THE EFFECTİVENESS OF ANDROİD- BASED GEOGEBRA INTEGRATED OPEN TİME LEARNİNG MODEL IN IMPROVİNG FLEXİBLE THİNKİNG ABİLİTY OF STUDENTS

A. Sri Rahayu), A. M. Irfan Taufan Asfar[2], A. M. Iqbal Akbar Asfar [3]
1,2) Department of Mathematics and Natural Sciences, Mathematics Education Study Program, University Muhammadiyah Bone
3) Department of Chemical Engineering, Ujung Pandang State Polytechnic

Abstrak. This research is a type of quantitative research with a type of quasi experimental type nonequivalent control group. The research objective is to determine the improvement of students' flexible thinking skills through the application of the Open Time learning model. The sampling technique uses non-random sampling with the type of purposive sampling, where class X MIPA 2 is the experimental class and class X MIPA 1 is the control class. The results showed that students 'flexible thinking ability with the Open Time learning model increased by 40,8% compared to students' flexible thinking ability with the Open Ended learning model.
Kata kunci: Cambria, font 10, Antara 3 hingga 7 kata, inisial kata pertama harus capital

INTRODUCTION

Intense competition expects the world of education today to prepare quality, confident, and superior human resources to fight competition in the dynamics of the times and various aspects of life (Dani, Pujiastuti & Sudiana, 2017:183; Asfar & Asfar, 2020:2). One of the educational tasks is to expand the learning area that leads to the desired attitude (Asfar, Asfar & Halamury, 2019:22), where education is a planned effort in creating conducive learning conditions, students are able to actively increase their potential skills (Asfar, 2019:1; Asfar, Asmawaty & Nursyam, 2019:213) including, to prepare students to face world competition (Asfar *et al* ., 2020:8; Asfar, Aspikal & Nurwijaya, 2019:30).

From the results of a search by the OECD (2018:2), the quality of education in Indonesia is 0.603% lower than Palestine, which involves around 540,000 students in 70 countries. education is still low. In line with the research PISA (*Program of International Student Student Assessment)* in 2015, Indonesia was ranked 64 out of 65 countries, which showed that the condition of the confidence of students in creative thinking skills, still below the average. Therefore, education in Indonesia needs to make improvements related to creative thinking skills. So that students need to master flexible thinking skills, both in the mathematical environment and outside (Eviliasani, Hendriana & Senjayawati, 2018:334; Asfar, Nur & Asfar, 2019:363; Asfar & Asfar, 2021:4).

Flexible thinking skills is an important component in education in Indonesian. Indonesia is currently experiencing the low level of flexible thinking ability of students, it can be seen in Kurniawati's statement (2018: 100) that students' mathematical scores are still low, especially on flexible thinking skills, this happens because educators only use conventional techniques in the mathematics learning process, so that students it is rare to be asked to combine ideas. The ability to think flexible is closely related to the way of teaching where the most important part when teaching is how an educator is able to stimulate and guide students to be active in the learning process (Asfar, Asfar & Nurannisa, 2021:3; Asfar, Asfar & Sulastri, 2021:4). However, based on the facts found in schools, it can be seen that students' creative thinking abilities have not been optimized properly, where the main cause of students' low flexible thinking abilities is because until now educators have not tried to explore students' understanding and knowledge regarding flexible thinking (Purba & Andhany, 2018:32), so that the flexible thinking process becomes limited and objective, namely thinking that refers to one right and wrong answer or answer (Sari, Sujana & Putra, 2019:94).

In line with the results of Islamic research, Putri & Nurdwiandari (2018:250) that the learning outcomes of students at the high school level in mathematics, flexible thinking abilities are still below the average. The condition of students' self-confidence in flexible thinking skills is still low (Eviliasani, Hendriana & Senjayawati, 2018:335). The results obtained in the initial test of flexible thinking skills show that the *percentage* of students' scores is still relatively low (Purnama, Setianingrum & Zanthy, 2019: 193; Rahayu, *et al.*, 2019:412). In line with the research results of Sholikhah, Kartana & Utami, (2018:36) that the low learning outcomes of students in flexible thinking skills, so it needs to be improved. The importance of flexible thinking skills is for students to get used to thinking creatively by giving them the freedom to solve problems in various ways in providing many appropriate answers, so that they can provide students with experience in getting new things in the mathematics learning process and stimulate their intellectual abilities (Jati, Ikawati & Kurniawati, 2019:64).

Based on observations carried out at SMA Negeri 11 Bone that mathematics subjects on students' flexible thinking abilities are still below the KKM influenced by educators in the classroom still using conventional teaching methods centered on educators, students are not involved in learning mathematics, creating designs and ideas and connect them during the learning process. Learners find it difficult to recreate the knowledge gained due to the lack of textbooks.

Students only rely on the material presented by educators using the expository method which results in very monotonous learning and takes a very long time (Pratiwie, Hidayat & Kartika, 2018: 259). In line with the research results of Raehan, Arizona & Bahtiar (2020:35) it shows that students have not maximized creative thinking skills related to flexible thinking skills. Mastery of design is 65%, while the ability to think is flexible is 62.75%. This is because there are students who are dominantly active and passive, so that learning is not optimal.

Based on the findings of researchers in the field, educators as educators must be able to utilize appropriate learning tools and media by practicing

learning models to solve problems that arise in the classroom. The 2013 curriculum emphasizes the use of the collaborative learning model as a recommended model related to active and fun learning. The Open Ended learning model and the Time Token learning model are learning models that are included in the collaborative learning model, so researchers choose and practice two learning models as models that will be modified into an *Open Time* learning model.

Model 8 learning * *Open Ended* is the learning model that presents the problem and demanded * have a variety of answers correct (Magelo, Hulukati & Djakaria, 2020:16). According to Sholikhah, Kartana & Utami, (2018:37) the *Open-ended* learning model consists of 4 stages, namely: the stage of group formation, giving open problems, solving problems with various answers and the *percentage* of group work results, while according to Hidayati *et al* (2019:12) and Nuzalifa (2019:54) that the *Time Token* learning model is a learning model that has a function so that each member of the discussion team can contribute and present arguments and listen to the arguments presented by other members. The syntax of the *Time Token* learning model includes: group formation, giving open problems and giving speaking coupons (Siregar, 2019:36).

The Open Time learning model is a learning model that is the result of a combination of 2 models, namely the *Open Ended* learning model and the *Time Token* , where the understanding of the *Open Ended* learning model emphasizes solving a problem with varied answers, while the *Time Token* emphasizes giving speech coupons so that each Each student is able to express his opinion. The Open Time model demands the ability to predict a problem, look for various answers to solve and draw conclusions from the problem (Magelo, Hulukati & Djakaria, 2020: 18). With the Open Time learning model, it is able to increase the flexible thinking ability of students in mathematics. The use of appropriate learning media when elaborating with the learning model will be more effective and fun.

The use of suitable learning media will make it easier for students to know the learning materials presented by educators and students are more enthusiastic about learning materials delivered by educators. Based on this, the media * learning * is wearing * Researchers are utilizing the GeoGebra application. The GeoGebra application is an application that can be accessed on a computer/laptop or android that has the main icon, namely drawing various types of graphs, flat shapes, and spatial shapes. When compared with similar graphing applications, the Geogebra application * provides convenience in producing * fast graphic images and is able to determine the coordinates of the *Cartecius* plane (Irianto & Nur 2019:3). Due to the *Covid* - 19 pandemic, learning is carried out *online* using the *Zoom* application and *Team* Generator.

METHODS

This study uses a quantitative research type where quantitative research is a research method based on positivistic philosophy by using a quasi-experimental research design type nonequivalent control group design. This research will be carried out at SMA Negeri 11 Bone, which is located in Pitumpidange Village, Libureng District, Bone Regency. The population in this

study were all students of class X as many as 120 students. The sampling technique in this study used purposive sampling, so that the research sample consisted of two classes, namely class X MIPA 2 as many as 30 students as the experimental class and X MIPA 1 as many as 30 students as the control class. The experimental class will be treated by applying the Open Time learning model, while the control class only applies the usual learning model, in this case the Open Ended model is used. The research design used by the researcher can be seen in the following table.

Table 1. Research Design *Non-Equivalent Control Group Design*

Class	Pre-test	Application	Post-test
E	O_1	X_1	0_2
K	O_3	X_2	0_4

Information:
E: Experiment
K: Control
O_1: *Pre-test* experimental class
0_2: *Post-test* experimental class
O_3: *Pre-test* control class
0_4: *Post-test* control class
X_1: Application of the *Open Time* learning model
X_2: Application of the *Open Ended* learning model

RESULTS

The ability to think flexible is one indicator of the ability to think creatively which is still very low. Pritandhari (2017:51) in his research states that flexible thinking is the ability to generate different ideas, answers and questions, see problems from different perspectives, and conclude solutions to problems.

Based on the results of research that has been carried out at SMA Negeri 11 Bone related to students' flexible thinking abilities, it was found that there was a significant increase after the *Open Time* learning model was applied. This is because the *Open Time* learning model is a new learning model, so it can provide new experiences to students with a fun and different learning atmosphere than usual.

The learning model used in this research is the *Open Time* learning model which is the modified result of the *Time Token* and *Open Ended* learning models. *Open Time* emphasizes on developing students' ability to see a problem, looking for different alternatives/directions to solve problems and conclude problem solutions, so as to improve students' flexible thinking skills.

a. Normality test
The results of the normality test can be used in selecting statistical tests to be used in the study. The data on the *pre-test* and *post-test* scores for the control and experimental classes using the Shapiro Wilk test can be seen in the following table.

Table 2. SPSS Normality Test for Control Class and Experiment Class

Test	Shapiro-Wilk

	Statistics	db	ρ
Pre-test control	0.959	30	0.299
Posttest control	0.962	30	0.357
Pre-test experiment	0.917	30	0.002
Experimental posttest	0.950	30	0.167

Based on the SPSS *output* using the *Shapiro-Wilk test of normality* above, it can be concluded that the *pre-test* experimental class obtained a significant value of $p > 0.05$ which means the data is normally distributed, then based on the *post-test value of* the experimental class obtained a significant value of $p > 0.05$ which means the data is normally distributed. While the control class *pre-test* obtained a significant value of $p < 0.05$, meaning that the data was not normally distributed, then the control class *post-test* obtained a significant value of $p > 0.05$ meaning the data was normally distributed. From this interpretation, the researcher can conclude that the data from the experimental class is normally distributed while the control class at the *pre-test* stage is not normally distributed and the *post-test* comes from data that is normally distributed, then the hypothesis testing that will be used refers to *nonparametric* statistical testing .

b. Homogeneity Test

Homogeneity testing was conducted to determine whether the research data had homogeneous variants or not. In this study, the homogeneity test was carried out using SPSS statistics with one way ANNOVA analysis test. The test results can be seen in the *test of homogeneity of variances* table.

Table 3. Homogeneity Test for *Pre-Test*

Levene Statistics	df1	df2	Sig.
1,220	1	58	0.274

Based on the *output* above, it is known that the significant value (sig) *based on the mean* is $0.274 > 0.05$, so it can be concluded that the variance of the *pre-test of* the experimental class and the control class is the same or homogeneous.

The results of the calculation of the homogeneity test of the experimental class and control class at the *post-test* stage in this study can be seen in the following table:

Table 4. Homogeneity Test for *Post-Test*

Levene Statistics	df1	df2	Sig.
9,701	1	58	0.003

Based on the *output* above, it is known that the significant value (sig) *based on the mean* is $0.003 < 0.05$, so it can be concluded that the variance of the *post-test* experimental class and control class is not homogeneous after learning using the Open Time learning model. To determine the next test, it is focused on the homogeneity of the *pre-test* which shows that the data of the control class and the experimental class have the same or no different variances, so hypothesis testing with *nonparametric* statistics is used, namely the *Mann-Whitney* test.

c. Hypothesis testing

This hypothesis test was conducted to prove the tentative conjecture proposed by the researcher. There are two hypothesis tests proposed by researchers, namely H_0 and H_a. Based on the results of the prerequisite test showing that the data is not normally distributed, then the data is then analyzed for hypothesis testing with nonparametric statistics. This study aims to determine the effect of applying the Open Time learning model in improving students' flexible thinking skills. The analysis used is the *Mann-Whitney* test with the help of SPSS, the conclusion of the study is significant if $p < 0.05$. The summary of the *Mann-Whitney* test is shown in table 3.4 below.

Table 5. Summary of *Mann-Whitney*. Test Results

	Pre-Test	*Post-Test*
Mann-Whitney U	376,000	8,500
Wilcoxon W	841,000	473,500
Z	-1.109	-6.549
asymp. Sig. (2-tailed)	.267	.000

Based on the table above, the results of the *Mann-Whitney* test were obtained at the *pre-test p* <0.05, which means that there was no difference in the flexible thinking ability of students in the control class and the experimental class. The test of flexible thinking skills after the Open Time learning model was applied to the experimental class and the Open Ended learning model to the control class obtained the results of the analysis, namely $p < 0.05$ at a significant level of 5%, which means that there is a difference in the average score of the flexible thinking ability of students in the two classes. , so it can be concluded that there is a significant increase.

d. *Gain* Normality Test

The *gain* normality test was carried out to determine the increase in students' flexible thinking abilities in the experimental class, then an analysis was carried out on the results of the *pre-test* and *post-test*. The analysis is used using the average normalized *gain* formula (*average normalized gain*). The results of *N-Gain are* shown in table 3.5 below.

Table 6. *N-Gain* Test Results for Control Class and Experiment Class

Class	*gain*	*N-gain*
Control	12.41	0.31
		Currently
Experiment	35.92	0.76
		Tall

Based on the normality test of the gain, it can be concluded that the increase that occurs after the application of the Open Time learning model is in the high category of 0.76 (76%), while the control class with the application of the Open Ended model is in the medium category of 0.31 (31 %). Based on the *N-Gain* data analysis test above, it can be concluded that both the experimental and control classes experienced an increase but the increase in the experimental class was higher than the control class.

e. *Effect size* Open Time Learning Model

Effect size is a measure of the magnitude of the effect of a variable on other variables, the magnitude of the difference and the relationship that is independent of the influence of the sample. Learning outcomes are said to be effective if the *effect size* values have medium and high categories. (*effect size*) explains what percentage of the treatment contribution is given in increasing students' flexible thinking ability scores. The effective contribution can be calculated by calculating the effect size at one mean is *d* from Cohen.

Table 7. *Effect Size* Test on Experimental Test

Effect Size Test	Control Class	Experiment Class
d Effect Size (Maximum Likelihood Estimator)	13.049	35,924
g converted to r Effect Size	0.988	0.988

From the results of the effective contribution of treatment, namely the application of the Open Time learning model in improving flexible thinking skills of experimental class students, the value of d = 35,924 and *effect size* based on r = 0.988, this result is in the category of large effects or means that the application of the Open Time learning model is effective in improving students' flexible thinking ability. Meanwhile, in the control class, it can be seen that the application of the problem-based learning model also contributes effectively to the students' flexible thinking ability of d = 13,049 and the *effect size is* based on r = 0.988, this result is in the moderate effect category.

DISCUSSION and CONCLUSIONS

The results of the effective contribution of treatment, namely the application of the Open Time learning model in improving flexible thinking skills of experimental class students obtained a value of d = 35,924 and an *effect size* based on r = 0.988, this result is in the category of large effects or means that the application of the Open Time learning model is effective in improving abilities. flexible thinking students. The implementation of the Open Time learning model can improve students' flexible thinking skills as seen in the average final test of students, which is 84.80 while in the initial test only an average score of 35.72 is obtained.

The results of students' flexible thinking skills on the subject of the Two Variable Linear Equation System (SPLDV) discussion using the Open Time learning model obtained an average *N-Gain* in the experimental class of 0.76 which is included in the *gain* criteria in the high category, while in the control class it is 0.31 which includes the *n gain* criteria in the very low category. Based on this statement, it can be concluded that the average *N-Gain of* the experimental class after learning using the Open Time learning model is higher than the use of the *Open Ended* learning model.

REFERENCES

Asfar, AMIT., Asfar, AMIA., & Halamury, MF 2019. *Theory of Behaviorism* (pp. 0–32). https://doi.org/10.13140/RG.2.2.34507.44324

Asfar, AMIT., Asfar, AMIA., Asfar, AH, & Kurnia, A. 2020. Educational Institutions (*School Education Institutions*) *School Education Institutions* (pp. 1A € "16). https://doi.org/10.13140/RG.2.2.21109.52961.

Asfar, AMIT, Asmawaty, Asfar, AMIA & Nursyam, A. (2019). Mathematical Concept Understanding: the Impact of Integrated Learning Model. Journal of Mathematics Education, 10(2), 211–222.

Asfar, A., Asfar, A., Aspikal, & Nurwijaya. (2019). Effectiveness of Case Based Learning (CBL) Accompanied by Feedback on Students' Concept Understanding. Histogram: Journal of Mathematics Education, 3(5), 29–45. https://doi.org/10.31100/histogram.v3i1.293

Asfar, AMIT, & Asfar, AMIA (2020). Case-based Games Learning Strategies to Improve Conceptual Understanding in Mathematics. Journal of Physics: Conference Series, 1663, 1–10. https://doi.org/10.1088/1742-6596/1663/1/012060

Asfar, AMI T,, Nur, S., & Asfar, AMIA (2019). The Improvement of Mathematical Problem-solving through the Application of Problem Posing & Solving (PPS) Learning Model. Advances in Social Science, Education and Humanities Research (ASSEHR), 227, 362–366. https://doi.org/10.2991/icamr-18.2019.89

Asfar, AMIT, & Asfar, AMIA (2021). The Effectiveness Of Distance Learning Through Edmodo And Video Conferencing Jitsi Meet. Journal of Physics: Conference Series, 1760, 1–8. https://doi.org/10.1088/1742-6596/1760/1/012040

Asfar, AMIT, Asfar, AMIA, & Nurannisa, A. (2021). Integration of Local Traditions Bugis-Makassarese: Learning Strategies to Improve Mathematical Communication Skills. Journal of Physics: Conference Series, 1808, 1–10. https://doi.org/10.1088/1742-6596/1808/1/012064

Asfar, AMIT, Asfar, AMIA, & Sulastri, S. (2021). Improving Student's Complex Problem Solving Through LAPS-Talk-Ball Learning Integrated With Interactive Games. Journal of Physics: Conference Series, 1722, 1–7. https://doi.org/10.1088/1742-6596/1722/1/012105

Azis, E., Asfar, A., Rianti, M., Hasanuddin, Asfar, A., & Nur, ASA (2019). Analysis of Validity and Practicality of ROAR (Read, Observe, Auditory, Review) Learning Model. International Conference on Natural & Social Sciences (ICONSS 2019), 398–404. https://doi.org/https://doi.org/10.30605/iconss.79

Dani, S., Pujiastuti, H., & Sudiana, R. 2017. *Realistic Mathematics Education* Approach to Improve Students' Mathematical Generalization Ability. *Journal of Mathematics Education Research and Teaching*, *10* (2), 182–193.

