained love relationships increases (Collins & Steinberg, 2006, in Santrock, 2007). In a recent study, in the sixth grade, 40 percent of individuals have announced that "I like someone" (Buhmester, 2001, in Santrock, 2007). However, it is only in the tenth grade that 50 percent of these teenagers have a relationship lasting two months or more. At the age of high school, 25 percent are still not involved in this type of sustained love affair. The early romance of the girls in the study was associated with low scores, less active participation in classroom discussions, and school-related issues.

The motivation of a loving relationship also changes during the youth. In their early love affair, many teenagers are not compelled to meet attachment or even sexual needs. Instead, early romance relationships act as a context for teenagers to explore how interesting they are, how they should romantically interact with someone, and how peer opinions are about this (Brown, 2003, in Santrock, 2007). In the next section will be given an example of the implementation of the second element of comprehensive approach in the school.

4. Modeling Values and Morality

Kirschenbaum is very careful and detailed in interpreting the term "modeling". In the modeling elements of values and morality, teachers should act as role models. For this reason, a teacher should show what he knows, what he believes, and what he does. Teacher must show that he knows something, and based on that knowledge, he then believes in something, and then he acts according to his belief. According to Kirschenbaum theory, an understanding of why and how modeling works can improve the effectiveness of modeling as a tool for values education. A question of what motivates young people to model themselves after parents, teachers, peers, or other figures is also can be considerate then as the next step in evaluating which types of modeling that can works.

Depending on the situation, any or at least six distinct motives or processes may be involved in modeling. In all six instances, the younger a person is, for the less certain or secure of his identity, the stronger the motive to model after someone will be.

- a. *Patterning*. Patterning and a "habit formation" associated with it, can be a most potent form of values acquisition. If we experience a similar model of teaching for twelve years of elementary and secondary school and most college, it is difficult to escape from this pattern when an education professor suggests we do things differently (especially if the professor is teaching by the old model while advocating the new one). As an example application of this *patterning* is the implementation of Dhuhur prayer in congregation. All students in the school are required to perform the prayers Dhuhur in congregation. At the time of Dhuhur prayer, one of the five prayers that Muslims are required to perform, all teachers in the school also participate in praying Dhuhur congregation with all students. The application of this pattern aims to provide modeling to the students in order to be accustomed to perform the Dhuhur prayer.

- b. *To gain love and approval.* Experience quickly demonstrates to us as children that when we behave as others want us to, when we become like what they want to be, they often appear to like us, approve of us, or respect us more. We all need love and approval, so we conform. We model ourselves after others to gain their affection and esteem. To foster this kind of motivation, a teacher needs the ability to show that he loves, approves, and respects students. Every Fridays, at the middle of noon, all male students and male teachers perform Friday Prayers in congregation at a public mosque near the school. At that moment, the student's ability to control himself of not to make any noise in the mosque is tested. A teacher invited to speak a 6th grade student who had made noise during the congregational prayer in the mosque with the surrounding community. This discussion was done after the prayer was done. He said:

"I know you have trouble controlling yourself of not to yell at your friend when Khotib (a preacher) from the Friday prayer was giving his speech. I used to have such a difficulty in your age, and everyone got mad at me. Someday, I delayed calling for my friend. I thought at the time that I could talk to my friend after we finished our Friday prayers. It was more fun to delay shouting and invite my friend to talk after both of us finished the Friday prayer. No one glared at me outraged by the noise I made, and I could also talk at length with my friend. I'm sure you can try that."

When we expect a student to follow what we hope he does, the stimulus we have to show is that our expression of love for him, not hate him, is our expression of trusting him that he is capable of doing it, and we support him to try it. How is the result? It needs to be repeated and continuous to talk about this because the behavior of making a scene still reappears a few times when children were in grades 4 and 5. For older children in grade 6, orderly behavior can already be well attached in children.

