

## **Character Education Management Model Development in Society (Case Study at the Bandung Istiqamah Foundation)**

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### **ABSTRACT**

The purpose of this study is to identify the moral principles that the social institution Istiqamah Bandung Istitution has implanted. This study is a qualitative investigation. The data for this type of case study research was gathered through interviews with the board of foundations about the implementation of character education and the management model of character education, as well as observation to track the character education development model. Results study, which focuses on character development and management, is continuously done in the social, religious, and educational sectors of employment. The Bandung Istiqamah Istitution emphasizes a number of qualities in the formation and development of character. These principles include: religion, honesty, decency, discipline, toleration, concern for others, and respect for accomplishment. The inhabitants of the Istiqamah Bandung Foundation, Islamic law based on the Qur'an and Sunnah, and the Foundation's areas of operation are the foundational elements of the Foundation's character education program.

**Keywords:** Character education, social institutions, Istiqamah Bandung Foundation

### **INTRODUCTION**

Character is very important and basic. Strengthening character education in the current context is very relevant to overcoming the moral crisis that is currently happening in our country (Aeni et al., 2020; Andayani et al., 2019; Lukman et al., 2021; Taufik, 2020). Our nation has recently shown symptoms of a very, very severe moral decline, starting from drug cases, corruption cases, legal injustices, promiscuity among teenagers, students and even university students, rampant violence, riots, anarchic acts, and so on, indicating a shift towards identity uncertainty. self and national character (Kurniawan, 2013).

In essence, humans have the potential for piety . The piety possessed by humans will give birth to good character. Humans who have good character, if given the mandate to become the leader of a country, the country will be managed to become

a just and prosperous country. Conversely, if humans have bad character, then wait for destruction (Bahrisy, 2021; Julaiha, 2014; Rahmawati et al., 2022; Suryani et al., 2021). Recognizing the importance of the nation's character that humans must have, the founding fathers stated that the three major challenges they would face were, first, establishing a united and sovereign nation. Second, build the nation. Third, the development of national character (nation and character building) (Samani and Heriyanto, 2011). The reason for the need to build national character is that the existence of national character is the foundation. A nation that has strong character is capable of making itself a nation with dignity and respect by other nations. Therefore, being a nation with character is the goal of developing national character.

Character education according to Lickona (Fitria, 2017), is education to shape one's personality through character education, the results of which are seen in a person's real actions, namely in the form of good behavior, honesty, responsibility, respect for the rights of others, hard work and so on. Then in the book *Character Matters* Lickona (Fitria, 2017), stated that *Character education is the deliberate effort to cultivate virtue that is objectively good human qualities that are good for the individual person and good for the whole society* (Character education is a deliberate (conscious) effort to realize policies, namely objectively good human qualities, not only good for individuals, but also good for society as a whole). According to Lickona (Fitria, 2017) there are three main elements of character education namely, "regarding goodness (knowing the good), loving goodness (desiring the good), and doing good (doing the good).

The foundation of character education as outlined by Ki Hajar Dewantara is carried out by the family as the first and foremost educator. However, the community environment also greatly influences its success. The good practice of collaboration between community members has become part of Indonesian tradition through the spirit of gotong royong. Caring is the key word in the success of character education.

According to Paulo Freire in , education is not a "ivory tower" that attempts to ignore social and cultural reality. He believed that education must be able to build a society that is both educated and educated, rather than a culture that merely praises social prestige as a result of the money and success it enjoys. In response to requests for equal rights for all groups and the growing variety of the student body education was created (Marlina, et all ,2023)

Based on all the theories above, it can be concluded that there are various elements in character educations; digital literacy, ethical behaviour, critical thinking, cybersecurity awareness, and digital citizenship. These will help individuals navigate the digital landscape responsibly, ethically, and effectively.

## **METHODS**

This research uses a qualitative approach with the type of case study, observation and library research, namely by collecting data and materials related to the theme of the discussion. In this research, the sources of data are: First, primary data sources, means sources that provide data directly from first-hand or are original sources. In this study, the primary data sources were resource persons, books and journals. Second, secondary data sources, namely other sources obtained from primary sources. In this study, secondary data sources were in the form of other books related to the subject of this study. After all the data has been collected, the next step is to analyze the data so that a conclusion is drawn.

## **RESULTS AND DISCUSSION**

### **Truth Character**

Character is generally associated with the character, morals or character possessed by a person as an identity or personality characteristic that distinguishes a person from others. In other words, character is a person's good habits as a reflection of his identity. This is in line with Hill's opinion that, "*Character determines someone's private thoughts and someone's action done. Good character is the inward motivation to what is right, according to the highest standard of behavior in every situation*".

A person's personality can determine how to think and act based on motivation towards kindness in dealing with all situations. This way of thinking and acting has become one's identity in acting and behaving in accordance with what is morally good, such as being honest, responsible and able to work well together.