Eviliasani, K., Hendriana, H., & Senjayawati, E. 2018. Analysis of Mathematical Creative Thinking Ability Judging from the Confidence of Class X High School Students in Cimahi City on Quadrilateral Flat

Shapes. *Journal of Innovative Mathematics Learning, 1* (3), 333–346. https://doi.org/10.22460/jpmi.v1i3.333-346.

Hidayati, TF, Setiawan, D., & Santoso. 2019. Application of the *Time Token* Model Assisted by Tekimo Media to Improve PKN Learning Outcomes for Class V Primary School Students at Muslimat Nu Kudus. *Mitra Swara Ganesha Scientific Journal, 6* (1), 11–17.

Islami, FN, Meilinda, G., Putri, D., & Nurdwiandari, P. 2018. *Fluency, Flexibility, Originality* and Mathematical *Self Confidence* of High School Students. *Journal of Innovative Mathematics Learning, 1* (3), 249–258. https://doi.org/10.22460/jpmi.v1i3.249-258.

Irianto, MSQ, & Nur, AS 2019. Application of the TGT Type Cooperative Learning Model Assisted by Geogebra Applications to Improve Mathematical Problem Solving Ability. *Journal of Magistra, 6* (1), 1-9.

Jati, SWNS, Ikawati, HD & WK 2019. The Effectiveness of Using *Open Ended* Learning Models on Learning Motivation of Class X Students in Mathematics. *Journal of Educational Technology, 4* (1), 62–69.

Kurniawati, N. 2018. Accessing and Monitoring Mathematical Creative Thinking Ability of Grade V Elementary School Students in Mathematics Learning. *PRISMA Journal, 7* (1), 99–106.

Magelo, C., Hulukati, E., & Djakaria, I. 2020. The Effect of *Open Ended* Learning Model on Mathematical Creative Thinking Ability in terms of Learning Motivation. *Journal Of Mathematics, 2* (1), 15–21. https://doi.org/DOI: https://doi.org/10.34312/jjom.v2i1.2593

Nuzalifa, YU 2019. Comparison of Student Learning Outcomes Using *Time Token* and *Snowball Throwing* Learning Models at Istiqlal Delitua High School. *Journal of Educational Research and Science, 1* (2), 53–58.

OECD. 2018, *Equity in Education: Breaking Down Barriers to Social Mobility,* PISA, OECD *Publishing* , Paris, https://doi.org/10.1787/9789264073234-en .

Purba, DL, & Andhany, E. 2018. Differences in Mathematical Creative Thinking Ability of Students Taught with *Think Pair Share* (TPS) Cooperative Learning and *Student Teams Achievement Division* (STAD) in Mathematics Learning at Umar Bin Khattab Private MTS. *AXIOM Journal, 7* (1), 31–45.

Purnama, Y., Setianingrum, SD, & Zanthy, LS 2019. Mathematics and Independent Learning of High School Students through *Discovery Learning. Journal On Education, 1* (3), 191–202

Pratiwie, IC, Hidayat, D., & Kartika, H. 2018. Development of Mathematics LKS Teaching Materials with Creative and Productive Learning Models for High School Students. In *Proceedings of the National Seminar on Mathematics and Mathematics Education* (pp. 258–273).

Rahayu, AS, Asfar, AMIT., Asfar, AMIA., Budianto, E., Nurlia., & Nurannisa, AFA 2019. Improving Students' Flexible Thinking Ability Through Application of Open Time Learning Model. In *Proceedings of the National Seminar on Research & Community Service* (2019, pp. 412–416).

Raehan, Arizona, K., & Bahtiar. 2020. Application of Problem Based Learning to Improve Concept Mastery and Creative Thinking Skills. *Journal of Teaching and Learning Physics, 5* (1), 35–40.

PISA 2015. *Excellence And Equity In Education* , http://dx.doi.org/10.1787/9789264266490-en .

Sari, CP, Sujana, IW, & Putra, IKA 2019. Correlation between Creative Thinking Ability Level and Social Science Knowledge Competence. *Journal for Lesson and Learning Studies, 2* (1), 92–101.

Siregar, RMR 2019. The Effect of the *Time Token* Type Cooperative Learning Model on Students' Mathematical Communication Ability at SMK Negeri 2 binjai in the 2018/2019 academic year. *Journal of Math Education Nusantara, 2* (1), 35–38.

Sholikhah, Z., Kartana, TJ, & Utami, WB 2018. The Effectiveness of the *Open-Ended* Learning Model on Mathematics Learning Achievement in terms of Student Creativity. *Journal of Mathematical Education School, 4* (1), 35–46.

PREPARING THE EDUCATIONAL CHALLENGES OF SOCIETY ERA 5.0 THROUGH TEACHING INNOVATION

Dewi Maharani, Institut Ilmu Al-Qur'an (IIQ) Jakarta

Abstract. The research is motivated by the readiness of education actors in welcoming the Industrial Era 5.0. Japan as the first country to initiate modern society 5.0 innovation and technology, is a new fact and almost all modern innovations and technologies are growing. This study aims to realize reconstructing innovation and technology as one of the developments in the learning system. The findings of this study are; every individual must have readiness in facing the challenges of Society 5.0, First, Critical Thinking, critical thinking, where during critical thinking we are able to put forward or be able to answer existing challenges, that our knowledge does not have to be close minded to problems. Second, problem solving, meaning that every individual should be able to solve complex problems, so society 5.0 can be solved properly. Third, Creativity, one's creativity is needed to answer and to explain some human-centered societies. The government's responsibility is to prepare the community for the era of society 5.0. First, increasing the distribution of infrastructure development and expanding internet connections to all regions of Indonesia. Second, superior human resources, educators must have skills in the digital field and think creatively, innovatively and dynamically in teaching in the classroom. Third, the government must be able to synchronize between education and industry so that the output of universities and schools can work according to their fields and according to the criteria required by industry. Fourth, apply technology as a tool for teaching and learning activities. The findings in improving teaching innovation are 4 skills that must be possessed by an educator in implementing a learning which includes: First, Communication, a communicator must be able to think about what can be done so that the message that educators convey can be understood in their language. And what an educator does can be done directly so that there is involvement between educators and students in the learning process. Second, Collaboration, how to work together has good responsibility, and produces a product of critical thinking skills that provides interesting ideas. Third, Critical thinking, trains and familiarizes students with good ways of thinking, namely critical, constructive and innovative thinking, not only understanding theoretically, but understanding what has been read in order to be able to adapt in the future and Fourth, Creativity or what is known as the 4C's can help take advantage of advances in information technology and improve the quality of the teaching and learning process in each educational unit in order to prepare superior human resources (HR) with global competence.

Keywords: Teacher Professionalism, Era Society 5.0, Teaching Innovation

INTRODUCTION

Currently, the world of Education has been faced with serious problems. With changes in science and technology that are very fast and complex, it demands to better prepare for mature education in the face of world changes and the industrial revolution 4.0 has very significant changes where information and communication technology is used fully. The industrial revolution 4.0 is inseparable from the robotization of intelligence artificial and the internet of things which have partially replaced humans so the emergence of industry 4.0 has made some people nervous. Recently, society 5.0 is being popularly discussed, Japan has introduced the concept of society 5.0 where digital technology is applied to human life.

Society 5.0 is a concept that is not only limited to manufacturing factors, but also solves social problems with the help of the integration of physical and virtual spaces (Skobelev, P., & Borovik 2017). Society 5.0 has the concept of big data technology collected by the internet of things (IoT) being transformed by artificial intelligence (AI) into something that can help the community so that life becomes better (Nastiti and Abdu 2020).

The concept of the industrial revolution 4.0 is very different from society 5.0, where this concept emphasizes humans, how humans can anticipate global trends from the consequences of the emergence of industry 4.0 even though Indonesia has not implemented society 5.0 but as a country must continue to prepare its people to adapt to civilization that new era where science and technology is no longer foreign to society.

To realize society 5.0 in the field of education, Risdianto stated that an educator should not only focus on his duties only in the transfer of knowledge, but more emphasis on character, moral and exemplary education. This is because the transfer of knowledge can be replaced by technology, however, the application of soft skills and hard skills cannot be replaced with any sophisticated tools and technology (Risdianto 2019). The purpose of this paper is to answer the challenges of education in facing the era of Society 5.0 and the efforts made by educators in carrying out new innovations in accordance with increasingly developing modern technology

METHODS

The research method used is library research. The library study method can be defined as a series of activities related to library data collection methods, reading and recording and processing research materials (Mestika Zed, 2003).

As for in this study, there are four steps used, first, the data generated by the researcher in the form of book documents, articles authorative, journals. Second, the data that the author produces is library data, meaning that researchers do not go directly to the field because the data obtained are based on data taken from the library. Third, library data are generally secondary sources, in the sense that researchers obtain materials or data from second-hand sources, not original data from the first data in the field.

Fourth, that the condition of library data is not limited by space and time (Mestika Zed, 2003).

Based on the above method, the data collection in this study was carried out by exploring or reviewing several books, articles and documents needed, as well as data or information deemed relevant to the research that the researcher used.

RESULTS

The development of society 5.0 is the answer to the challenges of development 4.0 with the concept adopted by the Japanese government. The discourse on society 5.0 is a time when people use technology-based science to serve their needs. With the concept of society 5.0, the community is able to enjoy and feel comfortable with the developments that have occurred. In addition, society 5.0 can help the community to solve all challenges and social problems by utilizing innovations that have been born from the internet 5.0 revolution era "such as internet on things" means internet for all needs, Artificial intelligence which means artificial intelligence, big data data with a total as well as robots to improve human quality (Arsana 2021).

FIGURE 1. The *Ilustration Society 5.0*
(Government 2018)

Era of Society 5.0 changed the way people live their lives. Likewise with education. So educators who live in the era of society 5.0 must be ready with all updates in the world of education, the way of teaching will be revolutionized in such a way (Suhendar 2021).
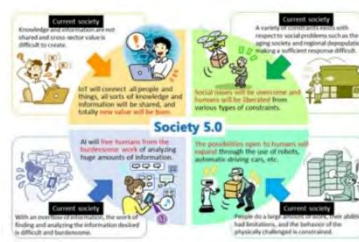
FIGURE 2. Change Towards *Society 5.0*
(Government 2018)

The challenges faced by the world of Indonesian education are increasingly complex, requiring careful preparation. According to Eni Maryati, there are three highest abilities that a person must have to face the era of society 5.0, namely the ability to think critically, the ability to solve problems, and creativity. According to the Minister of Education and Culture (Nadiem Makarim) in his speech on National Teacher's Day 2019 stated that teachers are the future of a nation. Therefore, it is hoped that all educators in Indonesia will innovate or change education in Indonesia, at least innovation in their respective classes. Furthermore, Nadiem Makarim explained the paradigm of free learning that he initiated, namely respecting the changes that must occur so that learning begins to occur in all schools (Maryati 2020).

Various other ways can also be done in facing the challenges of the era of society 5.0 including, First, from the perspective of infrastructure, in this case the government must try to increase the distribution of development and expansion of internet connections to all regions of Indonesia, because currently Indonesia's territory is not yet fully connected to the internet connection. Internet. Second, the formation of superior human resources, especially educators, must have skills in the digital field and be able to think creatively. According to Zulfikar Alimuddin, Director of Hafecs (Highly Functioning Education Consulting Service), in the era of society 5.0, teachers are required to be more innovative and dynamic in teaching in class (Z Alimuddin 2020). Third, the government must be able to synchronize education and industry so that later graduates from universities and schools can work according to their fields and according to the criteria required by industry. Fourth, apply technology as a tool for teaching and learning activities.

The development of modern technology that is increasingly developing requires professional educators to be active, innovative, and dynamic in teaching, thus an educator's efforts to improve their quality are by participating in several activities such as FKIP Education, PPG and Certification. But in this case it is not enough to make an educator can be said to be professional.

Responding to the above problems, Risdianto in his writings offers some of the expertise in 21st century education in facing the era of society 5.0 that must be possessed today, including Creativity, Critical Thinking, communication and collaboration or known as 4C's (Risdianto 2019).

FIGURE 3. *4C Concept in 21st Century Learning*

Source: https://cikgusainsabad21.wordpress.com/about/

In learning and innovation skills the four abilities above are very important, First, Communication, the purpose of a skilled communicator is that a communicator must be able to think what can be done so that the message that educators convey can be understood in their language. And what an educator does can be done directly so that there is involvement between educators and students in the learning process (Zulfikar Alimuddin 2020).

Second, Collaboration, the ability to collaborate is not just working together, namely how to work together has good responsibilities, and produces a product of critical thinking skills that provides interesting ideas.

Third, Critical Thinking is an important point, because based on cases that occur in the field, Indonesian students memorize more material and learning theories but do not really understand the meaning of the theory, so they are not trained to think critically and draw conclusions (Suhendar 2021). Critical thinking that is applied is not only limited to understanding or given theory, but must be trained in how to think, this aims to familiarize students in adapting in the future. Some ways of thinking include being critical, constructive and innovative (Zulfikar Alimuddin 2020).

Fourth, Creativity, one's creativity is needed to answer and to explain some human-centered societies. The government's responsibility is to prepare the community for the era of society 5.0, because a creative person will be able to produce new innovations that are beneficial to society.

According to Alimuddin, in implementing the 4C's, what a professional teacher must do is stop criticizing, but start creating, contributing, and collaborating from the 8 skills that must be possessed by an effective teacher, there are 2 main components in carrying out teaching competencies, namely PCK and HOTS. As mandated in the law that as a teacher you must be able to present learning experiences, but in its implementation the understanding of learning experiences is narrowed by most people (Zulfikar Alimuddin 2020).

DISCUSSION and CONCLUSIONS

Revolution Society 5.0 is a human-centered system, so that both the government (the state) and each individual must have readiness in facing the challenges of Society 5.0, along with the findings of researchers in responding to the challenges of smart society 5.0 as skills that must be possessed by every individuals include: First, Critical Thinking, critical thinking, where during critical thinking we are able to put forward or be able to answer existing challenges, that our knowledge does not have to be close minded to problems. Second, problem solving, meaning that it must be able to solve complex problems, so society 5.0 can be solved. Third, Creativity, one's creativity is needed to answer and to explain some human-centered societies. The government also has the responsibility to prepare the community for the era of society 5.0, including: First, increasing the distribution of infrastructure development and expanding internet connections to all regions of Indonesia. Second, superior human resources, educators must have skills in the digital field and think creatively, innovatively and dynamically in teaching in the classroom. Third, the government must be able to synchronize between education and industry so that the output of universities and schools

can work according to their fields and according to the criteria required by industry. Fourth, apply technology as a tool for teaching and learning activities. As for efforts to improve teaching innovation, there are 4 skills that must be possessed by an educator in implementing a learning which includes: First, Communication, a communicator must be able to think about what can be done so that the message that educators convey can be understood in their language. And what an educator does can be done directly so that there is involvement between educators and students in the learning process. Second, Collaboration, how to work together has good responsibility, and produces a product of critical thinking skills that provides interesting ideas. Third, Critical thinking, trains and familiarizes students with good ways of thinking, namely critical, constructive and innovative thinking, not only understanding theoretically, but understanding what has been read in order to be able to adapt in the future and Fourth, Creativity. These four skills, known as the 4C's, can help take advantage of advances in information technology and improve the quality of the teaching and learning process in each educational unit in order to prepare superior human resources (HR) with global competence.

REFERENCES

Alimuddin, Z. 2020. "The Era of Society 5.0 Teachers Must Be More Innovative In Teaching." 5(1).

Alimuddin, Zulfikar. 2020. *Development of Education Quality in the Era of Society 5.0 Through Teaching Innovation.*

Arsana, I. N. A. 2021. "Internet of Things in Education in the Covid-19 Pandemic Period and Facing the Era of Society 5.0." … National Seminar on State Hindu Religion Institute ….

Maryati, E. 2020. ""LEADERSHIP ROLE OF SCHOOL PRINCIPLES IN PREPARING SCHOOLS TO WELCOME TO COMMUNITY 5.0." PROCEDURE OF THE NATIONAL….

Nastiti, F. E., and A. R. N. Abdu. 2020. "The Study: Readiness of Indonesian Education in Facing the Era of Society 5.0." Edcomtech 5(1):61–66. doi: https://dx.doi.org/10.17977/um039v5i12020p061.

Risdianto, E. 2019. "Analysis of Indonesian Education in the Era of the Industrial Revolution 4.0." academia. Retrieved 07 2019, 19, From Https://Www. Academia.Edu/38353914/Analisis_ Pendidikan_Indonesia_Di_Era_ Revolution_Industri_4.0.*Pdf*.

Skobelev, P., & Borovik, Y. S. 2017. "On The Way From Industri 4.0 To Industri 5.0: From Digital Manufactureing To Digital Society." *International Scientific Research Journal «Industri4.0»* 307–11.

Suhendar, Acep. 2021. *Teacher Educators 4.0: Becoming a Creative, Innovative, and Adaptive Teacher, In a Disruptive Era. First. CV. Jejak.*

Govenment, C. O, 2018. *Society 5.0.* Japan.

IMPLEMENTATİON OF THE USE OF ZOOM MEETİNGS FOR LEARNİNG ONLİNE AT THE AL-HİDAYAH ORPHANAGE İN PADANG CİTY

Ilham tri maulana, liranti rahmelina, fadil firdian, hesty aisyah, muhammad fadli, restu amelia putri

Sistem informasi, stmik indonesia padang

Abstrak. The majority of Al Hidayah Orphanages have school children at the elementary school (SD). The learning that took place during Covid 19 had an impact on children who were not ready for online learning. Many of these children are familiar with technological advances, but still do not know the usefulness and function of applications and programs created to facilitate various kinds of human activities. The selection of this zoom meeting is easier to use to deliver online learning to early childhood. Where children are not required to come to school during online learning through zoom meetings. The method applied is an approach method which includes the preparation stage, implementation stage, monitoring and evaluation and reflection. The results obtained are an increase in the quality of children's information, around 98% of 50 children who already understand the use of the Zoom Meeting application to support all learning activities during the pandemic.

