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Character Development Based on National Values for Basic School Teachers

ABSTRACT: *Action Research is a new paradigm and strength for research practitioners, because it requires researchers to be involved in the process of improvement or change in behavior, and research respondents are not only played as objects but as subjects. In other words, the research subject may be the researcher himself and the community involved with the researchers. This study – using Action Research – is concerning the character education in Indonesia. Character education is expected to be the main foundation in increasing the degree and dignity of the Indonesian nation. Character building based on national values must be done from an early age to introduce the national identity. The community service activity is motivated by the idea that the lack of attention to character education for students in elementary schools causes various social problems. Developing character education in schools requires various learning innovations. Innovation is very dependent on the understanding and skills of teachers in developing learning. In developing character, it can usually be sourced from a value and one of these values is national values. The development of character education based on national values does not mean that the development of character education is an obligation of subjects in elementary schools. However, all subjects develop national values. On that basis, the development of national values can be a source of developing character education in the classroom.*
KEY WORDS: *Character Education; Spirit of Nationality; Basic School Teachers.*

INTRODUCTION

The dire situation and condition of the nation's character has prompted the government to take the initiative to prioritize national character development. National character development has become the main stream of national development. This implies that every development effort must always be directed to have a positive impact on character development.

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According to the opinion of Gede Raka (2006), and other scholars, that from the point of view of national development, factors that can be used as a basis for consideration in determining character development priorities are: (1) the need to maintain the integrity of the nation; (2) the need to build a society with noble character; (3) the need to become a developed nation; (4) the need to increase the prosperity of the nation in a sustainable manner; and (5) the need to uphold justice (*cf* Raka, 2006; Fanani, 2013; and Widodo, 2019).

The process of character building in a person is influenced by specific factors that exist within the person concerned, which is often called endogenous factors and by environmental factors or what is often called exogenous factors. It should be remembered that endogenous factors can be said as factors that are beyond the reach of society. Everything that is under our influence, whether as individuals or part of society is an environmental or exogenous factor (Abdjan, 2011; Hopwood *et al.,* 2011; and Santner & Fornahl, 2014).

Normatively, the formation or development of good character requires good environmental quality as well. School is an educational environment that can be used as a place for character building. To develop better character education in schools, various learning innovations are needed. Innovation is carried out strictly depending on the understanding and skills of teachers in developing learning. There are various things that must be considered in developing learning innovations starting from lesson planning, learning models and methods used, assessment, and the media or learning resources used. All of these components must be understood by the teacher and implemented in making learning innovations (Lickona, 2012; Sari, 2013; and Haryanto & Akhirin, 2018).

Learning innovation is essentially how teachers change habits that are considered unfavorable to be changed into something different and better and habits that are carried out by teachers in learning. There are two main things that teachers must understand in carrying out learning innovations, namely: firstly, how the teacher understands the elements of learning; and secondly, understanding the material (Putra & Pratiwi, 2005; Setiyawan, 2017; and Zainal & Matore, 2019).

The learning element is closely related to how teachers plan, develop various models or methods, use media or resources, and use assessment tools to see learning achievement. Meanwhile, in terms of understanding the learning material, the teacher must understand the field. In organizing the curriculum, character education is not a separate subject. However, inherent in all subjects. This means that all subjects must carry a mission or develop material that leads to the development of student character

(Mulyasa, 2012; Muqowim, 2012; and Zainal & Matore, 2019).

The development of student character is not only an obligation in religious subjects or civic education. Character is essentially a behavior that is inherent in a person's deed. When someone behaves, it will be influenced by various factors, both family environmental factors, school, and the wider community. Basically, school can be an important area in developing student character. In developing character, it can usually be sourced from a value and one of these values is national values (Lickona, 1991; Husaini, 2010; and Zainal & Matore, 2019).

