



POLICY IN DEVELOPING CHARACTER VALUES IN INDONESIA

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ABSTRACT

Character value is an important asset for the Indonesian nation. Strong character values can form a society that is noble, tolerant, and democratic. The development of character values in Indonesia has been a concern of the government for a long time. This study aims to examine policies in the development of character values in Indonesia, especially Purwakarta Regency, West Java. This research uses qualitative research methods. The data collection technique in this research was carried out by literature study obtained from Google Scholar. The data that has been collected is then analyzed in three stages, namely data reduction, data presentation and conclusion drawing. The results show that the procedures for developing character values in Purwakarta Regency are regulated in Regent Regulation number 69 of 2015 concerning character education. This regulation not only outlines the process of teaching and learning activities, but also provides guidance to teachers, especially homeroom teachers, to monitor the character of students inside and outside the classroom. The implementation of the policy is done by utilizing local wisdom in Purwakarta district, which is applied through formal education institutions with a structured special seven-day program. This program succeeds in shaping students' character and improving students' life skills.

Keywords: Policy, Character Value, Indonesia

INTRODUCTION

Character values are a set of norms, principles and attitudes that guide individual behaviour in interacting with the environment and society. Character values include moral, ethical and personality aspects that shape a person's integrity and identity (Zahrah et al., 2023). These values are essential in shaping daily behaviour, decisions and interactions in personal, social and professional contexts. Character values play a crucial role as essential assets for the progress of the Indonesian nation. When society has strong character values, this can form a community with noble, tolerant and democratic character. Strong character values create a foundation for moral and ethical development in society. By having noble morals, people can respect each other and work together, creating a harmonious social environment (Sembiring & Rohimah, 2021). Apart from that, character values can form a tolerant society, which is the key

to respecting the diversity of cultures, religions and views of life, thereby creating harmony between various groups of society. Then, strong character values can also form a democratic society. Societies that have democratic values tend to provide space for the expression of opinions, justice and involvement in the decision-making process. Thus, character values form morally good individuals and support social welfare and the nation's progress.

Developing character values in Indonesia has been the focus of government attention for a long time. Character education is seen as a crucial component that can shape Indonesian citizens' personality, morality and ethics. Apart from that, the government also emphasizes the critical role of families, schools and communities in supporting the character formation of children and the younger generation. This effort is reflected in the educational curriculum and various national policies and programs that aim to form individuals with superior character (Arif, 2021). Previous research (Siregar & Agustian, 2021) examined the integration of instilling character education values through SBdP learning at MIN 14 Langkat, North Sumatra Province. The research showed that MIN 14 Langkat was at the implementation stage of instilling character education values in madrasas. Teachers, as homeroom teachers, are trying to integrate educational values into all subjects so that the implementation of character education can be effective as long as the learning process occurs in and outside the classroom.

Another research by (Setiawan et al., 2021) examined character education policies in minimizing juvenile delinquency; the research found that teachers and parents must collaborate in instilling character values in students so that later, the character education children receive what should be done. Instilling character education is very important for students to know how to use sound and wrong actions in the future. Juvenile delinquency today is triggered by the social interactions of the friends they follow, which causes them to be easily influenced by the invitations of friends they think are worthy of emulation. This research was conducted to analyze character education policies in minimizing juvenile delinquency.

The novelty of this research lies in the research object, namely policies in developing character values in Indonesia, especially Purwakarta Regency, West Java, which has never been studied before. This research can provide a theoretical contribution to the character education literature. The findings and methods used can enrich the theoretical understanding of implementing character education policies at the local level. This research examines policies for developing character values in Indonesia, especially Purwakarta Regency, West Java.