Keywords : orphanage, online learning, zoom meeting app

INTRODUCTION

The impact of the COVID-19 pandemic has had an impact on school learning activities. Many children cannot use supporting applications for online learning. So that the children find the discussion that is not suitable for learning. The advancement of increasingly sophisticated digital technology makes a lot of positive and negative content that cannot be filtered properly (Maulana, Ilham Tri. Darwas, Rahmadini, 2020). There is a condition for parents to accompany children in online learning which is carried out at home using information technology. Beradaptasi dengan era teknologi, kegiatan pembelajaran dituntut mengurangi penggunaan metode ceramah dan dapat diperkaya penggunaan media pembelajaran, peranan media pembelajaran menjadi semakin penting (Aisyah, Maulana, Rahmelina, & Firdian, 2020). Seeing this, one of the learning media that uses the online concept is Zoom Meeting. Zoom meeting is an application that can support communication needs anywhere and anytime with many people without having to meet physically directly (Vita et al., 2021). This application can be used for learning systems that are video conferencing which can easily be installed on devices such as laptops, PC, and smartphones.

Improving the quality of education is carried out gradually and continuously in various components of education (Rahmelina, 2019). Therefore, it is necessary to innovate and prepare to face the educational situation during this pandemic so that education remains of high quality. The introduction of Zoom Meetings as participatory learning, because with this

application, the interaction between teachers or lecturers with their students will have almost the same quality as face-to-face learning. Especially during the pandemic that has occurred since early 2020, where the Indonesian government has issued a policy to lay off all forms of learning activities. The success of the learning process will certainly be influenced by various factors, both from the school environment, family or from the students themselves (Berti, 2020). The benefits for teachers include making it easier to achieve learning goals, making it easier to interact with students, providing variety in online learning, creating active online learning, while the benefits of using zoom for students include making it easier to understand the material, increasing the spirit of online learning, eliminating boredom online learning (Kuntarto, Eko, 2021).

Analysis of the situation can identify several problems faced by the Al-Hidayah Orphanage located in Kuranji District, Padang City, currently caring for more than 50 children who are in primary education (SD) to high school, namely many Orphanage Children who cannot using online learning support applications, one of which is the Zoom meeting application. Each child's knowledge is different and understands the environmental situation(Maulana, Firdian, & Sundara, 2019). Al Hidayah Orphanage has 5 accompanying teachers, after making observations they also don't understand how to use the application, so accompanying children cannot be realized properly. The results of the survey through questionnaires and interviews showed that 48% said they could not use the application, 40% said they understood enough, 10% said they understood, and 2% said they really understood. The survey results show that many children cannot use the Zoom meeting application as an online learning tool.

Based on the analysis of the situation and problems faced by the Al Hidayah Orphanage, the research team assisted by 2 students as assistants from universities will provide a solution to overcome the difficulties of orphanage children and accompanying teachers in maximizing the use of the zoom meeting application for learning facilities. Students who are involved in this activity have previously obtained sufficient knowledge about maximizing the use of the Zoom meeting application, as well as other knowledge. The involvement of students in this activity will make it easier and faster to achieve the desired goals. The solution offered to the Orphanage is the implementation of the use of the Zoom Meeting application as a medium that supports the online learning process for the children of the Al-Hidayah Orphanage in Padang City. This activity will be carried out within a day and monitored by several orphanages

METHOD

Based on the problems faced by the Al Hidayah Orphanage, as revealed in the previous chapter, the solutions offered are as follows:
1. Formation and assistance of groups of children in orphanages that are adjusted to the level of education;
2. Increase the knowledge of orphanage children about understanding practical ways to use the Zoom Meeting application as a medium that supports the online learning process

3. Provide understanding to accompanying teachers on practical ways to use the Zoom Meeting application as a medium that supports the online learning process.
4. Increase children's knowledge about the development of other learning media that support online learning

The following is the conceptual framework for implementing the use of zoom meetings:
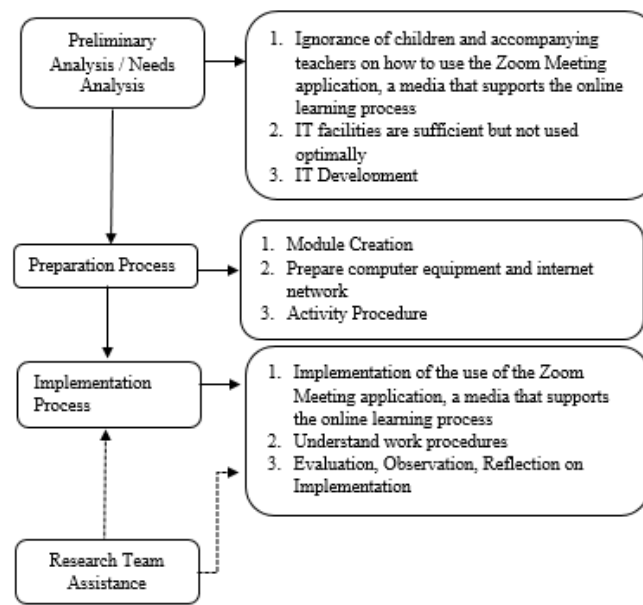

Figure 1. Schematic of the implementation of the use of the zoom meeting application

The approach method used to overcome the problems of accompanying teachers and orphanage children includes 4 stages, namely: program planning, program implementation, observation, evaluation, and reflection.

RESULTS

The results achieved through this researcher are stated in the form of the results of the implementation of activities at each stage which include: (1) preparation, (2) implementation, (3) monitoring and evaluation, and (4) reflection, as follows.

1. Planning
   - Field study
   - Of the total number of foster children at the Orphanage, only about 20 children were able to attend the implementation of the application because the other children were in school and some were doing other important activities.
   - Socialization is carried out in the form of coordination by inviting all orphanages related to the program to be implemented. Socialization activities carried out by researchers

- Preparation of the implementation program. Based on the identification results, the results of the analysis of existing problems, the results of the needs analysis, and the results of the analysis of the potential of the orphanage, the program that will be implemented is then arranged.

2. Implementation
   - Implementation Implementation of the use of zoom meetings
     This activity is carried out from 14:00 to 16:00 in the afternoon. In this activity the implementing team involved the implementing team as tutors as shown in Figure 1. :

Figure 2. Implementation of the Zoom meeting application implementation

- ➢ Involving all participants consisting of Al Hidayah orphanage children.
- ➢ Improve children's understanding of the use of zoom meetings.
- ➢ Provide discussion points on the material.

- Implementation of Observation
  Observations were carried out at the Al Hidayah orphanage which after getting notes from the results of the application of all materials, this observation taught back to each child if there were those who still did not understand, there were some children who were still hesitant in registering for a zoom account, then the research team directs and teaches back how the process of creating a blog.
- Evaluation
  The implementation of this evaluation is carried out in the form of giving questions that are explained in power point, the questions will be directly done in the form of practicum, and the results are presented through a zoom meeting.

- Reflection on the implementation of the use of zoom meeting
  The research team monitored the children and accompanying teachers at the Al Hidayah orphanage by distributing questionnaires on mastery of the application, and the method of delivering research material was easy to understand. The results of mastering the use of the zoom meeting

application obtained from the results of the questionnaire and the evaluation results of the children and accompanying teachers who have been able to master the use of the zoom meeting application according to Figure 2.
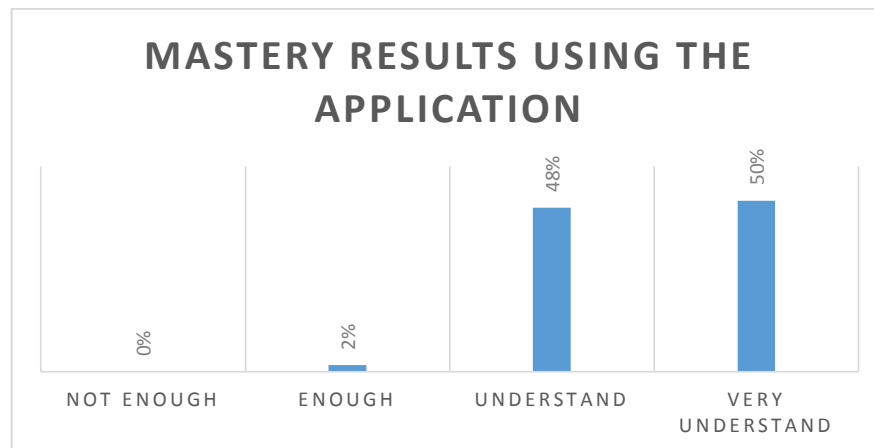

Figure 2. Mastery of using the application

From the results of the implementation after evaluating the children and teachers as well as distributing the questionnaire, it can be seen that 50% of the very good category, 48% of the good category, 2% of sufficient and 0% of the poor category. From the results above, it can be concluded that around 98% of 50 children are very understand the use of the zoom meeting application

DISCUSSION AND CONCLUSION

The implementation of the use of the zoom application begins with the introduction and purpose of implementation, then continues with the implementation of the zoom meeting, procedures for using it effectively and efficiently, starting from the beginning of coordination and during implementation, they really hope for an understanding of the use of applications to support the learning process during the covid 19 pandemic, and a fast way to understand the learning process in the internet world, as well as develop creativity in the internet world through supporting applications, one of which is the zoom meeting application. However, it is hoped that this activity will not end in this activity, but can be formed to develop media meetings or very effective media to support online learning.

ACKNOWLEDGMENTS

REFERENSI

Aisyah, H., Maulana, I. T., Rahmelina, L., & Firdian, F. (2020). Implementasi teknologi positif dalam meningkatkan kualitas pendidikan. *Journal of Character Education Society, 3*(1), 86–94.

Berti, H. (2020). *Implentasi e-learning menggunakan zoom terhadap pemahaman konsep peserta didik ditinjau dari gender pada mata pelajaran biologi kelas XI di SMA Negeri 1 Padang Cermin.*

Kuntarto, Eko, D. (2021). ANALISIS MANFAAT PENGGUNAAN APLIKASI ZOOM DALAM. *JURNAL PENDIDIKAN DASAR NUSANTARA, 7,* 49–62.

Maulana, Ilham Tri. Darwas, Rahmadini, dkk. (2020). P ENINGKATAN KUALITAS PENDIDIKAN DI DAERAH T ERPENCIL MELALUI PELATIHAN DAN PENERAPAN IPTEKS. *Jurnal Penelitian Dan Pengabdian Masyarakat, 8*(2), 305–312.

Maulana, I., Firdian, F., & Sundara, T. (2019). Project-Based Learning Model Practicality on Local Network Devices Installation Subject Project-Based Learning Model Practicality on Local Network Devices Installation Subject, (August). https://doi.org/10.3991/ijet.v14i15.10305

Rahmelina, D. (2019). The Effectiveness Of Flipped Classroom Model Using The E-Learning Media In Introduction To Information Technology Course. *IJET, 14*(21), 148–162. https://doi.org/https://doi.org/10.3991/ijxx.vx.ix.xxxx

Vita, A., Rezeki, T., Amelia, D., Nuraeni, E., Dewi, F., Pendidikan, S., … Indonesia, U. P. (2021). Implementasi Penggunaan Aplikasi Zoom Meeting dalam Pembelajaran Daring di TK Kemala Bhayangkari 11 Purwakarta. *IJOCSEE, 1*(1), 56–64.

STİMULATİON OF ACEHNESE CHİLDREN'S CHARACTER EDUCATİON THROUGH THE TRADİTİONAL GAME 'SATU SEPATU'

Chery Julida Panjaitan, Ari Setiawan

IAIN Langsa, UST Yogyakarta

Abstract. The development of digital games has eroded the existence of traditional games. The bad effects caused by digital games are many. Traditional games are rarely played by children, especially in big cities. Satu Sepatu as one of the children's games in Aceh is starting to be unknown. As usual, traditional games are full of good character education that Indonesian children should have. For this reason, this study aims to describe character education carried out in the traditional game 'Satu Sepatu'. This research uses descriptive qualitative research with a phenomenological approach. The subjects were elementary school-aged children in Meunasah Puuk Village, Idi Rayeuk District, East Aceh Regency. Data were collected by observation, interviews, and documentation. The results showed that the game 'Satu Sepatu' contains character education, namely religious, friendly/communicative, creative, social care, discipline, and responsibility. Thus, it can be concluded that the traditional game 'Satu Sepatu' is full of character education which includes 6 character education.
Keywords: Children's Traditional Game 'Satu Sepatu', Character Education, Aceh

INTRODUCTION

The existence of digital games increasingly decorates the daily life of Indonesian children. Type any game varied, game based on online or offline can be easily accessed by anyone, including children. The existence of technology-based games provides quite a lot of fun and enjoyment convenience. Behind that, people need to realize that not all games associated with element technology impact positively for developing children. Technology rationality is very limited, the use of technology that is less precise will make man the more behave no makes sense. Not only that, children who are addicted to using games based on technology like the online game no again care about the surrounding environment and lack of socialization (Winner, 2014). Online games may cause interactions social Among child with the public, the environment around them reduce, even fade. The epidemic of games online has scraped the existence of game traditional. Indonesia is rich in cultural heritage from various regions.

The importance of reviving traditional games can be learning media in order to increase the value of character education of the nation's children. Talk about character/character has been started by the First President of the Republic of Indonesia, Soekarno that confirms (Samani & Hariyanto, 2013),

This nation must be built with put first development character (character buildings) because character This building will make Indonesia a great, advanced, victorious, and dignified. If this character building is not done, then the Indonesian nation will become a nation Labourer.

This character is formed due to the influence of heredity and the environment. In order to acquire a positive character, one has to go through various situations education, both formal and non-formal education. A character that grows through the educational process, not from heredity or heredity, will thrive in the community. There is an urge to be a personal positive character in the educational process. Character education seeks to build somebody to think, behave, and Act in accordance Mark ethical public.

Character education (Damayanti, 2014) is something that is planned together to create the next generation that has personal foundations good, good in knowledge (cognitive), action, and feeling. Therefore, knowledge, feeling, and action become one unity intact to use acquire character positive which is strong.

Ministry of Education and Culture Center (Sahlan, 2012) details eight-twelve values of character education and describe each of these values, namely: religious, disciplined, hard work, love to read, friendly/communicative, creative, social care, care for the environment, responsibility, love peace, appreciate achievement, love the homeland, national spirit, curiosity, democratic, independent, tolerance, and honest. With appearance identification Mark education character the, government expect education formal and non-formal implement it in learning. Not only that, every activity child, good in environment family, school, nor the public should contain Mark character which strong. The thing this conducted for the sake of realization public Indonesia which soulful strong and dedicated tall build nation.

Regarding character, development moral related to the development process in think, feeling, and behaving following the regulations (Nida, 2013). Development This relates to the rules, agreements, and conventions that should do when interacting with society. Changes in behavior occur in a child's life related to order method, custom, custom, or standard of values which applies in groups social.

The age of children in the concrete operational period (7-12 years) is dominated by interacting with peers. Playing becomes a fun daily activity. The shift in time has also shifted the existence of traditional games into modern games. Modern here means carrying technology as a means. In fact, playing traditional games has more positive benefits than digital games. Virtual games are able to eliminate the values of social attitudes and behavior based on those in society, such as spiritual, social, personal/personality aspects, and the environment (Widaty et al., 2021). Various print media also spread the news about the bad influence of online games.

Research (Nur, 2013) which started from comparing traditional games

with modern games seeks to evoke the existence of games that are full of culture. The number of negative characters that appear in the game modern makes the game traditional have superiority in character building. The results of this study concluded that children's games Traditional culture needs to be restored in order to obtain superior character for generations future.

In the proliferation of virtual games, traditional games as a local culture are very useful. As stated (Yuniartin & Muhtarom, 2019), the traditional games of the Sumedang community contain the values of honesty, sportsmanship, cooperation, strategy setting, health, agility, leadership, social, and beauty. From another angle (Misbach, 2006), traditional games can stimulate various aspects of child development like:

a. aspect motor: practice power stand, power bending, sensorimotor, motor rough, and fine motor.
b. aspect cognitive: develop imaginary, creativity, problem-solving, strategy, ability anticipatory, and understanding contextually.
c. aspect emotion: Becomes media catharsis emotional, could hone empathy and control self.
d. aspect language in the form of understanding value concepts.
e. social aspects: establishing relationships, working together, training social maturity with friend same age and practice Skills socialization with train role with a person which more mature and society as a general.
f. aspect spiritual: realize connectedness with Lord
g. ecological aspects: understanding the use of natural elements around wise
h. aspect values/morals: live values moral inherited from the generation previous to next generation.

Traditional games created from generation to generation have different characteristics (Hurlock, 1995):

.Play is filled with imitating traditions from previous generations of children. That is, in nature a culture, every generation lower game which considered satisfying to next generation.

a. play following a predictable pattern. Some specific games will be played at a certain age as well and not at another age. Games this without questioning environment, nation, status social economy, and gender.
b. The variety of play activities decreases with age. The more tall child's age, the less have time play.
c. played related with connection social and age. Moment children reach school age, their game is more about relationship social, for example, played work same.
d. a total friend played decreases along with increase age. The child will choose a friend played which considered capable play a role active in the game.
e. play more according to gender. Boys will avoid female playmates and all inappropriate play activities with the gender on when they go to school.
f. game time child changed from no formal Becomes formal. Children's play is spontaneous and informal. What are they playing? only that like, when just were just.
g. played by physical no again active with increase age.

h. play customized with type game, variation played, and total w time which spent playing variation game child could different on age which same. Variation game child can be traced on the number of factors.

In addition to maintaining and preserving the culture of the archipelago (Syamsurrijal, 2020), traditional games also foster moral values in children, improve cognitive and psychomotor aspects. The attitude of honesty and sportsmanship is widely carried in traditional games. The development of language and numeracy occurs naturally by playing games played by counting and singing. Agility and agility to move the limbs are needed in playing. The child will continue to move, run, or jump. The pursuit of victory explores ways of thinking, agility, and taste. A similar statement (Andreu-Cabrera, 2009) children's games are an excellent instrument for building intercultural relations, increasing respect for others, increasing tolerance, character, and morals of children.

From previous studies, the preservation of traditional games needs to be done considering the many benefits generated. Every region in Indonesia has traditional games with its own characteristics. This feature describes the local culture. Although there are similarities in the game in some areas, the game's differentiators still appear when played.

METHOD

This study uses a descriptive qualitative method with an exploratory approach. Cases are observed by identifying the core structure and special features of the child's experience when playing 'Satu Sepatu'. The research subjects were children who played the traditional game 'Satu Sepatu'. These children are part of the community residing in the settlement of Meunasah Puuk Village, Idi Rayeuk District, East Aceh Regency. The village is about three kilometers from the beach.