National values are an important component that all Indonesians must remember. National values can be a source to form a sense of nationality that can realize the ideals of the Indonesian nation. These national values are the form of attitudes and behavior that we will do and show as Indonesian citizens in the life of society, nation and state. In behaving, we must know how we behave and behave in the community and behave as Indonesian citizens. In the view of national ideology, national values become an agreement in building togetherness and cooperation. In ideology, national values become an ethic in social life and become a goal to be achieved by the Indonesian nation (Zubaedi, 2013; Kuning, 2018; and Pesurnay, 2018).

METHOD

Implementation of PkM (*Pengabdian kepada Masyarakat* or Community Service) using the method of Action Research Based on Partnership and Local Potential. Action Research is an activity and or corrective action for something that is planned, implemented, and evaluated systematically and systemically, so that its validity and reliability reach the research level. Action Research is also a process that includes a cycle of action, which is based on reflection, feedback, evidence, and evaluation of previous actions and the current situation (Arikunto, 1997; Selener, 1997; and Cohen, Manion & Morrison, 2007).

Action Research is a response to pragmatic and philosophical pressures and the need to understand research that is focused on efforts to improve, enhance, and develop the quality of individuals in organizing or managing themselves, the quality of society and the quality of family life. Action Research is a new paradigm and strength for research practitioners, because it requires researchers to be involved in the process of improvement or change in behavior and research respondents are not only played as objects but as subjects. In other words, the research subject may be the researcher himself and the community involved with the researchers (Cohen, Manion & Morrison, 2007; Crist *et al.,* 2009; and Sarbunan, 2018).

The approach used in Action Research to investigate a problem is a collaborative approach that places the research subject on an equal footing with the researcher and is an active participant during the research process and is action-oriented. The basic premise of Action Research is the researcher's interest in various problems in groups, communities and organizations. The research aims to help individuals understand the situation so that they are able to adapt and also function to solve the problems they are experiencing (Crist *et al.,* 2009; Martler, 2009; and Sarbunan, 2018).

Action Research can be a way to establish a local or specific model for a particular situation or group or apply a theory on a small scale to solve a specific problem with a specific situation. Ernie Stringer (2008), and other scholars, defined Action Research as a collaborative approach to investigate, study or study and find something, which allows people to use systematic action to solve a problem (Stringer, 2008:15; Martler, 2009; and Sarbunan, 2018).

Furthermore, C. Rochman, E.C.S. Mahen & D. Nasrudin (2018), and other scholars, stated that the assessment was carried out as an attempt to change, improve, improve the quality of behavior or eliminate negative aspects of the behavior being studied. Action Research is an assessment of practical, situational and contextual problems, so that specific appropriate actions can be determined to solve problems collaboratively between researchers and research subjects through self-assessment procedures (Khasinah, 2013; Rochman, Mahen & Nasrudin, 2018; and Sarbunan, 2018).

RESULTS AND DISCUSSION

Character Education. Education is an activity to guide human children towards maturity and independence. While the formulation of education as in Law Number 20 of 2003 is a conscious and planned effort to create a learning atmosphere, so that students actively develop their potential to have spiritual strength, diversity, self-control, personality, intelligence, social attitudes and skills needed by themselves, society, nation, and state (Langeveld, 1980; Setneg RI, 2003; Jumali *et al.,* 2008:20; and Subakir, 2017).

Character is a compatible mixture of all goodness defined by religious traditions, literary stories, wise people, and a group of common sense people in history. In addition, character is a basic value that builds a person's personality, it is formed both due to the influence of heredity and environmental influences, which distinguishes him from others, and it is manifested in his/her attitudes and behavior in everyday life (Novak, 1986; Lickona, 2013:81; and Samani & Hariyanto, 2013:43).

So, basically, the term character actually increases with morals. It's

just that, if morals are firmly based on the *Al-Qur'an* and *Al-Sunnah*, then character comes more from the constitution, society, and family (Joesoep, 2013; Sauri, 2013:8; and Nihayah, 2014).

