

THE APPLICATION OF THE SOCIAL APPROACH IN CHILDREN'S CHARACTER DEVELOPMENT AT SCHOOL AND IN COMMUNITIES

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Abstract

Our society have recently observed frequent inter-group frictions which were mostly triggered by only small things. These are not only among the general public but also the educated people. We have seen, for examples, conflicts between villages and brawls among students. If such a phenomenon continues, this nation will experience degradation that could threaten the nation's unity. Transformation of the values of local wisdom (local genius) both in the learning process and its promotion to the public in an effort to reduce global influences. These influences can damage the character of students and society in general as a result of the modernization. Religious Education and PPKn (Civic Education) have not been able to optimally shape the character of students and community. Therefore, character education is needed as a form of mental revolution of students and society through the internalization of cultural values and local wisdom as a form of social approach to character building of students and society.

Keywords: Social Approach, Character, Local Wisdom

INTRODUCTION

National education functions to develop capabilities and form a dignified character and national civilization in order to educate the life of the nation, aiming to develop 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 as meant by article 3 of Law Number 20 of 2003 concerning the National Education System.

The purpose of this national education has been explicitly expressed in the main character education book and is also a vision of the Joko Widodo and Jusuf Kalla government's missions. Character education is the responsibility between family, school, and society that is carried out simultaneously, integrated and continuously. The character formation of students in schools can be done through both intracurricular and extracurricular activities, so that it is expected to be able to answer various problems faced by this nation. Indonesian people are not allergic to modernization through the transformation of various global cultures today, but need to react wisely to national character standards.

However, efforts to shape the character of these students are not solely the responsibility of educators in schools, but what is preferred is education in the family as the first and foremost place for children to know the world around them. Therefore, families, schools and communities must prioritize the process of habituation and exemplary in the framework of forming the character of these students such as religious character, honesty, tolerance, hard work, peace-loving, responsibility, and so forth. However, it needs to be realized that in the context of efforts to integrate

character values in education, the school becomes the main space for forming character of students. Therefore, schools must develop a culture of character education in the learning process as a school culture.

Lately in our society there has been frequent inter-group friction which was only triggered by small things, both among the general public and educated people such as conflicts between villages and brawls among students and students. Many people worry that if these situations and conditions continue, it is not impossible that the glory of this nation will experience degradation that could threaten the nation's unity and unity.

Therefore, educators are expected to be able to transform the values of local wisdom (local genius) in each learning process across fields of science. Integrating the values of national character in the learning process as an effort to reduce global influences that can damage the character of students along with the current of modernization.

In this case, character education is positioned as the basis for realizing the vision of national development, namely to create a society that is noble, moral, ethical, cultured, and civilized based on the state philosophy of Pancasila. Besides that, various problems faced by the nation today are a motivation for the government to make character education a national development priority as mandated by the president of the 7th Republic of Indonesia, Mr. Joko Widodo. The effort of national character education is the responsibility of all components of the nation, especially educators as the frontline in the formation of character of students.

Culture cannot be separated from the whole pattern of community and cultural activities also has a very vital role in the process of internalizing the values of life to the younger generation. However, along with the times, the existence of the culture and cultural values possessed by the Simeulue community to date has not been optimal in an effort to transform the generations afterwards.

Ranjabar in Machfiroh (2011, p. 16) says that judging from the pluralistic nature of Indonesian society, it must be accepted that there are three cultural groups, each of which has its own style, namely: (1) Ethnic culture, (2) Culture local public (regional culture), and (3) National culture. In this case, transformation is the movement or shift of a thing in another direction or new without changing the structure contained in it, even though in its new form it has undergone changes. The framework of cultural transformation is structure and culture. Cultural transformation is a form of preservation of local wisdom (local genius) in a particular society with the main goal so that the culture is not extinct eroded by the flow of global culture.

The results of the study of Husaini and Ali (2017, p. 18) show that: "The culture of local wisdom that has existed in Simeulue District has many kinds, but not all of the people of Simeulue Regency know about it. All the culture of local wisdom that has ever grown and developed in Simeulue Regency is seen in its implementation both at wedding events, the apostles' sunnah (circumcisions), and establishing new houses.