The opinion above is in line with Berkowitz's opinion that, "*Character as an individual's set of psychological characteristic that affect that person's ability and inclination to function morally*". (William, 2002) It can be understood that character is a set of psychological characteristics possessed by each individual and influences the ability and tendency to function morally.

In terms of etymology, character comes from Greek which means "to carve patterns, implement good values in an action according to moral rules, so that they are known as individuals with noble character". Meanwhile, in terms of terminology, character is seen as "a way of thinking and behaving that characterizes each individual in everyday life and in collaboration in the family, school and community environment.

A person's personality in order to be able to take action in accordance with the morals that apply in the environment where he lives, must begin with self-awareness to behave according to applicable norms, have an understanding of the importance of applying these values in everyday life, and a commitment to internalize these values in the form of behavior and action

Instilling moral values plays a role in shaping the character of students to become human beings who have noble and virtuous character. In this case, the character has three of the most basic components

namely moral knowledge, moral feeling and moral action. The description of the three components above is as follows:

1. Moral Knowledge

Moral knowledge is very important to be taught to students, so that each student has insight regarding the morals that apply in his place of residence. There are many types of moral knowledge that can be found in everyday life. The aspects that are most prominent in the goals of character education include: moral awareness, knowing moral values, determining perspectives, moral thinking, decision making and personal knowledge.

2. Moral Feelings

Moral feelings are related to the emotional side of the character that is owned by each individual. The emotional side of character becomes a part that cannot be ignored in discussing moral education. In this case, when someone knows that the action is right, it is not a guarantee that the person will take the right action.

Moral understanding that involves emotional character needs to be instilled in students, so that they do not only know what is right and what is wrong, but are also committed to applying it in everyday life. Planting an understanding of these moral values can be started from self-awareness about how far students care about being fair, honest and responsible in everyday life. Aspects that need to be developed in educating the character of students,

among others: conscience, self-esteem, empathy, loving good things, self-control, and humility.

### **Character Education Objectives**

National education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. (Dharmas, 2015).

Observing the function of national education, namely developing capabilities and shaping the character and civilization of the nation should provide adequate enlightenment that education must have an impact on the character of the Indonesian people/nation. or character. Character is something that qualifies a person. From the maturity of this character, the quality of a person can be measured. Character education goals include:

1. Encouraging commendable behavior habits in line with universal values, cultural traditions, social conventions, and religious religiosity.
2. Instill a spirit of responsible leadership as the nation's successor.
3. Fostering students' mental toughness and sensitivity to the surrounding situation, so that they do not fall into deviant behavior, both individually and socially.
4. Increase the ability to avoid disgraceful behavior that can damage oneself, others, and the environment.
5. So that students understand and live up to the values that are relevant to the growth and appreciation of human dignity.

Character can be divided into two criteria, namely: observable character (character as seen) and character experienced or in the form of experience about life (character as experienced). (Naim, 2012) The tendency of the general public to understand character is shown by the overall attitude that is continuously carried out consistently, in the form of behavior, habits, traits, and others which are often seen as reality. Therefore, this character is often referred to as a visible character which can be seen from sensory phenomena. Meanwhile, the result of the reaction of someone who acts as an actor and executor of the world outside himself, this is what is meant by the character experienced.

Character education is synonymous with instilling universal values. Universal values are a process of reflective reflection on several concepts, including: right-wrong, good-bad, and explicit-implicit. Reflection on some of these concepts resulted in variations in the values of character education developed by the state, organizations and individuals.

### **Character Elements**

There are several human dimensions that psychologically and sociologically need to be discussed in relation to the formation of character in humans. The elements are attitudes, emotions, will, beliefs and habits. (Mun'im, 2011)

Someone's attitude will be seen by others and that attitude will make others judge how the person's character is, as well as emotions, will, beliefs and habits, as well as self-concept (Self Conception).

#### **1. Attitude**

A person's attitude is usually part of his character, even considered as a reflection of that person's character. Of course not entirely true, but in certain cases a person's attitude towards something that is in front of him shows how his character is.

#### **2. Emotions**

Emotions are dynamic phenomena in human situations, which are accompanied by their effects on consciousness, behavior, and are also physiological processes.

#### **3. Trust**

Trust is a human cognitive component of sociopsychological factors. The belief that something is "right" or "wrong" on the basis of evidence, suggestion of authority, experience and intuition is very important for building human nature and character. So, trust strengthens self-existence and strengthens relationships with others.

#### 4. Habits and Will

Habit is a conative component of socio-psychological factors. Habits are aspects of human behavior that are settled, take place automatically, and are not planned. Meanwhile, will is a condition that reflects a person's character. There are people who are strong-willed, who sometimes want to beat convention, but there are also people who are willful weak. Will is closely related to action, there is even a yag defines will as an action that is effort someone to reach a goal.