Looking at the definition of character, that has been explained previously, the notion of character education is teaching habits of thinking and behavior that help individuals to live and work together as a family, community, and citizen. The character explanation is divided into two parts, namely: a broad understanding and a simple understanding (Budimansyah, 2012a and 2012b; Nihayah, 2014; and Unsriana & Ningrum, 2018).

In a broad sense, character education can be interpreted as value education, moral education, character education, character education which aims to develop students' ability to make good and bad decisions, to maintain the good in everyday life. In a simple sense, character education is what positive things the teacher does and affects the character of the students being taught (Budimansyah, 2012a and 2012b; Martadi *et al.*, 2012; and Kuning, 2018).

Character education is a teacher's conscious and sincere effort to teach values to students. Character education is a system of instilling character values to school members, families, and communities which includes components of knowledge, awareness or willingness, and actions to carry out meaningful values, both towards God Almighty, yourself, others, environment, and nationality so that they become human beings. Character education is a conscious and sincere attempt of a teacher to teach values to students (Winton, 2010; Sumantri, 2011:447; Samani & Hariyanto, 2013:43; and Hidayat, 2019).

The purpose of character education is to facilitate knowledge and development of certain values, so that they are manifested in children's behavior, both during the school process and after the school process. The purpose of character education is important for students and teachers. For students, the goal of character education itself is to encourage the achievement of student learning success, and to be able to mature students so that they have sensitivity to complete moral values and are balanced between intellectual, emotional, and spiritual intelligence. While the goal of character education for teachers is expected to be a primary effect that can provide and make themselves role models for all school environments, especially students, so that teachers have full professionalism and responsibility to build national civilization through educational institutions (Kesuma, 2013:253).

The goal of national character education is a direction to achieve education that has noble character and towards a better direction in

everyday life. The objectives of character education are: (1) Developing the potential of the heart/conscience/affective of students as humans and citizens, who have cultural values and national character; (2) Developing the habits and behavior of students, who are commendable and in line with the universal values of the nation's religious cultural traditions; (3) Instill the spirit of leadership and responsibility of students as the next generation of the nation; (4) Developing students' abilities to become independent, creative, nationalistic people; and (5) Developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high and strong sense of nationality (Aar, 2011; and Sumantri, 2011:4).

According to President SBY (Susilo Bambang Yudhoyono), as cited in newspaper of *Kompas* in Jakarta, underlining five basic things that are the goals of the National Character Education Movement. This movement is expected to create Indonesian people who excel in the fields of science and technology. The five basic things are: firstly, Indonesian people must be moral, have good character, and behave well. Therefore, the community is urged to become a religious society that is anti-violence. Secondly, the Indonesian nation has become an intelligent and rational nation. Knowledgeable and have high reasoning power. Thirdly, the Indonesian nation has become an innovative nation that pursues progress and works hard to change the situation. Fourthly, strengthening the spirit must be possible. No matter how big the problem is, the answer is always there. Fifthly, Indonesian people must become true patriots who love their nation and country and their homeland. It is hoped that character education that is instilled from an early age will have a positive impact in the coming years, with the emergence and birth of superior Indonesian people. Thus, Indonesia can catch up (Saidek, Islami & Abdoludin, 2016).

The Spirit of Nationalism. Talking about the spirit of Indonesian nationalism cannot be separated from the history of the struggle of the Indonesian nation in the past. The struggle to gain independence from colonialism has given birth to a struggle to achieve national reintegration. After experiencing the ups and downs of the dynamics of the life of the nation and state of Indonesia with all its influences until now, it has brought us back to a reflection on how we should interpret the meaning of loyalty and love or sense of nationalism to the nation and state (Wertheim, 1999:246-253; Kahin, 2009; Abdullah, 2011; Suwirta, 2015; and Wahyono, 2016).