A series of reductions are needed to capture the symptoms caused by the object. Researchers see every symptom that arises from the object of research regardless of subjective things, information about the object from other sources, or other knowledge. The focus of this research is based on the objective reality that appears in the subjective experience of each actor/subject of research. Thus, this study refers to a phenomenological approach.

Data collection techniques were carried out by observation, interviews, and documentation. Researchers observe all symptoms that arise from the object of research. Interviews were conducted openly with the informants. The selection of informants by purposive sampling of subjects who experienced it directly establishes an emotional relationship between researchers and research subjects. The subjects of this study were children who participated in the traditional game 'Satu Sepatu' and their parents in Idi-Aceh Timur. Documentation in the form of video recordings is used to maintain the validity and accuracy of the data.

The data obtained were analyzed by Interpretative Phenomenological Analysis. The researcher started with reading and re-reading. Researchers read and reread the data obtained. The video game 'Satu Sepatu' is watched over and over again to dive into the game's content. The researcher saw every verbal and nonverbal appearance of the subject. Data records are needed to get an overview of character education coding. Next, the researcher did Initial Noting. Data from

observations, videos, and interviews were recorded early. Every content in the form of words, sentences, movements, and expressions of participants that are considered important is recorded at the exploratory level. The researcher freely associates the interview text from the participants to classify the character education that appears. Then the Developing Emergent Character step is carried out. The results of the character education coding found were then developed to describe the data. Data analysis resulted in character education appearing in the traditional game 'Satu Sepatu'.

RESULTS

Meunasah Puuk Village, Idi Rayeuk District is located on the east coast of Aceh. Children still often play traditional games even though digital games have mushroomed in every corner. This is because the social level of the community in the village is still categorized as high. They like to gather and play with nature. One of the games in this village is 'Satu Sepatu'. The game 'Satu Sepatu' is played on an open field. Several players are needed for the game to be fun.

The players sing rhymes as a characteristic of the game 'Satu Sepatu' in Aceh. The verse is slightly different from the rhyme of the same game in other areas. In addition to the diction in the equivalent words, another difference lies in the presence of lyrics that contain religious values. The people of Aceh, who are known for their religion, create an inherent identity. Religious values are always used in any activity, including playing. This is implied in the following lyric:

Gang satu gang kelinci (Gang one alley rabbit)
Salah satu yang kubenci (One I hate)
Tidak pernah kuajak ngaji (I never invite you to recite)

From an early age, children in Aceh have been taught to cultivate their piety. Not only through the learning process, but this value is also taught in games. The traditional game 'Satu Sepatu' is applied by many children so that learning about the importance of reading the Quran can be instilled in every player at the same time. Children understand that studying the Quran is one of the important things in Islam. On the other hand, the advice to be diligent in reading the Quran is hummed in this game as an effort to warn that remembering religious teachings will bring good friends. People will like friends who follow religious orders. Therefore, it is not surprising that the creator of the lyrics of this poem inserts religious values in this traditional Acehnese children's game.

But unfortunately, the character of children who have not been able to choose good and bad things is depicted in these lyrics. This lyric implies that the child does not want to invite people he hates to go to the path of goodness. In fact, one should not look down on other people's character to invite good things. This is because children often have a hateful and even vindictive nature. Behind that, the lyrics open up the children's perspective so that they continue to learn the Koran with the aim of being liked by others. People who have religious knowledge will quickly adapt to the community. In childhood, children who diligently study religion also get many friends to play with.

On the other hand, social relations are created in this game. Playing in groups forms a personality that understands other people. With all agreed rules, the game is fun. There is good communication between players. Children's laughter and excitement when playing appears. They hugged each other when a feeling of happiness was present because they managed to avoid being chased by the guards. They look very compact. Familiarity and a sense of brotherhood are present between them. The players also help other players who can't count. It should also be noted that this game also carries numeracy intelligence. This behavior shows friendly nature.

The fun is more clearly illustrated when the creative players with various styles are displayed. They are free to express themselves on any count mentioned. Each child is required to change their expression and style. Diction has been established in the rules when answering the mentioned numbers with jumps and styles. Different counts, different styles, or facial expressions of players. Their funny expressions invite laughter from other players. This adds to the fun of the game. Expressions that are different from the others give rise to impressions and become a further discussion between games or when the game is over.

The strong sense of brotherhood in this game does not fade due to the competition in the play. The effort to win is definitely owned by each player, but the concern for friends is still maintained. They do not want to hurt other friends when stepping on a friend's feet. When interviewed, one of the players said that they should not step on a friend's foot too hard.

Various rules in the game are followed by every player. Players carefully listen to the rhymes sung by the guards. The guard will say a count of one to ten. There are orders and prohibitions that players must carry out. For example, on the count of three, the guard will give the order to retreat three steps. The guard forbids jumping on the count of four. If the player does not listen, then he will not heed the instructions. Players who violate the rules will be penalized and must be out of the game. Discipline in the game is very necessary. Therefore, the players must maximize their catching power.

Discipline follows the rhythm of the game and diction is also required in this game. The players must memorize the lyrics of the poem. There are lyrics that are sung together, some are only listened to and do what they are told. An increase in the vocabulary of children's diction is also obtained. While playing, children understand the sound of the final syllable which later gets a new word. Indirectly, children learn graphophonemics. By understanding the phonemes (Capellini et al., 2012), children will get used to using the correct graphemes because they have repeated them in direct communication. In other words, games can support the use of graphophonemics. Pay attention to the following dictions:

satu – sepatu, dua – naik kuda, tiga – mentega, empat – jangan lompat, lima – delima, enam – menanam, tujuh – menuju, delapan – timpan, sembilan – rembulan, sepuluh – kue bolu, dan seterusnya. Pada hitungan ke dua puluh – kejar aku.

(one – shoe, two – ride a horse, three – butter, four – do not jump, five – pomegranate, six – plant, seven – go, eight – timpan, nine – moon, ten – sponge cake, and so on. On the count of twenty – come after me)

The guard must chase the players until all are caught.

Following the game means having to be ready to follow all the rules. Various agreements were made for the game to last to completion. The attitude of responsibility is shown when each player carries out his duties as a guard and player. Guards and players are trying to get the win. In this case, children are trained to have responsibility for the rules of life. The value of responsibility can be seen from the attitudes and behavior of children in carrying out their duties and obligations towards themselves, their families, or the community (Samani & Hariyanto, 2013).

Based on the study of character education in the traditional game 'Satu Sepatu' above, many values are obtained by children when playing this game. Children have fun and learn to socialize. In addition, religious character education, friendly/communicative, creative, social care, discipline, and responsibility are integrated so as to be able to create a superior generation with good character.

DISCUSSION AND CONCLUSION

Playtime cannot be separated from children. The concrete operational period has a period where children begin to socialize with the environment. This period needs more attention from parents. The development of the times presents digital games that can bring bad things to children's characters. Traditional games that have been around children are able to minimize these negative influences.

The game 'Satu Sepatu' is not only fun and full of character education value. Character education that is formed is religious, friendly/communicative, creative, socially caring, disciplined, and responsible. The lyrics of the song in the game 'Satu Sepatu' played by Acehnese children are different from the lyrics of the same game in other areas. This game carries more of a religious character so that students understand their identity as Muslims.

The people of Aceh are known as people who strongly adhere to customs and religion, and are even very fanatical (Arifin, 2016). Starting from children, teenagers, to adults, they study in dayah or recitation places that study various books. Religious character is evidenced by active religious activities in the family, mosque, or social environment (Subakat, 2017). Apparently, this character has been formed from an early age through traditional games, including 'Satu Sepatu'.

Revitalization of traditional games needs to be done for Acehnese children and Indonesian children in general. Digital games that have been grounded among children need to be filtered by society. The people of Indonesia together re-ground traditional games that are full of character education in the midst of the digital era.

REFERENCES

Andreu-Cabrera, E. (2009). Traditional Children's Games in the Mediterranian: Analogies. *Journal of Human Sport and Exercise, 4*(3), 201–210. https://doi.org/https://doi.org/10.4100/jhse.2009.43.02

Arifin, M. (2016). Islam dan Akulturasi Budaya Lokal di Aceh (Studi terhadap Ritual Rah Uleidi Kuburan dalam Masyarakat Pidie Aceh). *Islam Futura, 15 No.*

Capellini, S. A., Carla, A., Romero, L., Oliveira, A. B., Sampaio, M. N., Fusco, N., Cervera-Mérida, F., & Fernández, A. Y. (2012). Spelling Performance of Students of 2 nd to 5 th Grade from Private Teaching. *Mar-Abr, 14*(2), 254–267.

Damayanti, D. (2014). *Panduan Implementasi Pendidikan Karakter di Sekolah.* Araska.

Hurlock, E. B. (1995). *Psikologi Perkembangan Suatu Pendidikan Sepanjang Rentang Kehidupan* (E. Widayanti & Soedjarwo, Eds.). Erlangga.

Misbach, I. (2006). *Peran Permainan Tradisional yang Bermuatan Edukatif dalam Menyumbang Pembentukan Karakter dan Identitas Bangsa.*

Nida, F. L. K. (2013). Intervensi Teori Perkembangan MoralLawrence Kohlberg dalam Dinamika Pendidikan Karakter. *Edukasia: Jurnal Penelitian Pendidikan Islam, 8*(2).

Nur, H. (2013). Membangun Karakter Anak melalui Permainan Anak Tradisional. *Pendidikan Karakter, III*(1). https://doi.org/10.1016/j.jsams.2018.05.001

Sahlan, A. dan A. T. P. (2012). *Desain Pembelajaran Berbasis Pendidikan Karakter.* Ar- Ruzz Media.

Samani, M., & Hariyanto. (2013). *Konsep dan Model Pendidikan Karakter.* Remaja Rosdakarya.

Subakat, R. (2017). Peran Dayah dan Meunasah di Aceh dalam Membentuk Masyarakat Religius. *As-Salam, 1*(3), 68–79.

Syamsurrijal, A. (2020). Bermain Sambil Belajar: Permainan Tradisional Sebagai Media Penanaman Nilai Pendidikan Karakter. *ZAHRA: Research and Tought Elementary School of Islam Journal, 1*(2), 1–14. https://doi.org/10.37812/zahra.v1i2.116

Widaty, C., Apriati, Y., & Asmin, T. M. E. (2021). *Pergeseran Permainan Tradisional menjadi Permainan Virtual sebagai Dampak Pandemi Covid-19 Di Kota Banjarmasin. 3*(2).

Yuniartin, T., & Muhtarom, M. (2019). Nilai-Nilai Edukatif dalam Permainan Tradisional pada Masyarakat Lokal di Sumedang. *Tatar Pasundan : Jurnal Diklat Keagamaan, 13*(1), 58–70. https://doi.org/10.38075/tp.v13i1.34

READİNG COMPREHENSİON THROUGH GOOGLE CLASSROOM LEARNİNG MEDİA

Winda Sari
Universitas Islam Negeri Sumatera Utara
email: windasari241998@gmail.com

Sholihatul Hamidah Daulay
Universitas Islam Negeri Sumatera Utara
email: sholihatulhamidah@uinsu.ac.id

Abstract: Advances in technology and information have affected many aspects of life, including education. especially internet technology which has a positive influence on the world of education, especially in the learning process, especially learning reading comprehension in English. In the past, reading learning still used conventional methods such as books, modules, and blackboards, but now along with the progress of the times, teachers can use interactive multimedia technology such as smartphones and desktop computers that can make learning more effective, innovative, creative and interactive. This study aims to determine the success of Google Classroom as an online learning medium in English subjects. The next goal is to measure the ease and obstacles of learning using Google Classroom as a face-to-face substitute for learning English, especially reading comprehension. The subjects of this study were teacher and students of SMP Tarbiyah Islamiyah. The research method used qualitative methods with data collection techniques, study of literature, observation, and media creation. The results of this study are online learning using Google Classroom has not completely replaced face-to-face meetings in learning English in the classroom, but collecting assignments is faster and easier. Google Classroom has easy-to-use menus and displays for online learning. The obstacles encountered in online learning are quotas and internet networks.
Keywords: Google Classroom, Reading Comprehension, Students, Technology

INTRODUCTION

One of the important aspects in the development of education is the language aspect. English is one of the mandatory and very important foreign languages to learn. A person's ability to use English is needed along with the progress of an era that requires language proficiency. Improving the quality of education is an important part of efforts to improve the quality of education in Indonesia. The thing that needs to be considered in the system in the world of education is the problem of teaching media used by educators and students, most of whom still use conventional learning media models that no longer meet the standards in the education system that follow the

development of the digital era and the development of the industrial revolution.

Google Classroom is a Google tool designed to assist professors and students in organizing lessons and communicating with students without being bound by a classroom learning schedule. Furthermore, the teacher may assign homework and issue grades to students immediately. In order to achieve efficacy, efficiency, and learning attractiveness, each learning method must include a formulation of lesson material structure, delivery tactics, and activity management that takes into consideration learning objectives, learning obstacles, and student characteristics (Miarso, 2004).

Reading in English learning is one of four skills that must be mastered by students, although reading only reads text, students must also be able to understand, skim, and even filter the essence of the readings they have read. They are also expected to fully understand the new vocabulary they are familiar with, so that students can really master reading in English. Hanum (2013) has not yet formed a habit or passion for reading among students, it is suspected that this certainly has implications for their ability to read. The ability to read is one of the characteristics of a literate society. In simple terms, literate people are people who have the ability to read and write or are literate. This is in line with the opinion of Grabe & Kaplan (1992) and Graff (2006) which defines literacy as being able to read and write (able to read and write), while people who are capable are called literate.

Based on the above statement that e-learning can be used as a tool for learning in the classroom. E-learning can be used to improve understanding of the material and expand the sources of teaching materials as well as add learning activities and assist teachers in streamlining learning time in the classroom. e-learning can be used for the learning process and improve student learning activities, can also be used as a medium for promoting schools in the public and also learning media that can be used as online learning facilities, greatly influencing student activities in learning, both for doing assignments, and even evaluation of the learning process. The level of understanding in reading can be distinguished based on cognitive complexity in understanding reading. Burn, et al (1996) and Syafi'ie (1993) suggest two levels of reading comprehension, namely literal comprehension and high-level comprehension. High-level understanding includes interpretive understanding, critical understanding, and creative understanding. Critical and creative understanding can be classified into evaluative understanding. Hafni (1981) and Tollefson (1989) classify reading comprehension into five levels, namely: literal comprehension, reorganization, inferential, evaluation, and appreciation.

The second level of knowledge is interpretative understanding, which Hafni (1981) and Tollefson (1989) define as rearrangement and inferential understanding. Comprehension the meaning between phrases or inferred meanings, as well as deriving conclusions from the text, is an example of interpretive understanding. The process of gaining concepts inferred by the text rather than those actually present in the text is referred to as interpretive comprehension. Reading interpretative understanding entails making inferences about a book's core concept, causal linkages revealed indirectly in the text, pronoun references, adverb references, and omitted words.

Meanwhile, interpretative knowledge involves comprehending the mood of the story's actor (mood of a section), the author's aim, and the meaning of figurative language (Burn, et al., 1996).

The majority of individuals equate the word "language learning materials" with textbooks since it is their primary encounter with the resources. In this book, however, the word is used to refer to anything utilized by instructors or students to enhance language acquisition. Videos, DVDs, emails, YouTube, dictionaries, grammar books, readers, workbooks, or photocopying activities can all be used to provide clear content. They can also be newspapers, food packages, photographs, live lectures by invited native speakers, instructor directions, homework printed on cards, or student dialogues. In other words, they may be anything that is utilized to actively improve the learner's knowledge and language experience (Tomlinson, 2011: 2).

Meanwhile, Miller (2003) points out several advantages of using the internet in language learning. Some of these examples are (1) the internet provides online glossary facilities so that users can get online help and (2) users at the same time want to use computer skills as well as to develop their language skills. Learning media is intended as one of the communication tools in the learning process, it is said so because in the learning process of learning media there is a process of delivering messages from educators to students (Indriana, 2011: 15). Learning media is also defined as educational facilities that can be used as intermediaries in the learning process to enhance effectiveness and efficiency to achieve learning objectives, in a broader sense learning media are tools, methods, and techniques used in order to more effectively communicate interaction between teachers and learners. in the learning process in the classroom (Sanaky, 2009: 4).

According to Kartal (2005), as a global communication medium, the Internet allows it to be used in the context of language teaching and learning, for example English. The internet provides various addresses (sites) and web pages that can be used as a place to study. The web pages have been grouped according to their domains, such as vocabulary, grammar, phonetics, and according to the language skills being taught, such as speaking, listening, reading, and writing. In addition, there are also several web pages that specialize in providing text books or teaching methods. Meanwhile, various learning materials are presented, some are free, some are commercial. In an era that is increasingly developing, there has been a sharp increase in the development of the world of education and the internet has become a differentiating medium that makes learning more interactive and easier. This is strongly supported by the development of the computer world and also the demands of users to get more innovative applications in technology. Thus, learners can be directed to use google classroom to hone students' reading comprehension skills.

METHODS

This study uses a qualitative method. According to Moleong (2005:6) Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically, and by way of description in the form of

words and language. , in a special natural context and by utilizing various natural methods. In this study, we analyze how to use Google Classroom as a technology medium in reading comprehension. Qualitative methods were used in this study to determine the success factors, conveniences and obstacles in online learning using Google Classroom for 1 teacher and 6 students at SMP Tarbiyah Islamiyah . The first data collection technique using study literature is used to study and collect material related to the manufacture of Google Classroom media. Followed by Media Making and Observation. Observations were made by observing student responses after participating in online learning and doing tasks given by the teacher. Furthermore, the Questionnaire Method is used to see indicators of success, student constraints in participating in online learning and see the convenience obtained during online learning through Google Classroom.

DISCUSSION

Providing multimedia resources during the teaching and learning process in the classroom is one strategy for improving students' abilities, meeting their academic demands, and assisting them in developing skills in reading comprehension. The outcome of my research is the usage of Google Classroom as a new technological innovation solution in the reading comprehension teaching process, which can be viewed as a new approach to help the process of developing students' interest in reading. can make it easier for teachers or students to learn more successfully. For a long time, technology and language education have gone hand in hand, with technology serving as a teaching tool in language instruction, particularly in English writing. However, many instructors in Indonesia are still wary about using Google Classroom as a new digital medium to teach reading comprehension.

The application of Google classroom technology can improve the teaching of English and at the same time allow teachers to rethink what they are doing (Motteram, 2013: 7). However, teachers must play a leading role even if they use multimedia technology. Their position should not be replaced by computers and other devices. For example, when each lesson is introduced and spoken English is taught, students can easily improve their listening and speaking skills which multimedia technology cannot. In fact, the teacher's interpretation during language teaching should not be ignored. In principle, English should be used frequently in language classes to improve students' communicativeness.