- c. *To avoid fear or punishment.* We will take a characteristic of a stronger person to avoid punishment, anger, or reprisal. This is the other side of the love and affection motive. If we model ourselves after the leader, he will like us better, and we will be less likely to incur his disapproval or wrath. In order to inculcate motivation to do good things without considering any reason of neither fear nor punishment, Ms. Andria, a six grade teacher, implemented some consequences. If there was a student who was late to come to school, he was still carry out routine activities as usual, the difference between the activities are not done together with his classmates. In principle, teachers expect all students to understand what will happen and what impacts might arise if we are late in accomplishing one thing. All sixth graders were disciplined and almost never late joining the school activity. If there was a student who came late to school it was because a person who drove him/her to the school had some activity that need a little time-consuming so that caused the student came late to school. The student would voluntarily run his or her own activities without any further coercion from the teacher.
- d. *To gain other rewards.* When we behave, believe, and become like our parents, teachers, employers, and others, this often result in our gaining toys, grades, money, or status; so we behave, believe, and become like them to achieve these rewards. George Bernard Show suggested it is not a question of whether we will sell our selves, but what our price is. Hopefully we will eventually develop our own identity, values, and unshakable moral integrity that cannot be bought at any price. Meanwhile we follow the example of those around us to achieve the rewards that conformity brings. In order to inculcate a motive of *to gain other rewards*, all teachers in this school convince students that every of what we'd done had some impact to our life. The teachers weren't habituated to give phisical rewards to the students, but nonphisical rewards instead. Ms. Andria took a picture of one of six grader who won the Karate-Do championship in a frame with all of the student at this school as a form of appraisal. She printed the picture in big poster size and sticked it on a car that convoyed on Independence Day where at the day there were so many people

alongside the street who watched the defile. Ms. Andria intended to show that she and all school members were very proud of what the winner had done to gain the achievement. Andria also wanted to foster a sense of pride in her students when there were friends who had practised and did his best to show his best until won a championship. Ms Andria would like to emphasize the importance of a process to achieve the best thing.

- e. *Positive association; identification.* By “identifying” with a stronger person who appears secure, by taking on that person’s characteristics, we may feel stronger and more secure ourselves. By identifying with the “Pepsi Generation” television models who appear so attractive and happy, we hope that by drinking Pepsi ourselves, we will be attractive and happy too.
- f. *Consciously choosing an alternative.* Little children, teenage, and adults—we are all continually looking around for deeper understanding, more effective solution to life’s problems, and better way to live and feel good about ourselves. When other people present a model of greater wisdom, peace of mind, genuine enthusiasm, or admirable behaviors, it makes sense to attend to that person’s example and consider following it. It is reasonable to say, “That’s an intelligent view point. It makes more sense than any I’ve heard. I will adopt it as my view point.” Or to conclude, “That was a courageous thing for her to do. I admire that. I have the same beliefs, yet I have not stood up for them the way she just did. I will try to do so from now on. “ Role models present an example which we may freely and consciously choose to follow.

There are many reasons, then, why modeling works. At first, it would appear that teachers and youth leaders want to be role models for the reason stated in ways students pattern themselves unconsciously after model of positive values and six (students consciously choose the wiser and better view points and example). We certainly would not want students to embrace our values and morality out of fear of punishment, would we?

5. *Facilitating values and moral development*

If inculcation and modeling help teach and demonstrate to students our best answers to life’s value and moral dilemmas, facilitation helps them find their best answers. In addition to inculcation and modeling, in addition to training in skills, students need the opportunity to put their learnings to practice in the real world. Inside or outside the classroom, this means creating occasions for students to determine their own opinions, and to experience a sense of autonomy and empowerment. In order to facilitate the six graders, Ms. Andria asked the student to make some rules of the class. She said to the students:

“To be able to learn and work together in this 6th grade, we need to make a rule. As every class has a different rule. As you have done in the previous classes, this time you are asked to arrange a series of rules so that all members of this class are respected and have responsibility as well. Of course I will still not allow anyone to do something that hurt other people. But you are old enough to formulate the rules in this class. Let’s start by considering the most important rules to be formulated in this class. “

Through such facilitation, students can develop their abilities in moral situations. If they break the rules they have previously agreed upon, they will be easier to stick with it. The result was good enough, every class member made the best effort to comply with the rules. If there was someone who broke the rules, he would do the consequences as it had been agreed.

6. *Skill development for values and morality*

There are necessary skills for getting along in this world that directly related to realizing one’s own values and behaving in a constructive, moral fashion within society. One of the skills needed to for getting along in this world is creative thinking. Mr. Dheek (not a real name), an art class teacher, invited sixth graders to brainstorm. Mr. Dheek

proposed to make something from disposable materials. Every student was pleased to propose his/her ideas. All the students agreed to collect disposable plastic bottles. They decided to create a robot from those materials. Skills in creative thinking of this kind are used to facilitate the students to practice finding alternative solutions.

Kirshenbaum (1995: 49) stated that however, the younger students are, the greater emphasis should be on direct instruction or inculcating values and morals. "Emphasis" might mean devoting more time to directly teaching, explaining, repeating concepts and rules regarding values and morals; using readings and audiovisuals that present a clear 'moral' values rather than a moral dilemma; or using more frequent rewards, posters, slogans, and other methods for inculcating values. At the same time teacher can continue to use class meetings, discussions, and other facilitative experiences to enhance students' thinking skills, self-confidence, personal values, and moral maturity.