In enhancing and inculcating national nationalism, we must explore our own culture and to add cohesion in order to preserve the morals of our nation. This is in line with the opinion expressed by Wang Dongxiao (2000), and other scholars, that in promoting and cultivating nationalism,

we must explore our own culture and to enhance its cohesion in order to keep up the morale of our nation (Dongxiao, 2000:15; Mardawani, 2015; and Kuning, 2018).

The development of Indonesian nationalism is important for enhancing and re-instilling the ideals and morals of the nation. Even though the Indonesian nation was legally independent on the proclamation of 17 August 1945, in reality this was not the case. The Indonesian nation must continue to strive hard for the sake of realizing its national ideals. In line with this, W.F. Wertheim (1999), and other scholars, stated that even though the Indonesian people have carried out a revolution, their struggle is not final, but is the first step in the process of realizing the full capacity of the Indonesian nation as an individual and as a society (Wertheim, 1999:269; Kahin, 2009; Abdullah, 2011; Suwirta, 2015; and Wahyono, 2016).

In this case, even modernization and industrialization seem to be one of the important factors causing the decline in Indonesian nationalism. The ideology of modernization and developmentalism, de facto, replaced the nationalism (politics) which became the dominant ideology in the Asian region before the 1970s (Azra, 2007:17).

The above suggests that there are still many challenges that must be faced by the Indonesian nation in fulfilling its independence. In such conditions, nationalism is still an important source of spiritual strength needed to build a new Indonesian society (Wertheim, 1999:269; Kahin, 2009; Abdullah, 2011; Suwirta, 2015; and Wahyono, 2016).

Azyumardi Azra (2007), and other scholars, divided three phases of the development of nationalism in Indonesia and other developing countries, namely: (1) the initial growth phase and the crystallization of the idea of nationalism; (2) the phase of the Japanese occupation; and (3) the phase of the rise of the New Order era (Setiawati, 2005; Azra, 2007:25; and Mahanani *et al.*, 2019).

Nationalism, which is the strength of the Indonesian nation, is nationalism which is based on *Pancasila* (five basic principles of the Republic of Indonesia). This means that nationalism is combined with the principles of *Pancasila*, including what Bung Karno called *Socio-Nationalism*. Such nationalism requires respect, respect and tolerance within the framework of national unity. So, it can be said that the nationalism of the Indonesian nation is different from the nationalism adopted by individualist countries. The spirit of nationalism in Indonesia and Asian countries in general was nationalism that emerged as a reaction to colonial oppression (Zuchdi *et al.*, 2011; Ismail, 2018; and Irawan, 2020).

Furthermore, it was said that nationalism was a strength for colonized nations that would one day open a glorious future for that nation. The

nationalism initiated by Soekarno reflected a sense of anti-colonialism and imperialism. Nationalism which he believed was born from "my nationalism is humanity". So nationalism that lives and develops in the peace of nations (Moser, 2008; Ismail, 2018; and Irawan, 2020).

Regarding the characteristics of Indonesian nationalism, namely as follows:

Firstly, Anti-Colonial Populist Nationalism/Unity. The independence formulated by the Indonesian nation is a statement of independence for the Indonesian nation, and not a statement of individual independence.

Secondly, Patriotic, Religious Populist Nationalism/Unity. Indonesian nationalism was born from the struggle for the Indonesian independence movement and was sourced from the Grace of Allah Almighty and the noble desire to establish a free national life.

Thirdly, Folk Nationalism/Unity Based on *Pancasila*. Indonesian nationalism is nationalism based on the sovereignty of the people based on *Pancasila,* which in its implementation aims to protect the entire Indonesian nation and shed Indonesian blood to create public welfare, educate the nation's life, and contribute to creating lasting world peace and social justice (Moser, 2008; Al-Rosyidah, 2013; Ismail, 2018; and Irawan, 2020).