Technology means the availability of technology and ease of use. Interactivity, which means being able to present two-way communication or interactivity. Organization, meaning the support of an organization or institution and how to organize it. Meanwhile, Novelety means the novelty aspect of the selected media. Newer media are usually more interesting and better (Sanjaya, 2008: 257). The use of Google Classroom is able to convey information on assignments, materials, learning links, review assignments, complete assignments and make announcements. Online learning with Google Classroom can set a deadline for submitting assignments or quizzes. The use of google classroom at school will not rule out conventional learning that is carried out. This is an advantage of blended learning, which combines

two conventional and online learning methods to make students feel comfortable and active in constructing their knowledge (Dewi, 2020).

Google Classroom Class Media Creation

1. Creating a class It starts with opening the classroom.google.com site in a browser and continues with account login.

Figure 1. Google account login

2. The next step is to create a class followed by distributing the class code to the participants. At this stage, at the same time, the user tests the media and uses it as online learning.
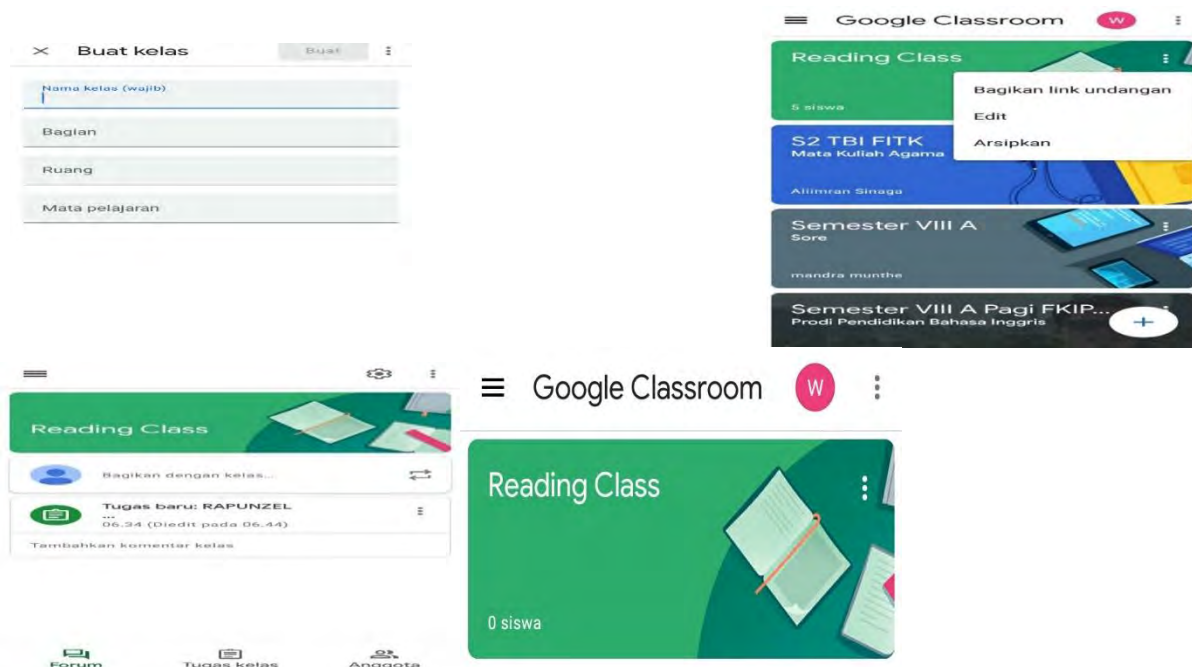

Figure 2. Creating a class and sharing class code

3. After the class code is distributed, the next step is for participants to see reading comprehension material, namely fairy tales on the forum and continue with giving assignments. Then students work on the task,

341

according to the instructions that have been directed by the teacher in the Google Classroom forum
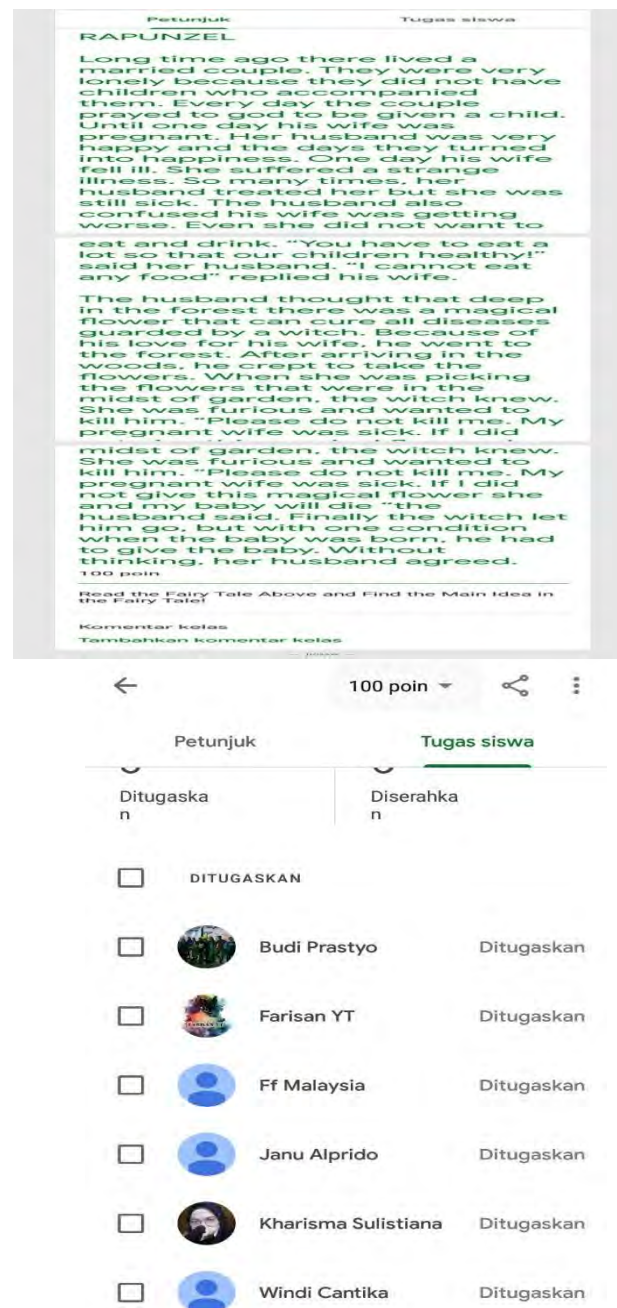

Figure 3. Learning Materials and Videos in Classroom

4. In addition to viewing material and comments on the forum, students are required to do the assignments in class assignments. The task can be corrected by the teacher at the same time and given an assessment.

FIGURE 4. Collection of assignments in Classroom

Based on this research, the study indicate that the effectiveness of learning English by using google classroom to improve students' reading comprehension is very effective. The use of google classroom has a positive impact on teachers and students at SMP Tarbiyah Islamiyah namely:

1) In terms of following technological developments, google classroom is very helpful for teachers' work in evaluating students' learning processes to be faster thanks to digital technology. Likewise for students, they will get recorded lessons directly from their emails.

2) by using google classroom learning reading comprehension students become more interesting and fun because with Google Classroom makes the system and learning process more efficient, saves time and energy, and more economical.

3) by using Google Classroom, teachers can train Independence for students, because the supervision system is reduced in the process of internet-based learning activities. As a result, students must be able to be actively involved and more independent.

4) with the use of google classroom as a learning medium, teachers and students can learn anywhere, anytime and do not even have to do face-to-face learning, teachers and students can still learn even from a great distance.

The weakness felt by teachers and students in using the google classroom learning media is that the constraints on the internet quota network owned by students make it difficult for students to provide responses when online learning begins. Students' reading comprehension using Google Classroom can be used as an alternative for students to redevelop their current reading comprehension and learning. Agree with the statement (Umroh, 2021) that learning using google classroom teachers can increase student motivation in the learning that has been done this can be shown by the positive response of students. In addition, the use of the Google Classroom application can also provide obstacles to students, namely the limitations of

the wifi network and internet quota owned by students which makes it difficult for students to respond to assignments that have been given by the teacher.

On the other hand, this is very helpful for teachers in evaluating student learning and the delivery of material can be maximally given at the Junior High School, the most effective application used in the online learning process is the Google Classroom application. With google classroom media, teachers can be creative in teaching students from home or from school by giving assignments, learning videos or material links and so on. The use of media like this provides a track record of teachers and students as teacher evaluations in teaching students using Google Classroom. Based on this, it can be concluded that the results of the study showed that the effectiveness of learning English by using google classroom to improve students' reading comprehension was very effective. Although there are weaknesses or obstacles to the internet quota network owned by students. Students' reading comprehension by using Google Classroom can be used as an alternative for students to redevelop their current reading comprehension and student learning.

CONCLUSIONS

After describing and analyzing, the writer draws the following conclusions. The main purpose of using Google classroom as a new innovation technology in English learning activities in the classroom, at SMP Tarbiyah Islamiyah is to help improve the teaching and learning process, student motivation and interest in learning to read comprehension and create a literacy culture in the classroom learning environment. The use of Google Classroom as a new technology can fully improve students' understanding in interpreting the contents of the reading well because it is supported by technology. Although there are some disadvantages to using Google Classroom. Using technology with a blended learning model is one of the best alternative ways to make the learning process more effective and interesting to improve students' reading comprehension skills. In general, most students are enthusiastic about learning using Google classroom and it can be a solution for the low interest in learning reading comprehension. teachers and students become more enthusiastic in the learning and teaching process and are no longer limited by space and time because learning can be done without having to be in the classroom.

REFERENCE

Baldauf, R. B. (1994). [Unplanned] Language Policy and Planning. *Annual review of applied linguistics*, *14*, 82-89.

Chandrawati, S. R. (2010). Pemamfaatan E-learning dalam Pembelajaran. *Jurnal Cakrawala Kependidikan, 8*(2).

Graff, M. J., Vernooij-Dassen, M. J., Thijssen, M., Dekker, J., Hoefnagels, W. H., & Rikkert, M. G. O. (2006). Community based occupational therapy for patients with dementia and their care givers: randomised controlled trial. *Bmj, 333*(7580), 1196.

Güven, D., Dapena, A., Kartal, B., Schmid, M. C., Maas, B., van de Pas-Schoonen, K., ... & Schmidt, I. (2005). Propionate oxidation by and methanol inhibition of anaerobic ammonium-oxidizing bacteria. *Applied and environmental microbiology, 71*(2), 1066-1071.

Indriana, R. D., Kirbani, S. B., Setiawan, A., & Sunantyo, T. A. (2018, March). Gravity observation data analysis 1988-1998-2011 to determine gravity changes of Merapi volcano. In *Journal of Physics: Conference Series* (Vol. 983, No. 1, p. 012042). IOP Publishing.

Kaplan, R. B., & Grabe, W. (2000). Applied linguistics and the annual review of applied linguistics. *Annual Review of Applied Linguistics*, *20*, 3-17.

Morris, J. C., Weintraub, S., Chui, H. C., Cummings, J., DeCarli, C., Ferris, S., ... & Kukull, W. A. (2006). The Uniform Data Set (UDS): clinical and cognitive variables and descriptive data from Alzheimer Disease Centers. *Alzheimer Disease & Associated Disorders, 20*(4), 210-216.

Muyaroah, S., & Fajartia, M. (2017). Pengembangan Media Pembelajaran Berbasis Android dengan menggunakan Aplikasi Adobe Flash CS 6 pada Mata Pelajaran Biologi. *Innovative Journal of Curriculum and Educational Technology, 6*(2), 22-26.

Rosidi, I. (2014). Tingkat Pemahaman Membaca.

Wahyuni, S. (2009). Menumbuhkembangkan minat baca menuju masyarakat literat. *Diksi, 16*(2).

Yanti, F., & Nina, N. (2019). Malam Tujuh Likur Pada Masyarakat Melayu Rempang Cate Kota Batam. *HISTORIA: Journal of Historical Education Study Program, 4*(2), 99-104.

STRATEGİES OF ISLAMİC RELİGİOUS EDUCATİON TEACHERS İN FOSTERİNG STUDENTS' *MORALS* AT STATE ELEMENTARY SCHOOL 16 INDRALAYA

[1]cittra juniarni, ari setiawan, [2]khairul anwar, [3]dian cita sari, [4]almujahid
[1,4]ıaıqı ındralaya ogan ılir, [2] iai tebo, [3]uin sts jambi
email: [1]*citrajuniarni@ymail.com*, [2]alkhair2505@gmail.com,
[3]*diancita1@gmail.com*
[4] *almujahid600@yahoo.com*

Abstract

Islamic Religious Education teachers play an important role in a school or educational institution. An Islamic Religious Education teacher must be able to be an example in the formation of the character and personality of his students. The task of Islamic Religious Education teachers in schools is to foster and educate their students through Islamic religious education that can foster students' morals and practice them in everyday life. To realize this, an Islamic Religious Education teacher is able to try and use several strategies in an effort to foster student morals , be it a strategy in delivering Islamic religious material by using methods or strategies about what activities must be carried out in fostering morals. students, because using the strategy can produce the desired goals in education. This is the basis for the author to conduct research on the Islamic religious education system, especially in the development of morality.
Keywords : *Strategy, Teacher, Islamic Religious Education, Students' Morals*

PRELIMINARY

Islamic Religious Education is a teaching program at educational institutions as well as teacher guidance and development efforts for students in understanding, living, and practicing Islamic teachings. So that students can become human beings who are pious and have noble character, in accordance with the goals of Islamic education. As Djamarah said, the formation of good character is the main goal in Islamic education (Syaiful Bahri Djamarah, 2004: 29).

Is it possible to form Islamic behavior or morality in the student? In managing teaching and learning interactions, teachers must realize that Islamic religious education is not only formulated from a normative point of view, the implementation of teaching and learning interactions is to instill a value into students. While the technical process is a practical activity that takes place over a period of time to instill these values into students, which is also to achieve the goals that have been set. At the end of the teaching and learning interaction process, students are expected to feel the changes in themselves (Syaiful Bahri Djamarah, 1994: 17).

Islamic educational activities have arisen since the existence of humans themselves (Prophet Adam and Eve), even the verse that was first revealed to the Prophet Muhammad SAW is not a commandment about prayer, fasting,

and others, but rather the commandment of iqra' (reading, contemplating, studying, researching). , or study) or orders to educate human life which is the core of educational activity. From there, humans think, examine and research how the implementation of education is, so that the thoughts and theories of Islamic education emerge (Muhaimin, 2006: 15). Islamic religious education is one type of education designed and given to students who are Muslim in order to develop their Islamic diversity (Cittra Juniarni, 2018: 25).

Tohirin explained that Islam teaches its people to continue learning while there is still a chance and before the body unites with the ground. Islam does not only suffice on the recommendation to study, it even requires that a person continue to conduct discussions, *research* and studies. Rasulullah SAW, in his hadith states; "A person can be considered a pious and knowledgeable person, as long as he is still learning, if he thinks that he already knows everything, then he is actually an ignorant (stupid)" (Tohirin, 2006: 85).

It is not easy and there are many obstacles that are encountered by Islamic Religion Teachers when dealing directly with students. Judging from the fact that children at the high school or vocational school have very little knowledge about their religion. The lack of knowledge about religion makes most children do everything themselves and ignore Islamic Religious Education lessons, so that the learning achievement of Islamic Religious Education subjects becomes less good. Islamic religious education, which is an effort to educate Islam or Islamic teachings and its values so that it becomes a person's *way of life* (views and attitudes to life) (Muhaimin, 2006: 5).

Education and teaching of Islamic religious knowledge is very important and needed by all human beings, therefore all must be instilled from a young age or as early as possible so that they have a strong foundation so that a generation of young people can be proud of themselves. The rapid flow of information that develops in society requires everyone to work hard in order to follow and understand it, otherwise we will be outdated. Likewise, in learning in schools, to obtain optimal results, it is required not only to rely on what is in the classroom, but must be able and willing to explore the various learning resources needed. Teachers are required not only to utilize existing learning resources at school (especially reading textbooks) but are required to study various learning resources, such as magazines, newspapers, and the internet. This is important, so that what is learned is in accordance with the conditions and development of the community, so that there are no gaps in the mindset of students (Mulyasa, 2013: 177).

The role of the teacher is very much needed in improving the progress of education. Every education really needs creative, professional, and fun teachers so that students are comfortable during the learning process, because in every learning students must really master the materials or lessons taught by the teacher. Therefore, teachers must be able to develop learning resources, not only relying on existing learning resources. The teacher's role in improving student achievement is very large. If a teacher is successful in planning, designing, implementing, and evaluating the learning process, it can be said to be successful in his performance as a professional teacher. On the other hand, within the scope of Islamic education, teachers

do not only design their learning, but also foster and direct students to behave commendably, which is the responsibility of religious teachers.

Thus, an Islamic religious education teacher is a figure of a leader whose every word or deed will be a role model for students, so besides being a profession a religious teacher should maintain his authority so that a religious teacher does not do things that can cause loss of life. trust that has been given by the community (M. Ngalim Purwanto, 1988: 169). In schools, discipline is widely used to control the desired behavior of students so that school assignments can run optimally (Cittra Juniarni, et al, *Introduction to PAUD Management* , 2020: 70).

Ahmad Tafsir quoted Al-Ghazali's opinion as saying that whoever chooses a teaching job, he has actually chosen a big and important job. Because the position of Islamic religious education teachers is so high in Islam and is a realization of the teachings of Islam itself, the job or profession as an Islamic religion teacher is no less important than a teacher who teaches general education (Ahmad Tafsir, 1992: 76).

Now it seems that there is a moral decline and even a shift in the values of social ethics in students and even teachers. Students who are expected to be the spearhead of the successor to the nation's struggle now seem to have lost their direction and purpose, and are now finally shackled by the influence of globalization which has a negative impact. Meanwhile, teachers who are expected to be able to be good role models for their students have now lost their commitment as teachers as well as educators. Therefore, Islamic Religious Education teachers are expected to be able to teach, guide, and provide good examples to students on how to behave properly. The role of Islamic Religious Education teachers has a central position to make students have good character at school, if the teacher is able to direct students to have good character, it is not impossible in that school the students will all have good character.