C. DISCUSSION

1. *The Pattern of Approaches by Teachers to Students and Parents*

Some of the cases that occurred in this school showed that the teacher's approach to pupils and parents contributes to the attainment of character education targets. The example is the pattern of approaches by the teachers to students and parents. All teachers are required by the school to create a comfortable atmosphere for students as well as parents. As with the comprehensive approach of the second element, it is modeling values and morality. In the example of patterning, Ms Sayyi and her team teachers in grade one and students together perform Dhuhr prayers in congregation. This is done with the aim that all students not to feel awkward in performing Dhuhr prayers, taking into account the possibility that some students have never studied the prayer, so since the beginning of the students entering this school, the teacher gives an example of how to perform Dhuhr prayer. Ms. Sayyi and her team is doing Dhuhr prayer by vocalize all the reading in every prayer movement. At the same time, students are also required to follow the exemplary movement. The purpose of voicing all the readings of each prayer movement is that the students can hear every day the readings and gradually will be able to remember and memorize all the reading. Another goal is that students who have not been able to pray can know that their classmates are also there who have not been able to perform the prayer. For new students, it usually takes less than a month to be able to master both movement and reading in prayer.

Ms. Sayyi also conveyed to all parents of first grade that there is no need to worry that their children will experience discomfort because they have not been able to perform the prayer, because some other students also have not been able to perform the prayer. Ms. Sayyi told parents that the process of prayer learning will be guided slowly without giving shame to every child who has not been able to perform the prayer.

Another form of approach that teachers do to students and parents is by communicating intensively. Until now the school has not provided student shuttle facilities. Therefore, it is the parents who drop in and pick up the students. The school utilize this drop-in time and pick-up by way of greeting and asking or delivering various things as needed. This kind of approach provides enough support for information that teachers need in guiding students.

Some teachers served every student at the school gate. One morning Irene, a fourth-grader arrived at school with a somber face. Ms. Tiza asked her why her face looked grim. Ms. Tiza invited Irene to sit down and talk. Irene burst into tears while telling about her Mama and father's quarrel the night before. Ms. Tiza asked her whether Irene was worried about the quarrel. Irene said that she was afraid her parents would divorce, because she heard, when the quarrel happened, her father said that he would leave home. Ms. Tiza confirmed to Irene, "But your Daddy did not really go, did he? Your Daddy drove you to school this morning." Irene replied, "Yeah, but I'm still scared." Ms. Tiza said, "Adults get angry sometimes and threaten to leave the house, but someone's angry remarks are often a sudden decision, without being

considered in advance. Did Jasmine ever quarrel with you? And then Jasmine threatened not want to be friends with you again?" Irene agreed. Ms. Tiza continued, "You were also scared then, but it turned out the next day, Jasmine had asked you to play, even gave you some candy, right?" Irene's expression was no longer tightened. "Sometimes adults are angry, just like children, what if we pray for your father and your mother will make up again?" Irene was able to smile back afterwards. Ms. Tiza then contacted Irene's mother to make an appointment to meet. In the meeting Ms. Tiza conveyed her conversation with Irene to. Ms. Tiza insisted that she did not intend to interfere with her parents' problems, but begged Irene's Mother to work together to assure Irene that their relationship were fine for Irene's fear not to continue and she could concentrate on learning.

One form of approach that teachers do in this school to inculcate values and morality in character education programs is through annual activities. For example, during Ramadan, all students in this school are invited by Mr. Zaro along with his team of teachers to visit the poor who live around the school. Before going to visit the poor people, all students were invited to discuss to know who is meant by the poor, in Islam it is called the term Dhuafa. Students were also invited to see a video that tells about how to love Dhuafa. After watching the audiovisual videos, students were invited to conclude who is meant by Dhuafa. Mr. Zaro also reiterated what the benefits of sharing his love with those in need. After all the students get all such facilitation, then the students are given an explanation of how to help the Dhuafa. Mr. Zaro showed back part of the video that tells of a part of the film in which the students collected some items to be given to the Dhuafa.

There are some skills that are trained on students before students visit the Dhuafa. Among them is the skills to interact with the Dhuafa. Mr. Zaro gives examples of how to walk politely without making a fuss over the journey along paths to the houses of Dhuafa, how to say a polite greeting when meeting with Dhuafa, how to shake hands with ill Dhuafa-- unable to walk for example, how to convey the purpose of the visit, and how to say good-bye with the Dhuafa. Mr. Zaro intended to inculcate values and moral at first, and gave modeling values and morality then, and after that he facilitated values and moral development, and finally gave skills development for values and morality.