Meanwhile, the characteristics of the nationalism of the Indonesian people today are further strengthened by the third principle, namely Indonesian unity. In this third principle, the characteristics of Indonesian nationalism consist of the following: (1) Placing the unity, integrity, and safety of the nation and state as a common interest above personal or group interests; (2) Able and willing to sacrifice for the benefit of the nation and state if necessary; (3) Developing feelings of love for the homeland and the Indonesian nation; (4) Develop a sense of nationalism and Indonesian homeland; (5) Maintaining world order based on freedom, eternal peace, and social justice; (6) Develop Indonesian unity on the basis of *Bhineka Tunggal Ika* or Unity in Diversity; and (7) Promote association for the sake of national unity and integrity (Muslich, 2011; Murdiono, Miftahuddin & Kuncorowati, 2017; and Pesurnay, 2018).

The emergence of nationalism in Indonesian society is influenced by factors from within (internal) and factors from outside (external). Internal factors that influenced the emergence of Indonesian nationalism were: (1) the re-emergence of the middle class, the educated; (2) the suffering and misery experienced by all people in various fields of life; (3) the influence of the *peranakan* or hybrid group; and (4) the desire to break away from imperialism. External factors that influenced the emergence of Indonesian nationalism were: (1) modern ideas from Europe, such as liberalism, humanism, nationalism, and communism; (2) the pre-Islamism

movement; (3) movement of colonized peoples in Asia; and (4) Russia's victory over Japan (Wertheim, 1999; Kahin, 2009; and Suwanda, Suyitno & Sarmini, 2018).

Several other terms or concepts related to nationalism are patriotism, chauvinism, tribalism, a sense of nationality, national spirit, and nationalism. Patriotism is the attitude and behavior of a person who is carried out with enthusiasm and is willing to sacrifice for the independence, progress, glory and prosperity of the nation. A person who has patriotic attitudes and behaviors is characterized by things such as: (1) love for the country; (2) willing to sacrifice for the benefit of the nation and state; (3) placing the unity, integrity and safety of the nation and state above personal and group interests; (4) spirit of reformer; and (5) not giving up easily (Kania-Lundholm, 2012; Gafur, 2013; and Suwanda, Suyitno & Sarmini, 2018).

The patriotic concept does not always occur within the scope of the nation and state, but also in the scope of schools and villages or villages. We may find a student or community doing something that has enormous meaning for the school or for the village or village environment.

Chauvinism is an excessive love of the motherland by glorifying one's own nation and degrading other nations. This attitude is contrary to the nationalism of the Indonesian nation. The most well-known example of Chauvinism in the world is as put forward by Adolf Hitler with the phrase *Deutschland Uber Alles in der Welt* (Germany Above All in the World). This slogan is still sometimes used in Germany to encourage athletes to compete. Britain also has the slogan *Right or Wrong is My County*. Likewise, Japan considers its people to be descendants of the Sun God (Padmanabhan, 2008; Kuning, 2018; and Suwanda, Suyitno & Sarmini, 2018).

National Character. The sense of nationality is a form of love that gives birth to the spirit of togetherness of the owner. For the same purpose, they form songs, flags, and symbols. In nationality, we recognize the existence of race, language, religion, boundaries, culture and others. But, there are also countries and nations that are formed independently of various races, languages, religions and cultures. The sense of nationality for Indonesia is actually a sublimation of the Youth Pledge, which unites the determination to become a nation that is strong, respected and respected among the nations of the world.

The archipelago's insight into national life, which includes political, economic, socio-cultural life and defense and security, must be reflected in the mindset, attitude pattern, and action pattern that always prioritizes the interests of the nation and the Unitary State of the Republic of Indonesia or NKRI (*Negara Kesatuan Republik Indonesia*) above personal or

group interests. Archipelago insight is a value that animates all laws and regulations that apply to every stratum in all regions of the country, so that it describes attitudes and behavior, understandings, and a high spirit of nationalism or nationalism, which is the identity or identity of the Indonesian nation which is the bond of national values.