The teacher is very instrumental in helping the development of students to realize their life goals optimally. Tirtarahardja (2000, p. 22) says that:

Teachers in their roles and functions are as follows:

1. Teacher as Educator
The teacher is an educator who is a character, role model, and identification for students and their environment.
2. Teacher as teacher
The teacher helps developing students to learn something they have not yet known, form competencies, and understand the standard material learned.
3. The teacher as a guide
Teachers based on their knowledge and experience are responsible for the smooth learning process.
4. Teacher as coach
Teachers in their roles and functions as trainers familiarize a number of skills to students in the learning process.

Today's young generation seems to have been uprooted from the roots of their nation's character, so that actions often can destroy their future. In addition, the formation of national character through the transformation of local wisdom values so that the younger generation is not uprooted from its cultural roots and re-earth the Pancasila as a unifying nation because the degradation of the nation's character has now torn apart our Indonesianness.

DISCUSSION

Local Wisdom Culture (Local Genius) as a Social Approach

Judging from the structure and level of local wisdom is at the culture level. This is based on a socio-cultural scheme that exists in Indonesia, which consists of a society that is plural in social, cultural (multicultural) and economic structures. Ranjabar in Machfiroh (2011, p. 16) says that judging from the pluralistic nature of Indonesian society, it must be accepted that there are three cultural groups, each of which has its own style, namely: (1) Ethnic culture, (2) Culture local public (regional culture), and (3) National culture.

This is in accordance with the opinion of Koentjaraningrat (2009, p. 89) local culture related to the term tribe itself is: "A group of people who are bound by awareness and identity of the unity of culture, in this case the element of language is his trademark". Related to local culture as local wisdom, Judistira (2008, p. 141) says that local wisdom is: "It is part of a scheme from the cultural level. Local culture is complementary to regional culture and regional culture are essential parts of the formation of national culture.

In a broad sense, Judistira (2008, p. 113) says that: "Regional culture is not only revealed from the forms and statements of beauty through mere art, but includes all forms and ways of behaving, acting, and patterns of thought that are far away in behind what appears to be ". Therefore, certain administrative regions, can be a cultural area of the region or region of culture that covers several administrations, or in an administrative area will consist of parts of a regional culture.

The geographical administrative area basically becomes the boundary of local culture in its definition. In terms of local or regional culture in terms of demographic factors with polemics in it, Kuntowijoyo (2006, p. 42) considers that: "Administrative areas

between villages and cities become separate studies, where cities are generally the center of mixed local communities, and migrants are difficult to define locations. While in the village area, identification is very possible". This shows that in the city and the upper layers of society there is already a national culture, while the regional and traditional cultures become stronger when they are further away from the city center.

According to Abdullah (2006, p. 84), "the existence of an ethnicity in a place has its own history, especially regarding the status of an ethnicity in relation to other ethnicities. As an ethnic group that is a migrant ethnic group and interacts with the ethnic origin that is located in a place, naturally it will place migrants in a relatively weak position".

Culture is a broad and complex concept that can be interpreted in various ways. In addition to universal culture, it is also known as local culture that saves local wisdom. While local wisdom is all a cultural complexity. One culture of oral tradition such as folklore that in Simeulue is known as nafi-nafi also contains local wisdom in the content of the story. Folk stories can be said to store a number of cultural system information such as philosophy, values, norms, and community behavior.

Folk stories which were originally written apart from functioning to entertain, can also provide value education. However, folklore has now been shifted by more interesting forms of entertainment in various types of broadcasts through television, radio, newspapers, and so on. Whereas, before print and electronic media developed rapidly as it is today, folklore has a good place in the hearts of the people who own it. Folk stories are a reflection of people's lives at that time, an interesting mindset and imagination, so that people feel interested and get exemplary.

Broadly speaking, according to Nurgiyantoro (2000, p. 324) the problem of life and human life can be distinguished into the problem: (1) Human relations with oneself, (2) Relationship between humans and other human beings in the social sphere, including its relationship with the surrounding natural environment, and (3) Relationship between humans and their Lord. Changes made by humans, especially through the process of introducing culture, will continually be able to identify human understanding of the culture. Danandjaja (1986) explains that (folklore) or folklore has uses in the collective life of a collective, for example as an educational tool, solace, social protest, and projection of pent-up desires. Whereas based on the research results of Sulistyorini (2003), in folklore have noble values that need to be preserved.