It is asserted by Kirshenbaum that there may be one exception to the rule that all students will benefit from a combination of values education methods, with different emphases on inculcation and facilitation based on aged and maturity. The exception applies to those children who are so retarded in their social and intellectual development or so lacking in any sense of right, wrong, and appropriate behavior that they require an environment of absolute control and indoctrination. A controlled environment of enables these students to settle down and begin to become socialized, so they can begin to engage in a normal, comprehensive values education with its combination of inculcation, facilitation, and other elements. This exception is offered with some hesitation. Too often, teachers see an individual or group of unruly students and conclude they are beyond help or too untrustworthy or too emotionally handicapped to live up to normal expectations, when in fact, a good, comprehensive values education is exactly what is needed—firm rules, expectations, rewards, consequences, and other inculcation activities combined with the trust, respect, and opportunities to learn responsible autonomy that comes from facilitated experiences.

2. Parent-School Collaboration Forms

In certain cases, the teacher at the school will ask for parental cooperation. Lickona (1991: 35) stated that even if schools can improve students' conduct while they are in school and the evidence shows that they can do that—the likelihood of lasting impact on the character of a child is diminished if the school's values aren't supported at home. As an example is Ms. Tiza asked Afro's parents to cooperate in keeping Afro to speak in polite and calm manner. Since entering in the first grade until the third grade, Afro often throwing harsh words and beat friends to vent his frustration. Quite often Afro also kicked all the stuff in school to express his anger. Ms. Tiza also always invites Afro to

discuss about this behavior. At times Afro was not angry, Ms. Tiza always asks Afro to tell the reason for deciding to hurl words, hit friends, or even kick everything close to Afro. Ms. Tiza also trained Afro to be able to control emotions. At the beginning of the four class, Afro began to calm down.

Afro case is different from the case that happened to Rama, a 6 grade- student. Rama is very temperamental since he entered in second grade at this school. Several times the conversation was done with Rama's parents. Rama's mother once told his third grade teacher when Rama was still in third grade that Rama's father educated Rama to be tough on anyone who fought against him. Rama's mother suspect this is what contributed so that Rama has an attitude that is easily angered. Ms. Andria, Rama's sixth-grade teacher, rattled that Rama still has an angry attitude in this sixth grade.

In any classroom or school, asserted Kirschenbaum (1995: 52), then, you will find some students who are more predisposed to accept values and moral education than others. Their parents or community have already begun to instill respect, responsibility; compassion, tolerance, critical thinking, the work ethic, and other positive values and character virtues. It is a pleasure to support, reinforce, and build upon the good teaching and example of their parents—the primary teachers of values and morality. Meanwhile, other students' backgrounds create formidable challenge to values education. You want to teach them to control their anger and respectfully work out conflicts, while their prior training has taught them that the only way to gain respect is to fight for it. You want to teach them to appreciate others who are different, and their previous training has taught them prejudice, stereotypes, and ethnocentrism. You want to help them be responsible and successful in school, yet they have few role models in their lives who demonstrate and teach them to value perseverance, responsibility, and academic achievement. You want to teach them that good citizenship, altruism, and positive relationships are ideals to live for, and they seem hopelessly caught up in a material culture that values immediate and personal gratification above all. Their idea of a good time is going to mall, and their greatest aspiration is to be wealthy.

3. Social Media and Peers

In the case of two dating students of six grade, it shows that mobile phones and peer influences are strong enough for a child. Although there are rules for not dating, however, because of the ease with which students access the internet via mobile phones, they can see what their peers are doing through mobile phones connected to the internet network. So it is not surprising that students have the notions that if their peers are dating, why do they not? Behavior shown by peers acts as a boost for students to do the same. There is a kind of courage that comes from within the student to imitate the behavior of their peers.

Actually we can change the function of media and peers into a tool to encourage students to do some virtues. If each child is accompanied by a parent while using a mobile phone connected to the internet at home, then the parent will tend to direct the child to open sites that inspire to do the virtues. However, not all the time parents have the opportunity to accompany their children. This is different at school. Every student is not allowed to bring mobile phone. If there are learning activities that require internet access, then the teacher provides electronic devices such as note book and computer connected to the internet. The program in the device is also well monitored.

4. The Presence of Government Participation

The presence of the government also contributes to the attainment of character education targets. Currently the government has launched a national character education movement synchronously. All schools are required to apply character education. Surely this becomes a strong enough impulse for every school to run the values of character building education. Although, not all schools are able and committed to implementing character education in unison with the entire school community.