RESEARCH METHODS

This study uses a qualitative descriptive approach from the point of view of education science with participatory observation to describe, describe, explore and describe the strategy of Islamic religious education teachers in fostering the *morality of* students at SD Negeri 16 Indralaya. According to Lexy J. Moleong, qualitative research has a number of characteristics that distinguish it from other types of research and proposes five characteristics as follows: 1) Using meaning, context, and *emic perspectives* , 2) the research process is more *cyclical* than *linear* (collection and *analysis*). data analysis takes place simultaneously), 3) Prioritizes depth rather than breadth of research coverage, 4) *Observations* and in-depth interviews are very important in the data collection process, and 5) Researchers themselves are the main instrument (Lexy J. Moleong, 2016: 8). Not only that, the researcher also periodically observes the visible phenomena, situations and conditions of the research object whose information can be taken from various respondents and other supporting documents.

The data obtained are in the form of primary and secondary data. Researchers used several methods in collecting data

including: *a.* observation *method,* Observation is an experience and systematic recording of the symptoms that appear on the object of research. Observations and recordings are made on objects at the place where the event occurs or takes place so that the observer is with the object under investigation (Amirul Hadi and Haryono, 2005: 129). This method is the first step that the researchers did by observing directly to the research location regarding the strategy of PAI teachers in fostering the *morality of* students at SD Negeri 16 Indralaya; *b. interview method, the* interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic (Sugiyono, 2009:72). The interview method in this study aims to obtain various information about PAI teachers in fostering student *morality* and the inhibiting and supporting factors; and *c. documentation method,* this method is a way of collecting data that produces important notes related to the problem under study, so that it will obtain complete, valid data and not based on estimates (Basrowi & Suwandi, 2008:158). Research results will also be more credible if they are supported by photographs or existing academic and artistic writings (Sugiono, 2009: 83). Therefore, to obtain written data optimally, the authors use this documentation method with the aim of collecting written data about the strategy of PAI teachers in fostering the *morality of* students at SD Negeri 16 Indralaya.

Data analysis is a series of activities for reviewing, grouping, systematizing, interpreting and verifying data so that a phenomenon has social, academic, and scientific value. Data analysis for qualitative research started in the field (Imam Suprayogo and Tobroni, 2003:19). The data analysis used in this study is the Miles and Huberman model. The data were analyzed through several stages, as stated by Miles & Huberman (1984) that the activities in data analysis, namely *data reduction, data display,* and *conclusion drawing/verification.* (Sugiyono, 2009: 91)

RESEARCH RESULTS AND DISCUSSION

The presentation of the findings of this study is described in order based on the research subject, namely research data from data sources consisting of informants and observational data and documentation. Presentation of research data, based on the results of in-depth interviews with informants and additional data from observations and brief documentation. Based on the initial observations made by the author, through interviews with Islamic religious education teachers, that at the State Elementary School 16 Indralaya there is *morals* development for students with various activities such as knocking on the door first and saying greetings before entering class, shaking hands when meeting with the teacher or older people, reading prayers before starting the lesson, reading Yasin's letter in congregation every Friday morning which is followed by all teachers and students. (Observation. 21/9/2020)

Some of the examples of the activities above, all of which are carried out continuously, so that students can finally do them with their own awareness without needing to be reminded again. Thus, the task of Islamic Religious Education teachers in schools is to foster and educate their students through Islamic religious education that can foster students' morals and practice them

in everyday life. To realize this, an Islamic Religious Education teacher is able to try and use several strategies in an effort to foster student morals , be it a strategy in delivering Islamic religious material by using methods or strategies about what activities must be carried out in fostering student morals , because by using strategy can produce the desired goals in education. As for the Strategy of Islamic Religious Education Teachers in Guiding *Morals of* Students at State Elementary School 16 Indralaya on their findings and analysis as follows: (Observation. 21/9/2020)

1. **Strategies of Islamic Religious Education Teachers in Guiding the *Morals of* Students at SD Negeri 16 Indralaya**

    Based on the findings that have been discussed in the previous discussion, it can be seen that at the State Elementary School 16 Indralaya there is moralul *karimah* development for students with various activities such as knocking on the door first and saying greetings before entering class, shaking hands when meeting with teachers or older people, reading prayers before starting the lesson, reading Yasin's letter in congregation every Friday morning which is followed by all teachers and students. (Observation. 21/9/2020)

    The morality shown by the students of the State Elementary School 16 Indralaya cannot be separated from the role of the teacher as an educator who does not tire of fostering *morality* in students. From the findings of the researchers in the observations related to the development of *morality* , it is necessary for the teacher's strategy to develop the *morals* . The strategies used by Islamic Religious Education teachers at State Elementary School 16 Indralaya in shaping students' Islamic behavior are as follows:

a. **Teachers Use Exemplary Strategies**

    Teachers are role models for their students in the school environment in addition to parents at home. Teachers should take good care of their actions and words so that the instincts of children who like to imitate and imitate will automatically do what is suggested by both parents and teachers.

    The results of the research findings in interviews and direct observations in the field, namely at the State Elementary School 16 Indralaya, there are teacher strategies in fostering *morality* in students, one of which is to use exemplary strategies. (Interview. Islamic Religious Education Teacher. Suaibah. 21/9/20).

    Sardiman explains in his book *Interaction and Teaching and Learning Motivation* that in order to be someone who is imitated or in the sense of a role model is not easy, so a teacher must first understand and approach students with the aim of creating a closer relationship so that understanding and understanding will be created between the two parties. parties naturally. That is, a teacher must try to be a friend to his students, especially students who are classified as teenagers of middle school age who are still classified as unstable and in the process of adjustment or searching for identity, with the teacher's role as a friend, the intensity and quality of the relationship between the two will be more closely intertwined. Sardiman, 2019: 62). As an example, of course personal and what the teacher does will get the attention of students and people around their environment who consider or acknowledge him as a teacher.

According to researchers, if viewed from the concept expressed from Sardiman as well as statements in the interview above exemplifies good morals or good behavior modeled by teachers at the State Elementary School 16 Indralaya is correct due to be exemplary teachers will be able to embed *akhlakul karimah* the student to the fullest . Students will indirectly imitate everything done by the teacher, and it is one effective way of fostering *akhlakul karimah* students. By example, is expected to grow awareness of students to ber *akhlakul karimah* . Therefore, a teacher must be aware of any deficiencies and what to do in coaching *morals* on students.

b. Teachers Use Habituation Strategies

1) Say polite and friendly.

A polite and friendly attitude is one of the commendable traits, which means gentle, kind and pleasant in speaking and behaving. This friendly attitude and character should be trained as early as possible in elementary school, so that later when the child is an adult, this friendly nature and attitude is embedded and embedded in him so that he is not easily influenced by social interactions and everyday environment.

2) Bow your head when walking in front of people

Bowing your head when walking in front of people is also a commendable trait and reflects a noble character. (Interview. Principal. Palah. 21/9/20)

According to the researchers, the teaching and development system implemented by the principal above was very good, by using several habituation strategies or instilling good values in students. In addition principals also encourages the *stakeholders* and the parents to always coordinate or cooperate in fostering *akhlakul karimah* students for the advancement of the next generation which is certainly *morals.*

c. Teachers Use Strategies to Establish Communication in Various Parties

In carrying out the agenda of activities both at school and in the community, of course, many parties are involved and help for the smooth running of existing activities. Therefore, the principal of the Primary School 16 Indralaya to establish a good relationship between teachers, parents and the community is very important. When all parties are involved, it will lighten the work as well as a sense of solidarity will be formed. Nothing but an educational process.

d. Teachers Use Personal Approach Strategies

Moral development carried out with the approach is a step taken by approaching students directly by providing assistance and solutions to problems faced by students and moral guidance to each individual. This approach is carried out using the dialogue/hiwar method, namely alternating conversations between two or more parties regarding a topic, in this case between teachers and students (Ahmad Tafsir, 2008:136). The dialogue is carried out comfortably so that students who will be directed understand and can be directed.

e. Teachers Use Punishment Strategies

Marimba stated that punishment also produces discipline which, in fostering morals at a higher level, will convince students. Doing or not doing is not because of fear of punishment but because of self-realization (Marimba, 1952: 85). Another strategy carried out by Mrs. Hapizoh as a

teacher of Islamic religious education in fostering *morality* in students is by giving punishment.

From some of the findings in this study, there are five strategies carried out by Islamic Religious Education teachers in fostering the *morality of* students at State Elementary School 16 Indralaya, namely: *First,* teachers use exemplary strategies. *Second* , the teacher uses a habituation strategy. *Third, the* teacher uses a strategy to establish communication and cooperation. *Fourth, the* teacher uses a personal approach strategy. *Fifth, the* teacher uses a strategy of giving punishment.

2. Supporting and Inhibiting Factors of PAI Teachers in Guiding Morals of Students at State Elementary School 16 Indralaya

The strategy of Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya has several supporting and inhibiting factors. The supporting and inhibiting factors for Islamic religious education teachers in fostering the *morality of* students at State Elementary School 16 Indralaya will be described as follows:

1. Supporting factors

v The supporting factors of Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya are: In supporting the development of *morals of* students **there** must **be cooperation between teachers and cooperation of parents,** namely parents want to instill religious values in children, because with the existence of With good and coordinated cooperation, educators and parents can exchange opinions to discuss student problems both at home and student problems at school. With this collaboration, educators have the freedom to educate at school so that problems experienced by students can be overcome and help each other each other.

Another supporting factor in fostering *morality* in students is the **provision of punishment.** Giving punishment is a warning given by the teacher to students who violate school rules so that students do not repeat it again.

2. Obstacle factor

To support the success of Islamic religious teachers in coaching *akhlakul karimah* students that with their activities specially programmed for moral development of students. These activities can be maximized if the facilities and infrastructure are sufficient, but if the facilities and infrastructure are lacking then these activities will not run optimally. Regarding the strategy of Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya, there are several inhibiting factors.

Based on the constraints of teachers of Islamic religious education in coaching *akhlakul karimah* students over the efforts made by teachers of Islamic education in coaching *akhlakul karimah* students are: Teachers use strategies keteladana and habituation in coaching *akhlakul karimah* , teachers recognize emotional changes students to see and understand the morals students, control student in maintaining good morals,

development *akhlakul karimah* through the Islamic Religious Education, and provides penalties.
.

CONCLUSION

Based on the description of the data analysis in the previous chapter, the researchers drew the following conclusions: The strategy of Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya there are 5 strategies including; a. teachers use exemplary strategies. b. teachers use habituation strategies. c. teachers use strategies to establish communication and cooperation. d. the teacher uses a personal approach strategy. e. teachers use punishment strategies. The supporting and inhibiting factors for Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya will be described as follows: 1). The supporting factors of Islamic religious education teachers in fostering the *morality of* students at the State Elementary School 16 Indralaya are: a . there is *stakeholder* collaboration in schools; b. there is cooperation between the school and the parents of students; c. punishment for students who violate. 2). The inhibiting factors are: inadequate facilities.

Efforts made by an Islamic religious education teacher are collaborating with other teachers to provide direction and role model to students such as praying together and providing enlightenment to the heart on a regular basis, not only in the classroom but outside the classroom on a daily basis that is always guided and directed. to behave Islamically and students are able to improve their worship. In addition, it is also necessary to build a prayer room so that the school can control and guide students' worship. And related to the morals of students who are still problematic, moral coaching is needed to direct students to be better.

REFERENCE

Amirul Hadi dan Haryono. 2005. *Metodologi Penelitian Pendidikan.* Bandung. CV Pustaka Setia.

Basrowi dan Suwandi. 2008. *Memahami Penelitian Kualitatif.* Jakarta. Rineka Cipta.

Djamarah, Syaiful Bahri. 1994. *Prestasi Belajar dan Kompetensi Guru.* Surabaya. Usaha Nasional.

Syaiful Bahri Djamarah,. *Pola Komunikasi Orang Tua & Anak dalam Keluarga.* Jakarta: PT. Rineka Cipta, 2004.

Imam Suprayogo dan Tobroni. 2003. *Metodologi Penalitian Sosial-Agama.* Bandung. Remaja Rosdakarya.

Juniarni, C. (2018). *Partisipasi Orang Tua Dalam Pendidikan Baca Tulis Al Qur'an. Jurnal I'TIBAR, 2* (01).

Juniarni, Cittra, et al., *Pengantar Manajemen PAUD.* Penerbit Qiara Media, 2020.

Juniarni, C., Djuddah, H. M., Rochbani, I. T. N., Abidin, Z., Novita, M., Aprianto, I., ... & Jauhari, S. P. I. (2020). *Manajemen Perpustakaan Sekolah.* Penerbit Qiara Media.

Marimba. 1952. *Pengantar Filsafat Pendidikan Islam.* Bandung: Al-Ma`arif.

INTERNATIONAL CONFERENCE CHARACTER EDUCATION AND DIGITAL LEARNING (ICCEDL) 2021,

Muhaimin. 2006. *Nuansa Baru Pendidikan Islam.* Jakarta. PT. Raja Grafindo Persada.

Muhaimin. *Nuansa Baru Pendidikan Islam.* Jakarta. PT.Raja Grafindo. 2006.

Mulyasa. 2013. *Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif dan menyenangkan.* Bandung: PT. Remaja Rosdakarya.

Moleong, Lexy J. 2016. *Metodologi Penelitian Kualitatif.* Bandung. PT. Remaja Rosdakarya.

Nasution, Wahyuddin Nur. 2011. *Teori Belajar dan Pembelajaran.* Medan. Perdana Publishing.

Nurdin, Muhammmad. 2010. *Kiat Menjadi Guru Profesional.* Yogyakarta: AR. Ruzz Media Group.

Sardiman. 2001. *Interaksi dan Motivasi Belajar Mengajar.* Jakarta. PT.Raja Grafinda Perkasa.

Sugiyono. 2009. *Memahami Penelitian Kualitatif.* Bandung. CV Alfabeta.

Sugiyono, *Memahami Penelitian Kualitatif.* Bandung: CV Alfabeta.

Sugiono. 2009. *Memahami Penelitian Kualitatif.* Bandung. Alfabeta.

Tohirin. 2006. *Psikologi Pembelajaran Pendidikan Agama Islam.* Jakarta. PT. Raja Grafindo Persada.

Tafsir, Ahmad 1992. *Ilmu Pendidikan dalam Perspektif Islam.* Bandung. Remaja Rosda Karya.

Purwanto, M. Ngalim. 1988. *Ilmu Pendidikan Teoritis dan Praktis.* Bandung. Remaja Rosdakarya.

Yusuf, Syamsu. 2005. *Psikologi Belajar Agama: Perspektif Agama Islam.* Bandung. Pustaka Bani Quraisy.

CHARACTERISTICS THE DEVELOPMENT TAHFIZHUL-QUR'AN SCREENING FOR STUDENTS OF THE PGMI STUDY PROGRAM MUHAMMADIYAH UNIVERSITY RIAU

1stDeprizon

Faculty of Islamic Studies Muhammadiyah Riau University

Muhammadiyah Riau University

Pekanbaru, Indonesia

deprizon@umri.ac.id

Abstract. This research aims to develop the learning process in the Tahfizhul-Qur'an course with authentic assessments, because Tahfizhul-Qur'an is one of the learning programs in the PGMI study program at the Muhammadiyah University of Riau. then want to know the effect of authentic methods and assessments developed on these students, both attitudes, affective and psychomotor. As for the main problem that becomes the formulation of the problem in this research, how is the development process, stages, level of validity and effectiveness of learning the Tahfizhul-Qur'an course with the character of developing Tahfizhul-Qur'an screening for PGMI study study students at the University of Muhammadiyah Riau? The type of research is research and development (R&D) of the ADDIE model which is used for the development of the Tahfizhul-Qur'an screening by applying the advanced Ibroh robbaniyyah method. The research method is used to produce new product designs, test the effectiveness of existing products, and develop and create new products. Data collection methods used were observation, interviews and documentation, so the authors developed an advanced ('Ibroh Robbaniyyah) method with Authentic that was tested, both limited, broadly and more broadly on these students.

Keywords: Character, Development, Screening, Hifzhil-qur'an, 'Ibroh Robbaniyyah.

INTRODUCTION

Humans have the potential to develop themselves through the flow of educational patterns that are always changing which can lead humans to the values of truth to produce knowledge, because the progress of human civilization will always run throughout their lives. then, man's task is to seek knowledge by looking at specific justifications for all eternity. (Hitami, 2004)

Jhn A. Laska said that education is one of the most important activities to make people civilized. This means that the educational process and its role is to transmit inheritance from one generation to the next, so that society. In this context, Arthur K. Ellis and his friends increasingly explain the meaning of education, according to him education is the process of human thought (life experience) to understand and solve the problems it faces both from within and from outside itself (environment). (Hitami, 2004)

Researchers observed that for these problems it is necessary to develop affective, cognitive and psychomotor elements through a learning process. To realize these three elements, the Madrasah Ibtidaiyah Teacher Education

Study Program (PGMI) at the University of Muhammadiyah Riau made the Tahfizhul-Qur'an program which is one of the courses in the study program. The description of Tahfizhul-Qur'an learning is contained in the curriculum of the PGMI study program which is one of the priorities and as a hallmark or distinctive of the PGMI study program, the Tahfizhul-Qur'an learning process does not appear to be running according to the vision and mission of the study program that has been set. The problems that arise in the field found are:

First, there are students who stammer (not fluent) in memorizing verses of the Qur'an. this can be seen, when the lecturer repeats the student's memorization, the reading is still intermittent (not fluent). this really requires continuous practice so that memorization becomes better.

Second, there are students who are less precise in pronouncing makhorijul letters. In Tahfizhul-Qur'an, one of the most urgent components is reciting makhorijul letters. the existing reality is that students are still not correctly pronouncing the makhorijul letters, when students recite the verses they memorized, the pronunciation of the makhorijul letters is not correct.

Third, there are still some students who are less able to memorize their memorization. when students continue to memorize letters in the Koran students often forget. it really takes practice and development.

Fourth, there are still some students who do not understand the science of recitation. One way that students must understand in learning Tahfizhul-Qur'an is to understand the science of recitation. if you are able to master the science of tadwid and are able to practice it in reading, it will certainly improve the quality of student memorization. conditions in the field today, because students read the manuscripts in a hurry. then the rote reading that should be extended but read short, this situation must be considered for the sake of the quality of student memorization (needs repetition of memorization or takrir).

Responding to these learning problems, it is necessary to have innovative characteristics in learning methods that can be used as guidelines for educators (lecturers) and at every level of education, because the development of methods is always changing according to the conditions and existence of educational institutions or institutions. lecturers as evaluators must pour all their abilities to be able to develop the talents of different students. then, educators will be able to see the effectiveness of student learning in real life.