National Character Development

The success of a learning process teacher's role and function becomes very decisive because the teacher is the spearhead of the learning process. This is as mandated by article 39 paragraph (2) of Law Number 20 of 2003 concerning the National Education System that: "Educators are professionals who are tasked with planning and carrying out the learning process, assessing the results of learning, conducting guidance and training, and conducting research and service to the community, especially for educators in higher education".

Furthermore, article 40 paragraph (2) of Law Number 20 of 2003 concerning the National Education System further explains the role of teachers as educators, namely: "Educators and education personnel are obliged to: (a) Create a meaningful, fun,

creative, dynamic educational atmosphere , and dialogic, (b) Have a professional commitment to improve the quality of education, and (c) Give an example and maintain the good name of the institution, profession, and position in accordance with the trust given to him ". Based on the article, it can be concluded that the teacher needs to increase his creativity so that his learning feels more fun and useful, so that his students are motivated in learning.

National development in the field of education is an effort to educate the nation's life and improve the quality of Indonesian people who are faithful, pious and noble and master science, technology and art in realizing an advanced, just, prosperous, and civilized society based on the Pancasila and the Law Basic State of the Republic of Indonesia in 1945. Therefore, the role and function of teachers in the field of education as mandated by article 1 paragraph (1) of Law Number 14 of 2005 concerning Teachers and Lecturers states that: "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, evaluating, and evaluating students in early childhood education in formal education, basic education, and secondary education".

Therefore, the teacher in carrying out his role and function must master the competence of the teacher which is required by the Law, namely pedagogic, personality, social, and professional competencies. Everyone believes that teachers have a huge contribution to the success of learning in school. The teacher is very instrumental in helping the development of students to realize their life goals optimally. Tirtarahardja (2000, p. 22) says that teachers in their roles and functions are as follows:

1. Teacher as Educator

The teacher is an educator who is a character, role model, and identification for students and their environment.

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4. Teacher as coach

Teachers in their roles and functions as trainers familiarize a number of skills to students in the learning process.

In the activities of the teaching-learning process includes many things as proposed by Adams & Decey in Sudjana (2004, p. 42), among others: "teachers as instructors, class leaders, mentors, environmental regulators, Mississippi, expeditors, planners, suvervisors, motivators, questionnaires, evaluator and counselor." The teacher has a variety of tasks that implement in the form of service. The task covers the fields of profession, humanity and social affairs. Therefore, Sudjana (2004, p. 44) says that: "the task of the teacher as a profession includes educating, teaching and training. Educating means continuing and developing the values of life and life. Teaching means continuing and developing science and technology. While training means developing skills in students ". One that must be trained and formed by the teacher is about the character of students.

Characters are interpreted as good values (know the value of goodness, want to do good, real good life, and have a good impact on the environment) that are imprinted in themselves and are manifested in behavior (Master Book of National Character Building Development Policy 2010-2025). Character is formed from one's knowledge, so that they can behave accordingly. Furthermore, Megawangi (2004, p. 25) says that: "The word character comes from the Greek *charassein* which means to carve, so that formed a pattern." The pattern in the meaning is intended as a process that occurs in the framework of efforts to form noble character in students.

Therefore, Munir (2010, p. 3) defines character as: "A good pattern of thoughts, attitudes, and actions that are inherent in a person is very strong and difficult to eliminate". In this case, Budimansyah (2010, p. 1) explains further that: "The essence of character is goodness in the sense of good thinking, good filling, and good behavior." Megawangi (2004, p. 25) added that: "Noble character is not automatically owned by every human being once he is born, but requires a long process through nurturing and education (the engraving process). From some of these opinions, this is where the role of teachers as educators is very vital in shaping the character of students in accordance with the national character.

The formation of the character of students is a form of transformation of the values of goodness by the teacher so that they have the personality of the Pancasila. Gaffar Kesuma et al. (2011, p. 5) defines character as: "A process of transformation of the values of life to be developed in one's personality, so that it becomes one of the forms of behavior". Thus, it is expected that the creation of stable personality students as stated by Prayitno and Manullang (2010, p. 38) that: Character is a more stable personal character in the individual who becomes the basis for the appearance of behavior in a high standard of values and norms "

Educators as the spearhead of education must be able and try to continue to shape and develop the character of students in each learning process, both in class and outside the classroom. In this case, Sumantri (2011, p. 3) defines character as: "Character, character, character, and personality of a person formed from the results of the internalization of various virtues. From this definition, Kesuma et al. (2011, p. 9) provides the goal of forming students' character: (1) Strengthening and developing the values of life that are considered important and necessary, so that they become the personality or ownership of the students as typical as the values developed, (2) Correcting student behavior that does not correspond to the values developed by the school, and (3) Establishing a harmonious connection with family and community in acting out the character education responsibilities together.