#### 5. Self concept

Another important thing related to (development of) character is self-concept. The process of self-conception is a process of totality, both consciously and unconsciously, about how our character and ourselves are formed. In the process of self-conception, we usually get to know ourselves by getting to know other people first. The self-image of others towards us will also motivate us to rise to build a better character according to that image. Because basically a positive image of ourselves, both from us and from others, is very useful.

As stated by Thomas Lickona that having knowledge of moral values is not enough to become a human being with character, moral values must be accompanied by a moral character. (Lichona, 2013) Moral character can be realized if a person can control and train emotions, will, beliefs and habits , and also self-concept (Self Conception) in a good and moral way.

### **Implementation of Character Education Management at the Bandung Istiqamah Foundation**

The Istiqamah Bandung Foundation is a social institution based on Islam, with the aim of implementing Islamic law based on the Al-Qur'an and As-Sunnah. The activities carried out by the Istiqamah Bandung Foundation consist of the Social, Religious, and Educational Sector.

The vision of the Istiqamah Bandung Foundation is the realization of the Istiqamah Bandung Foundation as a center for worship and da'wah activities in accordance with the Al-Qur'an and As-Sunnah, as well as the creation of a generation that is faithful, pious, intelligent, has good morals, masters science and technology towards an Islamic society. . The missions are 1) Organizing routine worship, 2) Organizing da'wah, developing and practicing Islamic values, 3) Maintaining and repairing work facilities and infrastructure, as well as assets and inventory, 4) Organizing Hajj and Umrah, 5) Organizing safekeeping Zakat, Infaq, Sadaqah and qurban animals as well as other social activities, 6) Organizing formal

plus education (Kindergartens, Elementary Schools, Junior High Schools, High Schools) based on Islam, 7) Organizing non-formal education and fostering the younger generation as a cadre of future leaders of the ummah, and 8) Organizing services for the management of corpses according to shari'ah.

In accordance with Lickona's opinion, character is education to shape one's personality through character education, the results of which are seen in a person's real actions, namely in the form of good behavior, honesty, responsibility, respect for the rights of others, hard work and so on. And there are three main elements of character education namely, "regarding goodness (knowing the good), loving goodness (desiring the good), and doing good (doing the good).

Based on these two grand designs, character education within the Bandung Istiqamah Foundation is implemented in all areas of activity. The value of character education that stands out at the Bandung Istiqamah Foundation is religious character. This religious character is reflected in the vision of the Istiqamah Bandung Foundation, namely the realization of the Bandung Istiqamah Foundation as a center for worship and da'wah activities in accordance with the Al-Qur'an and As-Sunnah. In all field activities consisting of the social, religious and educational fields, the value of religious character is the main character that is applied. All activities in these fields refer to how religious character is embedded in every individual in society.

Apart from being religious, honest character according to the Chairperson of the Bandung Istiqamah Foundation, Ir. Bambang Pranggono, MBA, is an important character that must be possessed by all stakeholders in moving social institutions. Honesty is the main capital for each individual to be able to play a role as a community that together strives in upholding Islamic law based on the Qur'an and Sunnah. To implement honest character, one of the ways to do this is by enforcing rules followed by monitoring and evaluating performance. Regarding the implementation of the established rules, this also aims to instill the character of responsibility and discipline for all individuals in the Bandung Istiqamah Foundation.

The interesting thing that the researchers found was that even though the Istiqamah Bandung Foundation is based on Islam, the Istiqamah Bandung Foundation has a field of work, namely the Education Sector where the stakeholders in one unit of the Education sector are several non-Muslims. In this case, it reflects that in its movement this social institution instills the character of religious tolerance.

Another character developed in this institution is respect for achievement. Giving awards to individuals who excel, one of which is implemented in the provision of Umrah rewards for Foundation employees. In addition, in the field of education, rewards are imposed for students who win championships at the city, provincial and national levels.

The social field at the Istiqamah Bandung Foundation reflects this Foundation's implementation of a socially caring character. The social sector accommodates all activities to provide assistance to those in need by involving the internal community of the Istiqamah Bandung Foundation or external parties.

The concrete actions taken by the Istiqamah Bandung Foundation reflect the implementation of moral values for the purpose of forming a moral character with an attitude of loving kindness and doing good. The formation of one's personality through character education, the results are seen in one's real actions, namely in the form of behavior.

## CONCLUSION

The Istiqamah Bandung Foundation is a nonprofit organization that instills moral principles into all of its initiatives. Three areas of endeavor—the social sector, the religious sector, and the educational sector—constantly try to cultivate these traits. The Bandung Istiqamah Foundation emphasizes a number of values when developing character. These principles include: religion, honesty, decency, discipline, toleration, concern for others, and respect for accomplishment. The inhabitants of the Foundation, Islamic law based on the Qur'an and Sunnah, and the Foundation's areas of activities are the foundations of character education.

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