In this school, government regulations that require the character education movement in schools to be strong support for schools to invite parents to contribute to achieve the target of character education. Schools are also preparing a series of charitable activities in the community around the school in order to provide opportunities for students to learn some values, such as the value of sharing love with others who need help. At least three times a year, students will be invited to visit the people in need. Schools raise funds from students to help people in need of help. In this school, government regulations that require the character education movement in schools to be strong support for schools to invite parents to contribute to achieve the target of character education. Schools are also preparing a series of charitable activities in the community around the school in order to provide opportunities for students to learn some values, such as the value of sharing love with others who need help. At least three times a year, students will be invited to visit the people in need. Schools raise funds from students to help people in need of help. The funds are used to buy goods of basic needs. The items are then delivered by each student to the home of everyone who needs help. The items are then delivered by each student to the home of everyone who needs help.

With consideration in order to realize a cultured nation through the reinforcement of religious values, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, spirit of nationalism, love of the homeland, appreciate achievement, communicative, love peace, reading, environmental care, social care and responsibility, the Indonesian government considers it necessary to strengthen character education. On the basis of these considerations, on September 6, 2017, President Joko Widodo signed the Presidential Decree No. 87 of 2017 on Strengthening Character Education (Link: [Perpres_Nomor_87_Tahun_2017](#)).

In this Perpres mentioned, Strengthening Character Education hereinafter abbreviated as PPK is education movement under responsibility of educational unit to strengthen the character of learners through harmonization of hearts, taste, thought, and sport with involvement and cooperation between education unit, family, and the community as part of the National Movement of the Mental Revolution (GNRM) (<http://setkab.go.id/inilah-materi-perpres-no-87-tahun-2017-tentang-penguatan-pendidikan-karakter/>). This Presidential Regulation is a breath of fresh air for schools committed to character development. Hopefully with the enactment of this rule, followed by various positive reactions, such as the process of admission of new students in elementary school is no longer based on the ability to read, write and count. Currently in some elementary schools still apply new student admission tests. The test is in the form of a written test that requires a candidate who has been able to read and write.

D. CONCLUSION

Based on observations made at the research site, there are four things that can give effect to the achievement of character education targets. They are the pattern of approaches by teachers to students and parents; parent-school collaboration forms; social media and peers; and the presence of government participation. The four factors are both contributing in giving positive and negative influence. When analyzed, each factor is like a coin of currency. But, the good news is, as asserted by Kirschenbaum (1995: 53), children are remarkably resilient. Many succeed in spite of almost overwhelming odds. And values education programs are succeeding, too—in tough, inner city-schools, poor rural schools, and wealthy suburban schools alike. Many of the references in the bibliography contain examples of schools that are making a real difference in the lives and values of their students. Some are struggling perhaps, but they are making real progress. Every school can become a healthy environment—for academic learning and character education. Just because you may not succeed with every student does not mean you won't succeed with some or many students. It doesn't require 100 percent succeed to reverse

the values deficits, ethical decay, and moral confusion of our time; it just take a critical mass. Every parent, every teacher, every school, and every serving-youth agency can contribute to achieving that critical mass. That's all anyone can ask.

REFERENCES

- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13(4), 544-559. Retrieved from <http://www.nova.edu/ssss/QR/QR13-4/baxter.pdf>. On 4th of November 2017. at 9:12 PM
- Cubukcu, Zuhul. (2012). *The Effect of Hidden Curriculum on Character Education Process of Primary School Students*. *Journal of Educational Sciences: Theory and Practice*, v12 n2 p1526-1534 Spr 2012). Retrieved from <http://www.kuyeb.com/pdf/en/288efe58731f2c7909e5a07f27e5bfe4kcuen.pdf>. On 4th of November 2017. at 8:12 AM
- Goodlad, John I. (2012). *A place called school: prospects for the future*. London: McGraww-Hill
- Howard Kirschenbaum. 1995. 100 ways to enhance values and morality in schools and youth settings. NewYork: Allyn & Bacon.Publication
- Humas Sekretariat Kabinet Republik Indonesia. 2017. *Inilah Materi Perpres No. 87 Tahun 2017 tentang Penguatan Pendidikan Karakter*. Retrieved from <http://setkab.go.id/inilah-materi-perpres-no-87-tahun-2017-tentang-penguatan-pendidikan-karakter/>. On 6th of November 2017. at 7:16 PM
- Lickona, Thomas. (1991). *Educating for character: how our schools can teach respect and responsibility*. London: Bantam
- Santrock, John W. (2007). *Child development*. 7th ed. volume 2. Canada: McGraw-Hill