However, the bonds of national values that have been deeply imprinted in the life of the Indonesian people, which are the embodiment of the love for the country, to defend the country, and the spirit of national patriotism have begun to fade and become loose and even almost disappear. The cultural values of mutual cooperation, a willingness to respect each other and mutual respect for differences, as well as a willingness to sacrifice for the interests of the nation, which were once firmly embedded in the heart of society, which is known for its very strong national spirit, are increasingly depleted (Evarinayanti, 2013; Prasetyo, Suyahmo & Handoyo, 2017; and Zarbaliyev, 2017).

The definition of national spirit or nationalism is a combination or synergy of a sense of nationality and a national understanding. With a high spirit of nationality, the fear of threats to the integrity and unity of the nation can be avoided. From the spirit of nationality, a sense of social solidarity will flow, a spirit of self-sacrifice, and a spirit of patriotism. A sense of social solidarity will strengthen the national spirit of a nation. The spirit of self-sacrifice is the willingness to make sacrifices for the sake of big interests or for the sake of the state and nation that has led the Indonesian nation to independence. For a nation that wants to progress in achieving its goals, apart from having a spirit of self-sacrifice, it must also be supported by a high patriotic spirit. The patriotic spirit will stick to a person, when that person knows what they are sacrificing for.

Nationalism is the understanding of the people and society of the nation and state of Indonesia, which was proclaimed its independence on August 17, 1945. A detailed description of the Indonesian nationalism. First, "by the grace of Allah Almighty" on August 17, 1945, together with the proclamation of independence of the Republic of Indonesia, a nation, namely the "Indonesian Nation", which consists of various ethnicities, cultures, ethnicities and religions. Second, how to realize the future of the nation in accordance with the Preamble to the 1945 Constitution which has mandated that the struggle of the Indonesian nation has led the Indonesian people to a country that is independent, united, sovereign, just, and prosperous (Yunus, 1978; Rahman, 2013; and Prasetyo, Suyahmo & Handoyo, 2017).

In this context, Suprayogi, N. Isdaryanto & E.Y. Lestari (2017), and other scholars, state that the spirit of nationality is the true determination

of the entire nation to defend and be willing to sacrifice for the interests of the nation and state (*cf* Prasetyo, Suyahmo & Handoyo, 2017; Suprayogi, Isdaryanto & Lestari, 2017; and Kurniasih, Utari & Akhmadi, 2019).

Based on the description above, it is clear that the spirit of Indonesian nationalism is the spirit of nationalism, which reflects the rejection of all colonialism and imperialism systems. Nationalism based on the noble values of *Pancasila* (five basic principles of the Republic of Indonesia) and not on the basis of a particular group or ethnicity. Such nationalism must of course be maintained in Indonesian society.

Awareness of nationalism (national spirit) as a movement against colonialism and realizing the goal of an independent Indonesia will facilitate the formation of a national identity. In their development both will influence each other. National identity emerged after the establishment of the independent State of Indonesia. Therefore, national identity is secondary, because it was born later after primary identity, namely ethnicity identity.

CONCLUSION

In addition to being a part and process of shaping the character of the nation's children, character education is expected to be the main foundation in increasing the degree and dignity of the Indonesian nation. Character building based on national values must be done from an early age to introduce the national identity.

The educational process is strongly influenced by environmental conditions, so that the environment has a large enough role in shaping the character of students. Schools and society as part of the environment have a very important role. Therefore, every school and society must have discipline and habits regarding national-based character values that will be formed.[1]

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Implementation of PkM (*Pengabdian kepada Masyarakat* or Community Service) using the method of Action Research Based on Partnership and Local Potential. Action Research is an activity and or corrective action for something that is planned, implemented, and evaluated systematically and systemically, so that its validity and reliability reach the research level. Action Research is also a process that includes a cycle of action, which is based on reflection, feedback, evidence, and evaluation of previous actions and the current situation.