RESEARCH METHODS

This study used qualitative research methods. Qualitative research methods are approaches to profoundly understanding and describing certain phenomena or contexts. This method focuses on the interpretation, understanding, and meaning provided by participants in the study context. Qualitative research focuses not on quantitative measurements or statistics but on descriptive analysis, narrative and theory development (Cucu & Waldan, 2023). The data collection technique in this research was carried out using literature studies obtained from Google Scholar with a publication period of 2021-2024. The data collection process is done by searching, accessing, and evaluating literature relevant to the research topic. The limitation of

this research is the policy. The data collection process was done by searching, accessing, and evaluating literature relevant to the research topic. The data that has been collected is then analyzed in three stages, namely data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Character education is an approach to the learning process that focuses on developing academic knowledge and forming moral, ethical, and personality values in individuals. The main goal of character education is to help students internalize and apply good values in everyday life (Dewi et al., 2023). Essential elements in character education involve cultivating values such as integrity, cooperation, a sense of responsibility, honesty, justice, and empathy. Character education includes teaching these values directly and creating a learning environment that supports practising these values in everyday situations (Kusumawati, 2023b);(Suprayitno & Wahyudi, 2020).

Along with globalization and modernization, the role of character education has become increasingly significant. Globalization brings new cultures and values, influencing people's thought patterns and behaviour. Character education is no longer limited to mere academic understanding but also includes moral values, ethics and personality formation, which form a strong character foundation for the younger generation. The importance of character education is not only in the context of academic success but also in equipping the younger generation with values that can guide them to face the complexities and challenges of the future. Therefore, it is essential to understand existing policies and their impact on guiding character education in Indonesia(Kusumawati, 2023a).

Article 3 in Law No. 20 of 2003, which regulates the National Education System, reflects Indonesia's main education objectives. According to this law, National Education has a strategic role in developing abilities and shaping the character and civilization of a civilized nation. The main aim of national education is to make the nation's life more intelligent, with a focus on developing the potential of students to become individuals who believe and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Answer. These points are not only related to academic aspects but also highlight the formation of students' character through education. Character education, the focus of Article 3, is a system that instils character values in all school members. This approach includes essential aspects such as knowledge, awareness, will and action, which contribute to implementing the desired values (Salirawati, 2021).

Law Number 20 of 2003 concerning the National Education System emphasizes character education values, which are expected to be developed in every student in Indonesia. Some of the central character values that need to be instilled in the souls of every student include(Kusumawati, 2022).

Nationalist Values. This value aims to form a way of thinking and behaving in students that shows concern, loyalty and high appreciation for the Indonesian state. Language, culture, social, economic and political aspects are considered values that must be upheld.

Religious Values. Apart from having a nationalist spirit, it is hoped that the nation's next generation will also have a religious dimension and belief in God Almighty. Tolerance, solid beliefs and strength of spirit are expected to be reflected in these religious values.

Integrity Value. Character education emphasizes the importance of forming commitment and loyalty to the nation's human and moral values. The value of integrity is implemented through actions, words and work that reflect personal integrity.

Value of Independence. The value of independence teaches students not to depend entirely on other people but to use their strengths and thoughts to achieve a better life independently.

The Value of Mutual Cooperation, Cooperation is a value that is emphasized to teach each individual to appreciate cooperation. The aim is to build good communication so that various problems can be resolved through harmonious cooperation.

The Purwakarta Regency Government shows deep concern for developing students' character in its area. This is reflected in the issuance of Regent Regulation Number 69 of 2015, which explicitly regulates character education. This regulation reflects the regional government's commitment to ensuring that education not only focuses on academic aspects but also involves the formation of positive moral, ethical, and personality values in every individual involved in the education system in Purwakarta Regency.

The implementation of character education in Purwakarta Regency has a primary objective, which includes several important aspects. First, this program is intended as a guide for teachers in providing guidance and care to students, which is an integral part of the learning process at school. Second, character education aims to train students to adopt an orderly, independent, caring and sensitive lifestyle to the surrounding environment by applying the values obtained through the learning process at school. Apart from that, another aim is to make educational units a means of forming positive attitudes and behaviour in students, which cannot be separated from the influence of their home and living environment. Fourth, character education aims to form a harmonious and synergistic relationship between teachers and student's parents to realize broad educational ideals. Lastly, this program guides Regional Governments in planning and formulating educational policies that directly impact students' mental and spiritual development, which are integrated with curricular aspects (Darma & Wulandari, 2022).