The relevant research that the author got from several journals and dissertations include:

Research on hifzhil-Qur'an has become a research that is not only studied in Indonesia, but also conducted by researchers from developed countries and other developing countries. as well as the research conducted by Ulva Badi 'Rohmawati with the title "Increasing motivation to memorize the Qur'an through cooperative learning in al-Qur'an subjects at Al-Fatimah Junior High School Bojonegoro". stated in his research that the process of memorizing the Qur'an of students has different memorization abilities so that it can cause the process of learning activities to be disrupted. one educator supervises the memorization of the tens of students in each class, in a very narrow time of 40 minutes per one hour meeting. Thus, the ability of educators to determine strategies, appropriate methods to overcome these problems, the researcher applies a cooperative learning model (making small

groups of students to memorize the Qur'an) with the result that students are motivated to memorize the Qur'an. (Badi' & Rohmawati, 2018)

The research, written by Ulva Badi' Rohmawati, examined the memorization of students in the early stages of puberty (SMP) by forming small groups of 3-5 students in one group. Advanced puberty (SMA) with the 'Ibroh Robbaniyyah' method in the learning process involves directly all students in the class within 45 minutes per one hour meeting. then research conducted by Achmad Muslimin conducted a study on "Implementation of the Halaqah method and recitation in tahfidz al-Qur'an at SDIT El-Haq Banjarsari Buduran Sidoarjo". (Muslim, 2015)

He conveyed that the halaqah method is a moderate method to be applied in the learning process with one halaqah of 3-5 students, while the classical method is a method that fails to be applied in the learning process. However, I think that the classical method (*Ibroh Robbaniyyah method*) is the moderate one. Because, with the halaqah method, the learning process is uncontrolled, undirected, and the students are seen alone in the corner of the class. So, I implemented a fun method that I called *Ibroh Robbaniyyah.*

The following research conducted by Umar with the title "Implementation of tahfidz al-Qur'an learning at SMP Lukman Al-hakim" says that in the process of learning tahfidz al-Qur'an one must use the right method and evaluation. Therefore, this study only evaluates to see student success, while in my research, in addition to applying the 'Ibroh Robbaniyyah method, it also carries out authentic assessments as a rubric to measure the achievement of the hifzhil-Qur'an learning process. (Umar, 2017)

Furthermore, research on the "Coin pro 2-based Tahfidzul-Qur'an learning evaluation model (comparative study of tahfidz learning in Turkey, Malaysia and Indonesia" written by Syaifuddin da Evi Fatimatur Rusydiyah, illustrates that first, the Turkish method that students are asked to read verses Al-Qur'an according to tajwid and finished reading ten times before being allowed to memorize the Qur'an, while in my research on the application of the 'Ibroh Robbaniyyah method first students read verses of the Qur'an according to Tajweed knowledge 25 times before being allowed to memorize the Qur'an, with the aim of training students' memory to be stronger. Second, Malaysia applies the Sabak method, which is every student reading who has just started memorizing verses using the Usmani Muzhab. to the teacher is called sabak. While in my research I used the Indonesian printed Muzhab al-Qur'an to make it easier for students to learn m reading and memorizing the verses of the Qur'an. Third, Indonesia uses the deposit method, Muroja'ah, Mudarasah (turning reading), Sima'an (listening to the rote one reads and the other listening to the rote reading), Takrar (same as slate), Talaqqi, Musafahah (showing the teacher's rote progress), Bi an-nadzar (reading and seeing written verses in memorizing), Bi al-Ghaib (mastery of memorization without looking at the muzhab al-Qur'an). In my research, I used the 'Ibroh Robbaniyyah method by applying concrete steps, namely standing movements (standing and jogging), matching as if in a state of prayer when memorizing verses of the Qur'an. (Syaifuddin & Rusyiyah, 2019)

The next research conducted by Yusron Masduki on "Psychological Implementation for memorizing the Qur'an", describes that the Qur'an as an intercessor for the reader, understands and puts it into practice, the

memorizer of the Qur'an has been promised a degree by Allah Allah SWT, memorize the Qur'an as a protector from the torment of hell fire. of the virtues of memorizing in psychological implications are first, as a medicine for confusion, anxiety and anxiety. Second, memorizing the Qur'an to calm the soul, increase intelligence and boost learning achievement. Third, memorizing the Qur'an can reduce juvenile delinquency and brawls. (Masduki, 2018)

The variety of efforts to carry out scientific and serious research on the hifzhil-Qur'an as described in the results of previous research, is evidence that scientists or academics have a high interest in discussing the hifzhil-Qur'an both in the scope of formal and informal education. Therefore, specifically the author discusses more deeply about the implementation of Tahfidzul-Qur'an learning based on the 'Ibroh Robbaniyyah method for students of Madrasah Ibtidaiyah teacher education study programs, Muhammadiyah University of Riau and is expected to be able to contribute to previous research to improve studies on Tahfidzul-Qur'an .

Learning methods in modern times appear to be developing and provide values in Islamic education, especially behavior change, so educators are required to be able to use various kinds of new learning steps, which can motivate students to be more active in the learning process (Active Learning). (Yasin, 2008)

Based on this fact, the writer tries to explore and find a suitable Hifzhil-Qur'an learning method to shape the Islamic character of the Qur'an through research. Al-Qur'an among Muslims is a way of life, which was revealed to his apostle (Prophet Muhammad SAW) to guide and teach humans to the true purpose of life.

The content in the Qur'an Surah al-Hijr:

Meaning: "Indeed, it is We who sent it down and indeed We will take care of it." (Surah Al-Hijr: 9).

Every Muslim knows about the virtues of the Qur'an in memorizing and keeping it. Verses are easy to memorize, there is no age limit in memorizing them. As the word of Allah SWT in the letter al-Qomar verse 17:

Meaning: And indeed We have made the Qur'an easy for learning, so is there anyone who takes lessons? (Basri, 2008)

So lecturers must motivate students to maintain the Qur'an which is located as follows:

1. The best people.

Based on the hadith of the Prophet Muhammad SAW said, Mahmud bin Ghailan told us, Abu Daud told us, Shu'bah told us, Alqamah bin Martsad told me, he said, I heard Sa'ad bin Ubaidah tell, from Abu Abdurrahman, from Uthman bin Affan. that the Messenger of Allah (SAW) said, "The best of you are those who learn the Qur'an and teach it." Sahih: Ibn Majah (Hadith No.: 211). Tirmidhi (Hadith No.: 2833), Bukhari (Hadith No.: 4639), Bukhari (Hadith No.: 4640), Ahmad (Hadith No.: 389).

From the hadith, it is known that the Koran contains goodness for Muslims. By reading, memorizing, and understanding His verses, Allah will bestow His mercy and compassion. In addition, the hadith narrated by Bukhari and Muslim explain the promise of Allah to the memorizers of the Qur'an, namely to be with the angels and also to get a reward even if they

stutter. From Aisyah Ra, the Prophet Muhammad SAW said, "The person who is good at reading the Koran will be with the noble and good angels, while the person who reads the Koran stammers and has difficulty in reading it haltingly, then for him two reward".

2. It is more important to be a prayer priest.

   Meaning: "When the Messenger of Allah -peace and prayer of Allah be upon him- was getting worse and worse, and it was conveyed to him about praying in congregation. So he said, 'Send Abu Bakr to lead the prayers of the people.' The second virtue of memorizing the Koran is that it is more important to become a prayer priest. It was narrated by the Messenger of Allah from Ibn Mas'ud. Al-Ansori in the hadith narrated by Bukhari, "The one who is more entitled to lead you is the one who reads the Qur'an the best among you".

3. The position and (intercession) of memorizing the Qur'an are at the end of the verse being read.

   Being a tahfidz of the Koran or memorizing the Koran has a position like at the end of the verse that is read. In a hadith narrated by Ahmad, the Prophet SAW said:

   "It is said to the owner (memorizers) of the Qur'an that he will be ordered to read it and get up! Read it as you read in the world! Then indeed your position is at the end of the verse you read."

The motivation is based on several factors, namely: Human brain memorization. Something hidden can be revealed and things become clear through science. Thus, humans can be distinguished from other creatures of Allah and humans are chosen as his caliph on earth. Because humans have a mind that distinguishes them from other creatures. the human brain is a tiny lump that has extraordinary abilities that it (that is, the brain) itself cannot measure, in understanding things, dealing with them, memorizing them and even creating innovations.

Scientists reveal that the brain is composed of tiny cells called neurons, which in one brain number up to ten thousand million cells. Each of these neuron cells has several nerve fibers, has thousands of plasma cells. Human memory is not based on the number of neuron cells, nor is it based on the number of nerve fibers present, nor is it based on the number of plasma cells. However, human memory is built on the level of reaction (stimulation) and linkage (impulse) between plasma cells. Thus, every connection between two plasma cells forms a path, and the number of these paths becomes the reference for human ability to produce intelligence. The more paths that meet between the two plasma cells, the greater the human memory.

Prof. Mark Ruzenzn of the University of California for years conducted research to study the memory capacity of the human memory. He discovered that the capacity of human memory is so enormous that no one has been able to calculate it. Because, he found several indicators in his research:

a. The human brain is filled with 10 new knowledges every second and for 60 years continuously, night and day without stopping, then the part of the human brain that has been given these knowledges is only one millionth of the shape of the human mind.

b. The human brain is capable of performing 400 million computations every minute.

c. Humans are capable of processing up to 30 billion pieces of information every second.

d. The human brain is special because it contains about 6000 miles of wires.

e. In general, humans contain about 28 billion nerve cells to conduct nerve impulses. Without these cells, our nervous system would not be able to interpret the information we receive through the sense organs, send it to the brain and not be able to carry signals from the brain that tell us what to do. Need to be told, each of these nerve cells is like a very small computer that stands alone and is able to process about one million data. Each of these nerve cells works independently, but communicates with each other through a great network of nerve fibers that can be up to a hundred thousand miles long. (Amjad, 2015)

The ability of the human brain is very powerful. Because, how large the amount that can be stored. if we look at the computer, no matter how fast it is not able to do more than one connection in each process. However, the human brain is able to do many relationships simultaneously, in connection with the continued 'Ibroh Robbaniyyah Method, the more students memorize verses of the Qur'an, the more it increases their memory capacity. such as the steps in the advanced 'Ibroh Robbaniyyah method that students memorize verses of the Qur'an by looking at the Mushaf al-Qur'an open and close, while standing in the form of a circle (circle) and walking a little 10 to 13 times (classical) , so that it can stimulate the nerves of students to easily memorize the verses of the Qur'an that have been determined by the lecturer.

To maintain the memorization of the verses of the Qur'an, students use muroja'ah memorizing verses in a standing position such as *Takbirotul-Ihrom* in prayer (as if in a state of prayer), with the preferred murottal art. then the lecturer reminds students of the past material to strengthen the rote memory that has been learned. Thus, students avoid forgetfulness.

METHODS

It This study uses the research and development method, which is a process used to develop and validate the results of a learning product, the existing phenomenon is that the Tahfidzul-Qur'an learning applied to students of Madrasah Ibtidaiyah (PGMI) teacher education study programs at the University of Muhammadiyah Riau is still lacking. effective, because in learning Tahfidzul-Qur'an students are bored and bored, because it is not supported by varied learning such as the appropriate learning method. researchers are trying to implement the development of the advanced 'Ibroh Robbaniyyah method in learning Tahfidzul-Qur'an as well as possible. research and development research methods or research and development, of course, will go through several steps that will be passed by researchers. After product design, it will be continued with expert validation to product trials and mass product manufacture.

RESULTS

The results of the development of the advanced Tahfizhul-Qur'an screening method ('Ibroh Robbaniyyah) are: greetings, prayers, iftitah, material descriptions, evaluations, further material descriptions, and closings. The evaluation in the method step (Ibroh robbaniyyah) is the starting point for measuring success in the Tahfizhul-Qur'an learning process for students of the PGMI study program at the Muhammadiyah University in Riau, because the researchers directly tested the students' ability to memorize 1-10 verses in 95 minutes with 87 results. 96% passed (the level of achievement of Hifzhil-Qur'an learning), while the stages of the old method were: greetings, prayers, iftitah, material descriptions, further material descriptions, and closing, because the lecturer did not conduct a measurable evaluation. seen only by memorizing muroja'ah performed by the lecturer sitting with students, then for students who do not get part of the time for muroja'ah they will be called at the next meeting until the learning time ends (unmeasured) with the results of 75% Hifzhil learning achievement rate. Although quantitatively the expected results have been obtained, evaluations and revisions are carried out in each trial to finalize the development of the advanced Ibroh Robbaniyyah method to be better and attract the attention of students.

DISCUSSION and CONCLUSIONS

It Method development ('Ibroh robbaniyyah) which is the result of innovative learning methods for educational progress. Researchers design and apply advanced methods by having components that are meaningful in achieving learning outcomes for students of the PGMI study program at the University of Muhammadiyah Riau.

The learning outcomes of this research are:
1. Advanced Tahfizhul-Qur'an (Ibroh robbaniyyah) developer based on the results of initial observations by looking at the problems found in the Tahfizhul-Qur'an learning process for students of the PGMI study program at the Muhammadiyah University in Riau. Researchers see that the problem is in the Hifzhil method (old method), because it has not been able to provide maximum results to the target of memorizing the Qur'an of students based on the Tahfizhul-Qur'an learning plan in the PGMI study program, Muhammadiayah University Riau, namely 5 juz ayat al -Quran every student when undergraduate. Researchers make improvements and new innovations in achieving these targets (5 juz verses of the Qur'an) by designing advanced (Ibroh robbaniyyah) methods based on student situations and conditions, to try to present a fun, systematic and measurable method.
2. Validation of the new method of learning (Ibroh robbaniyyah) which was further developed through the validation of education experts and Tahfizhul-Qur'an experts, after that the author did the finalization of the new method textbook (Ibroh robbaniyyah) further by asking for input from fellow doctors on learning methods, then the next stage that the author carried out was Focus Group Discussion (FGD). These

three stages are the hallmark of this research before the researcher conducted a research trial at the PGMI study program, Muhammadiayah University, Riau to measure the accuracy of the Ibroh robbaniyyah method, while the Tahfizhul-Qur'an learning with the old method did not go through the validation of educational experts which was realized in learning textbooks, did not carry out focus group discussions (FGD) on Hifzhil's learning, so that the concept of learning was monotonous and did not develop.

3. The effectiveness of learning the new method (Ibroh robbaniyyah) has been further illustrated in the results of trials that have been carried out by researchers in the PGMI study program, Muhammadiyah University, Riau. The effectiveness of the new method is that it already has a textbook (guide), the researchers immediately demonstrated to students to memorize verses of the Qur'an with the method (Ibroh robbaniyyah), the focus of Hifzhil learning on memorizing verses of the Qur'an, the steps of the learning process systematic (standard method). some of these points are the advantages of the advanced (Ibroh robbaniyyah) method that has been applied by researchers, while the old method of learning Hifzhil does not have textbooks or guidebooks, lecturers do not exemplify how to memorize verses of the Qur'an, focus the old method on discussing the science of recitation, unsystematic steps (non-standard method).

The development of technology and information that is very fast in this era requires significant learning methods in hifzhil learning. Monotonous learning is no longer relevant in accordance with current conditions because so far Hifzhil learning seems monotonous. Likewise, teacher center learning or lecturer-centered learning has begun to be abandoned, so that nowadays what is needed is a student center or student-centered learning.

The implications of this research are:

a. Researchers hope that educational units or educational institutions, especially the Mhammadiyah University in Riau and throughout Indonesia in general, can use the advanced Ibroh Robbaniyyah method in learning hifzhil. because in Hifzhil learning, a learning method is needed so that students remain enthusiastic in learning so that the learning carried out is fun and can develop and advance the world of education in our country.

b. Implementation of the development of the advanced 'Ibroh robbaniyyah method in learning at the PGMI study program, Muhammadiyah University of Riau, namely: greetings, prayers, iftitah, material descriptions, evaluations, further material descriptions, and closings. These learning components can make learning interesting so that students can easily understand and practice it in real life. because at this time it is very necessary to develop learning as a supporter of the progress of progressive education.

REFERENCES

Amjad, Q. (2015). A month of memorizing the Qur'an. Cemani Solo: PT. Zam Zam.

Badi', U., & Rohmawati. (2018). Increase motivation to memorize the Koran through cooperative learning in the subjects of the Koran at SMP Al-Fatimah Bojonegoro. Adabiyah, 15-23.

Basri, H. (2008). Memorizing the Quran is easy. Jakarta: Attazkia Library.

Black, M. (2004). Reconceptualize education. Pekanbaru: Infinity Press.

Masduki, Y. (2018). Psychological implementation for memorizing the Qur'an. Medina-Te, 41-53.

Muslimin, A. (2015). Implementation of Halaqoh and recitation in tahfizhul-Qur'an at SDITel-Haq Banjarsari Buduran Sidoarjo. Adabiyah, 53-65.

Syaifuddin, & Rusyiyah, E. F. (2019). Evaluation model of tahfizhul-qur'an learning based on coin pro 2 (Comparative study of tahfizh learning in Turkey, Malaysia and Indonesia. Edureligia, 1-16.

Omar. (2017). Implementation of tahfizhul-qur'an learning at Lukman Al-Hakim Middle School. Islamic Education, 11-18.

Yasin, F. (2008). The dimensions of Islamic education. Malang: UIN Malang.

THE STRATEGY OF EMERGENCY CURRICULUM MANAGEMENT FOR IN PANDEMIC OF COVID-19 IN MI NEGERI 1 SUMENEP

Nisrina Hikmawati, Institute of Kariman Wirayudha Sumenep

Abstract. Pandemic Covid-19 significantly impacts education, so it takes strategy management development curriculum as an attempted adjustment. - Based distance learning *online* has many obstacles in almost all aspects of learning and almost in most of the regions in Indonesia. This study aims to describe the strategy of Madrasah Ibtidaiyah Negeri 1 Sumenep in carrying out the management of the curriculum during the pandemic Covid-19 lasts. This study uses a qualitative method through data collection using the technique of in-depth interviews, participant observation, and the study of documents. Madrasah Ibtidaiyah Negeri 1 Sumenep also makes adjustments during the pandemic, based on the diagnosis of internal conditions and external Madrasah. The stages of Curriculum management include Diagnosis, Planning, Implementation, and Evaluation. Its primary purpose is to keep students getting an education, especially essential character education. The adoption of the Strategy Curriculum management shows an improvement of the quality of learning and students ' motivation during the pandemic covid-19. The results of this study can be expected to be material analysis and reference about the implementation of the emergency Curriculum management in Madrasah.