The character of the students who must be formed by the teacher is inseparable from the noble values of Pancasila as the philosophy of the Indonesian state as has been ringed in the 2010-2025 National Character Development Master Design, namely:

1. Characters originating from the heart include faith and piety, honesty, trustworthiness, fairness, orderliness, obedience to rules, responsibility, empathy, risk taking, unyielding, willing to sacrifice, and patriotic spirit.
2. Characters derived from thinking include smart, critical, creative, innovative, curious, productive, science-oriented, and reflective.

3. Characters originating from sports / kinesthetic include clean and healthy, sporty, resilient, reliable, resistant, friendly, cooperative, determinative, competitive, cheerful and persistent.
4. Characters derived from taste and initiative include humanity, mutual respect, mutual cooperation, togetherness, friendliness, respect, tolerance, nationalism, caring, cosmopolitan (global), prioritizing the public interest, patriotic love, pride use Indonesian language and products, are dynamic, work hard, and work ethically.

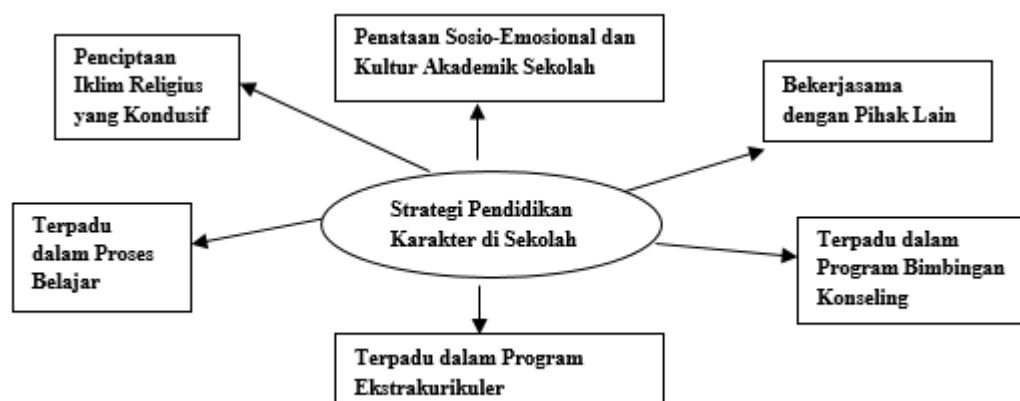


Figure 1. Strategy of character development (Source: Yusuf and Sugandhi, 2011, p. 36)

Information:

1. Creating a conducive religious climate is meant that all components of the school community must have the same commitment to manifest religious values in every learning process in school.
2. The socio-emotional arrangement and academic culture of the school are intended so that the school can develop social and emotional competencies and be able to develop academic culture in students.
3. Collaborating with other parties is intended in the framework of efforts to shape the character of students, schools are expected to be able to establish cooperation with other parties both government and non-government.
4. Integrated in the guidance and counseling program is intended so that the school can integrate the character formation of students in the implementation of counseling.
5. Integrated extracurricular activities are intended to have several character values that can be instilled in students through extracurricular activities.
6. Integrated in the teaching and learning process meant the formation of character of students does not have to be a separate subject with its own curriculum, but every teacher is required to be able to instill character values to students in each cross-disciplinary learning process.

The essence of establishing a school is to build the character of students in addition to mastering knowledge and skills. The formation of the character of students must continue to be carried out by the teacher as the front guard forming the character of the nation, so that students can eventually behave in accordance with the noble values of the nation. There is no longer any fights between students, drug abuse, free sex, and various other immoral actions carried out by our young generation in an effort to welcome the 100-year-old Golden Generation of independent Indonesia in 2045.

CONCLUSIONS

The social approach in character building, both students and society can be done by internalizing the cultural values of local wisdom. Fostering national character is the responsibility of all parties, both families, schools, and communities so that the Indonesian people are not deprived of their own cultural roots.

Teachers are expected to be in the learning process to always integrate the cultural values of local wisdom in order to foster the character of students as the next generation of the nation. It is expected that families and communities can always instill the cultural values of local wisdom in order to foster national character in the future.

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