This regulation not only describes the teaching and learning process but also provides pedagogical guidance to teachers, especially class teachers, in monitoring students' characters. Thus, the regulation directs learning aspects in the classroom and highlights the importance of character development beyond academic contexts. This regulation establishes a foundation for the holistic assessment and development of students' characters by guiding teachers. It is hoped that through this monitoring, teachers can actively guide students to internalize positive values and make character education an integral part of the educational process, reflecting a commitment to involve teachers more actively in shaping students not only as academically intelligent individuals but also as individuals with good character and morals.

The core values of character education, according to the Regent Regulation number 69 of 2015 in Article 5, state that:

Character education is organized based on the values of Kesundaan, 7 (seven) *Poe Atikan Pendidikan Purwakarta Istimewa*, or 7 (seven) Teaching Days of Pendidikan Purwakarta

Istimewa. 7 (seven) Poe Atikan Pendidikan Purwakarta Istimewa or 7 (seven) Teaching Days of Pendidikan Purwakarta Istimewa, as referred to in paragraph (1), include the following values:

Monday, *Ajeg Nusantara*, signifies fostering a sense of nationalism or love for the homeland, Tuesday, *Mapag di Buana*, signifies broadening perspectives on the world, Wednesday, *Maneuh di Sunda*, signifies returning to the identity as Sundanese people. Thursday, *Nyanding Wawangi*, signifies providing space for freedom of expression. Friday, *Nyucikeun Diri*, signifies getting closer to the Almighty and. Saturday and Sunday, *Betah di Imah* signifies a loving home as a place of family shelter.

The character education policy is implemented using local wisdom as the primary foundation. This implementation occurs through formal educational institutions by designing a structured seven-day special-day program. Developed with attention to local values, culture, and traditions of the Purwakarta community, this program has positively shaped students' characters by detailing the seven special days program. This policy adds value to formal education and creates a deep learning environment closely related to the local context. Student involvement in the program not only creates a better understanding of local wisdom but also positively impacts their character development. The success of this program is evident through the improvement of students' life skills, encompassing aspects beyond academic understanding. Through this approach, Purwakarta Regency proves that character education policies that integrate local wisdom can be a strong foundation for shaping a younger generation that is intellectually intelligent and has strong characters in line with local values. This is a progressive step in supporting holistic learning and forming positive characters in formal education.

The Purwakarta Regency Government, through the Department of Education, conveys that the Seven Poe Atikan Purwakarta Istimewa programs can be integrated into the implementation of independent learning and independent curriculum concepts. Thus, there is synergy between central government policies and the characteristics, potential, and policies held by the Purwakarta Regency Government. Education is the main focus of development in Purwakarta Regency, as emphasized in the mission of the Regional Medium-Term Development Plan (RPJMD) for 2018-2023. The first mission of the RPJMD is to improve the quality of education, health, and social welfare. With an emphasis on the education sector, the Purwakarta Regency Government emphasizes the importance of investing in improving the quality of education as a strategic step in achieving medium-term development goals. The fourth phase of the RPJMD aims to achieve excellence for the Purwakarta community in various sectors, considering the context of regional and national development. The achievement of this excellence reflects the efforts of the Purwakarta Regency Government to enhance the competitiveness of its community, enabling the region to achieve a relatively better and more advanced level of progress compared to other areas. Thus, education in Purwakarta Regency is directed to be the central pillar in shaping a competent and high-quality society in line with the vision and goals of regional development (Brunetti et al., 2020).

CONCLUSION

The discussion above is only an attempt to explore possible paths that can be taken based on a new awareness to understand the holy books and religious teachings. What we call a new paradigm, hermeneutics, exegesis, or whatever you want to call it, is an approach to reading the holy scriptures that can respond to the discourse on the diversity of human faiths and can provide new nuances to produce better understanding in the context of the diversity of human life—especially religious communities, in this era and also in the future.

This new awareness is none other than awareness of the richness of religious traditions built by humanity throughout history; awareness that religion is not a compulsion, but it has been born in diversity, and it is a consequence of the facts of life that cannot be opposed. So, if we call it pluralism, it could be another term for humanity, brotherhood, and friendship. This new consciousness wants humans to be humans, not God. Sincere and humble people always learn and seek the truth; they believe only God is the Most True.

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First publication right:

Asian Journal of Engineering, Social and Health (AJESH)

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