Keywords: Management, Curriculum Development, Curriculum Emergency pandemic, Education characters, Madrasah Ibtidaiyah, the Pandemic covid-19

INTRODUCTION

Education constantly changes and develops following the situation and conditions and the needs of human resources factually. We can see it in the progress of science and technology very rapidly until today. This condition demands that education produces the human resources to continue developing advances in science and technology.

Pandemic Covid-19 that hit is one of those situations and conditions that cause changes in the current education system. These conditions require the readiness of the education to keep running. After almost two years have passed since the enactment of Covid-19 as a national disaster through Presidential decree (Decree) of the Republic of Indonesia Number 12 of the Year 2020 on the Determination of Disasters and Non-Natural Spread of the Corona Virus Disease 2019 (COVID-19). So can we understand the different barriers faced in implementing education in this pandemic?

Education is formulated in a structured and visionary, for the purpose that in aspire can be achieved. The curriculum is the structure that is essential in forming an education system and spearheading the implementation of the education. During the pandemic, going regulatory policies by the government to oversee the sustainability of education in

Indonesia. The policy of the Ministry of Education and Culture (Keof the Minister of education and culture) that to perform the adjustment range of learning so as not to overload the teacher and the students, however, continue to promote the value of strengthening character (Kemdikbud, 2020).

Elementary school is an institution of primary education based on Islam refers to the policy of Islamic education by Dirjen Pendis. This definition was stated in the Decision of the Director-General of Islamic Education (Dirjen Pendis) Number 2791 Th.2020 about the emergency curriculum guide of Madrasah. This policy is enough about constraints that are associated with digital devices, weak internet network, and the difficulty to meet the needs of the quota with the presence of an alternative model of distance learning offline (outside the network) and learning face-to-face for the Madrasah is located in the safe zone.

However, every educational institution in the area of encounters various obstacles that are pretty crucial. Ultimately demanding the school strategy Curriculum management that is customized to the conditions in each area. Included in Madrasah Ibtidaiyah Negeri 1 Sumenep. Some of the diagnostics performed on the activities of learning and cognitive aspects and the students' literacy can describe the barriers experienced. These aspects are the basis for determining the strategy of the curriculum management are taken.

This study aims to describe the strategic steps of Madrasah Ibtidaiyah Negeri 1 Sumenep in managing the curriculum during the pandemic Covid-19 lasts. This exposure can be a material analysis and reference about implementing the emergency Curriculum management in the Madrasah.

METHODS

This study uses a qualitative method through data collection using the technique of in-depth interviews, participant observation, and the study of documents (Sugiyono, 2016) against the elements in Madrasah Ibtidaiyah Negeri 1 Sumenep. In this study, the data obtained is processed using the technique of analysis of Miles and Huberman by dividing the analysis into three parts, namely condensation, data presentation, and conclusion (Miles et al., 2014). In qualitative research, the researcher plays a role giving as a research instrument that can describe a descriptive research object naturally (Yanto & Fathurrochman, 2019)

RESULTS AND DISCUSSION

To prevent the spread of the virus Covid-19 in the educational environment, the government is adjusting to the learning. Adjustment is contained in Circular Letter No. 2 of the Year 2020 on Preventing and Handling Covid-19 in the Ministry of education and culture and Circular No. 3 of the Year 2020 on the Prevention of Covid-19 on the Educational Unit (Kemdikbud, 2020).

"We encourage teachers not to finish all of the material in the curriculum. The most important thing is engaging students in learning such as life skills, health, and empathy," said Minister of Education and Culture (Of the Minister of education and culture) Nadiem Anwar Makarim. *This*

statement was delivered in a media briefing Adaptation of Education Systems during the Covid-19, the result of cooperation between the Ministry of Foreign Affairs, Ministry of education, and Chairman of the Expert Team Handling Covid-19, at the Presidential Palace, Jakarta, Monday (14/5).

Not only that some other policies also rolled out as a form of attitude in the face of the pandemic covid-19, such as the cancellation of the national examination (UN), the examination schools adjusted, the implementation of distance learning, and the approach of the *online* registration process of students according to the Circular Letter No. 4 of 2020 on the Implementation of Education Policy in the Period of the Emergency the Spread of *Corona Virus Disease*(Covid-19).

In addition to adjustments in the learning, the government also issued a policy regarding the adjustment of the utilization of school operational assistance (BOS) and BOP flexible to meet the school's needs during the pandemic.

Madrasah Ibtidaiyah Negeri 1 Sumenep is an Islamic educational institution under the auspices of the Ministry of Religious Affairs, has done some of the policy in the implementation of education under government policy and the condition of the area. Briefly, the regulatory policy used as a reference in implementing education in Madrasah (Umi Muzayanah et al., 2020) during a pandemic is as follows.

Tabel 1. *The policy in the Implementation of Education in Madrasah during the pandemic Covid-19*

No	Policy	Description
1	Joint Decree of the Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Internal Affairs Republic Indonesia No. 03/MB/2020, Number 612 the Year 2020, the Number of HK.01.08/Menkes/502/2020, Number 119/4536/SJ	on amendments to the Decree of the Minister of Education and Culture, Minister of Religion, Minister of Health, and Minister of Home Affairs No. 01/MB/2020, Number 516 of the Year 2020, the Number of HK.03.01/Menkes/363/2020, Number 440-882 2020 about the Guide the Implementation of Learning In the academic Year 2020/2021 and the Academic Year 2020/2021 in The Pandemic Coronavirusdisease (Covid-19).
2	Circular Letter education Minister Number 4 Th 2020	on the Implementation of Education In The Emergency Deployment Coronavirusdisease (Covid-19).
3	Regulation of the Minister of Education and Culture No. 19 Th 2020 about Changes to the	about the Technical Instructions of the School Operational Assistance Regular.

	Regulation of the Minister of education No. 8 2020	
4	Circular Letter of the Minister of education and culture No. 15 Th2020	about the Guidelines for the Implementation of Learning From Home in Times of Emergency the Spread of Corona Virus Disease (Covid-19).
5	the Decision of the Minister of education and culture No. 719/P/2020	on the Implementation of the Curriculum in the Educational Unit In the Special Conditions.
6	Circular Letter of the Director-General of Islamic Education Number 285.1 Th2020	about the Efforts of the Prevention of the Spread of the Virus Covid-19.
7	the Decision of the Director-General of Islamic Education Number 2791 Th2020	about the Curriculum Guide Emergency At the Madrasah.
8	Circular Letter of the Director of the Curriculum Means of Institutional and Student (KSKK) Madrasah Number B-699/Dt.I.I/PP.03/03/2020	about the Use of Operational Assistance Education Raudlatul Athfal and School Operational Assistance at the Madrasah in Efforts to Prevent the Spread of the Virus Covid-19 in the Raudlatul Athfal and Madrasah.
9	Svein's circular of the Director-General of Islamic Education Number: B-1873/DJ.I/Dt.I.I/PP.03/06/2021	on the Implementation of Learning in Madrasah school Year 2021/2022 on the Pandemic of Covid-19.

Based on the results of observation and interviews with the Head of School and Deputy Head of Curriculum Areas, some of the teachers can be delivered that MIN 1 Sumenep Curriculum management through several stages as a form of adjustment to the education policy during the pandemic. These stages can be described as follows.

Image 1. *The stages of the Curriculum management MIN 1 Sumenep*

Curriculum management on the current pandemic of Covid 19 like this, demanding effort oriented to the needs of the online learning through the analysis of the external and internal environment. At the managerial level, the head of school and staff have a role in formulating and implementing the curriculum when learning online brings on changes. However, its implementation remains to be evaluated starting from planning, implementation, and follow-up curriculum to produce a quality of learning that can be measured (Wahyudin, 2014).

Diagnosis

At this stage, Madrasah diagnoses some aspects of the Process of Learning, Literacy, and Learning Outcomes of students during Distance Learning. The third aspect is an overview of the implementation of education in Madrasah. The measurement results against these aspects will be narrowed to the resistance encountered during distance learning. Obstacles can be the basis of decision-making related to curriculum development in Madrasah.

The distance learning process done at MIN 1 Sumenep applies an online system using multiple applications, namely *e-Learning, zoom, google class*, and a group *of Whatsapp*. Classes 1 and 2 use WhatsApp groups in online learning, While classes 3, 4, 5, and 6 can already use various applications and *WhatsApp*. Most students and parents can not use other applications due to the limitations of a mobile device. They cannot access the internet or a lack of knowledge of the students and parents about using the application, and the inability of the parents to accompany the child at work. Obstacles of this kind were indeed a lot happened in other regions (Direktorat KSKK Madrasah, 2020).

The observation of students' literacy includes literacy-numeracy, science literacy, and digital literacy. Science literacy is the ability to use scientific procedures in making a decision or conclusion(Mohammad Imam Sufiyanto et al., 2021). Literacy ICT is the ability to use digital devices to solve the problems faced (Hikmawati, 2020). Literation becomes very urgent to be developed in education both on the students and a teacher. The observations obtained that literacy-numeracy in class 1 and 2 because it is this class is the beginning of the planting concept literacy-numeracy, and because of the pandemic development of literacy in children is strongly inhibited. Literations science students the lowest among literacy-numeracy and digital literacy. Because science literacy-related learning activities are procedural, it requires the completion of stages of science in learning. During distance learning, many components of the learning activities are not implemented, such as aspects of asking and analysis, and creating, which is the stage of scientific literacy. While for digital literacy. The Students very quickly learn and adapt to applications are given. Students are interested in digital media because of its new use. However, students become less focused on online learning than playing and stalking in cyberspace over time.

Observation of the student learning outcomes for distance learning, the results obtained that the value of the average student completed. This result value raises the question for the teacher because of the ability of students enough variety from low to high. Especially students inclusive. However,

almost all of them get good grades, for example, the students of class 2B. 100% of students get a good value of the evaluation even for the questions in the category of HOTS.

In contrast, there are some students inclusive in it. So after further observation, it was found that students were often assisted by a parent or sibling who assisted at home in the evaluation. Teachers have difficulty in assessing student learning outcomes.

Based on the diagnosis results above, barriers and deficiencies can be formulated in the implementation of distance learning in the table below.

Tabel 2. *Obstacles and Shortcomings in the implementation of distance learning in MIN 1 Sumenep*

No	Aspect Of	Obstacles/Deficiency
1	the Process of Learning	- the Limited Internet Connection - Limited device owned guardians of students - with Limited knowledge in the use of the digital application - of thematic learning is not accomplished by the choice - of Media and methods of learning from the teacher less varied - Students are less active during the learning online
2	Literacy	- literacy-numeracy the lowest in class 1 and class 2 - science Literacy of students below the standard of - digital literacy of students is good enough
3	Student Learning Outcomes	- student learning outcomes are quite good - Teachers get the difficulty of assessing an ideal - Students get help from families in working on the evaluation of teachers.

Planning

The obstacles and shortcomings in the online learning implementation are analyzed in a curriculum meeting between the head of the school, the waka curriculum, and the teachers ' council. The result obtained by the strategy and program includes:

1. The implementation of the thematic learning model is only in classes 1, 2, and 3. While grades 4, 5, and 6 are implemented learning per subject.
2. Optimization in achieving competence only in KD essential

3. The implementation of face to face meetings are minimal, with the protocol of the covid-19 stringent for the assessment and bonding between teachers and students
4. Provision of facilities of data on the internet for students and teachers
5. Training video Making learning varied for teachers
6. Training in the use of *e-learning* madrasah
7. Optimization of learning models that can accommodate most competent literacy students, such as *Project-based Learning* and *Blended Learning.*
8. Optimization of the use of *e-learning* madrasah also as a data bank.
9. Coordination more intensive with the guardians of the students related to school programs and student progress

The formulation of this is to maintain the quality of education and give the student the right to obtain an optimal education to avoid the occurrence of *Loss of learning* that results in low quality of students ' knowledge.

Organizing

To support the planning that has been made, then do the organization by involving related parties in the Madrasah. The field of curriculum setting up the administration related to the customized curriculum includes KI KD and the division of hours per subject and lesson schedule. Teachers set up a learning device customized to cover the syllabus, LESSON plan, and evaluation. The head of school and public Relations of cooperation with external parties in procurement facilities, Internet data, and making training video learning for teachers. The principal is also as supervisor of the activities in the education process in Madrasah. Periodically carried out supervision of both teachers and students.

The head of the Madrasah is the coordinator and locomotor determining the policy direction of the Madrasah, which has the authority to determine how the purpose of school and education is realized (Beerkens, 2018; Davis, 2017). The head of the Madrasah is required to consistently improve the effectiveness of the work so that it can provide satisfactory results (A. Hidayat & Machali, 2018)

Implementation and Evaluation

The implementation of the nine programs that have been planned all accomplished under established procedures. The evaluation process about students learning and learning outcomes is carried out by the head of school and teacher directly/implementation. Details can be seen in the table below.

Tabel 3. *The details of the implementation and evaluation of curriculum development in MIN 1 Sumenep*

No	Development Program	Description
1	the thematic learning model implementation only in classes 1, 2, and 3. While grades 4, 5, and 6 are implemented learning per subject.	- The application of the thematic learning model is made in classes 1, 2, and 3 for consistent - Application of model-based learning subjects

		-	the teacher has made the structure of lesson plans with good
2	Optimization in achieving competence only in essential competences	-	Not all KD implemented, but only KD essential given to students the results of the study of the teachers ' council, and agreed upon in the meeting of the curriculum
		-	Ease the burden of teachers and students is minimal mobility during the pandemic
3	Implementation of face to face meetings are minimal with the protocol of the covid-19 stringent for the assessment and bonding between teachers and students	-	at least one week one time, students simultaneously turn with a limited amount, conduct face-to-face at school to evaluate its development by the teacher.
		-	Protocol Covid-19 enforced with strict
		-	in addition to evaluation, also to build a *bonding* between students and with the teacher so that the learning atmosphere is familiar and warm
4	Provision of facilities of data on the internet for students and teachers	-	Madrasah in collaboration with XL Axiata provider to provide a sim card with data-free internet access to students and teachers
		-	Madrasah also receives the help of the internet quota from the Ministry of Religious Affairs for teachers and students.
5	Making Training video learning varied for teachers	-	in collaboration with the ILEC Media in providing development training video learning for teachers
6	Training in the use of *e-learning* madrasah	-	Using e-learning application that the Ministry of religious affairs organizes
7	Optimization of learning models that can accommodate most competent literacy students, such as *Project-based Learning* and *Blended Learning.*	-	Teachers integrate various learning models in the LESSON plans, and then it is monitored by the head school supervision.

		- Head of school supervision, periodic and random on online learning done by the teacher.
8	Optimization of the use of *e-learning* madrasah also as a data bank.	- Complement the content of *e-learning* by teachers of subjects ranging from material, video lesson, about the daily tests, soal Uts and UAS and also uploaded the value of student learning outcomes - the principal to monitor the content of *e-learning* that *are uploaded* by teachers periodically and provide the inputs needed
9	coordinating more intensive with the guardians of the students related to school programs and student progress.	- Optimize communication with parents through the WhatsApp group for every class. Including the socialization of student learning outcomes and the learning material. - The principal entrance at any WhatsApp group class so that it can follow any development class as well as the interaction with the teacher

The Strategy of Curriculum development management can be different in each institution according to the area's conditions and students (Arifin, Zainal, 2012). The important else that the Leadership of the Head School should be able to protect and direct the development of the curriculum towards the results to be achieved. Effective communication with teachers and administration is an example of determining principal leadership effectiveness (Hou et al., 2018).

In addition to escorting learning effectiveness, the principal and a Team of Curriculum Developers MIN 1 Sumenep also keep extra activities, for example, the Activities of the Middle of the Semester with a competition-based *online*. This activity is to keep the students' spirit and a teacher. These activities got a very positive response and enthusiasm from the students and guardians of students. So even if implemented *online*, the event was quite festive.

Education is not just talking about the knowledge but also the formation of the students' character that is primary, as the purpose of the National Education of Indonesia. Because the characters are sturdy, they make students resilient to changes in age, while knowledge controls the changes of the times. The evaluation results of the principal and a team of curriculum

developers MIN 1 Sumenep show improvement in the quality of learning and students ' motivation during the pandemic covid-19.

CONCLUSION

Pandemic Covid-19 significantly impacts education, so it takes strategy management development curriculum as an attempted adjustment. - Based distance learning *online* has many obstacles in almost all aspects of learning and almost in most of the regions in Indonesia (Direktorat KSKK-Madrasah, 2020). Madrasah Ibtidaiyah Negeri 1 Sumenep also makes some adjustments based on the diagnosis of internal conditions and external Madrasah. The stages of Curriculum management include Diagnosis, Planning, Implementation, and Evaluation. Its primary purpose is to keep students getting an education, especially essential for character education. The adoption of the Strategy Curriculum management shows an improvement of the quality of learning and students ' motivation during the pandemic covid-19. The results of this study can be expected to be material analysis and reference about the implementation of the Curriculum management of emergency in the Madrasah.

REFERENCE

A. Hidayat, & Machali, I. (2018). *The Handbook of Education Management* (2nd Editio). Prenadamedia Group.

Arifin Zainal. (2012). *Konsep Dan Model Pengembangan Kurikulum.* PT. Remaja Rosdakarya.

Beerkens, M. (2018). Evidence-based policy and higher education quality assurance: progress, pitfalls, and promise. *European Journal of Higher Education*, *8*(3), 272–287. https://doi.org/https://doi.org/10.1080/21568235.2018.1475248

Davis, A. (2017). Managerialism and the risky business of quality assurance in universities. *Quality Assurance in Education*, *25*(3), 317–328. https://doi.org/https://doi.org/10.1108/QAE-06-2016-0027

Direktorat KSKK-Madrasah. (2020). *Kesiapan dan Kendala Madrasah dalam Menjalankan Pembelajaran Jarak Jauh Selama Wabah Virus Corona di Indonesia.*

Hikmawati, N. (2020). Pandemi covid-19 Mendorong Literasi Teknologi dan Informasi di semua Lapisan Masyarakat. In *Antologi Pendidikan di Masa Pandemi* (pp. 127–136). KBM Indonesia.

Hou, A. Y. C., Kuo, C. Y., Chen, K. H. J., Hill, C., Lin, S. R., Chih, J. C. C., & Chou, H. C. (2018). The implementation of self-accreditation policy in Taiwan higher education and its challenges to university internal quality assurance capacity building. *Quality in Higher Education*, *24*(3), 238–259. https://doi.org/https://doi.org/10.1080/13538322.2018.1553496

Kemdikbud, H. (2020). *Inilah Perubahan Kebijakan Pendidikan Selama Masa Pandemi Covid-19.* https://setkab.go.id/inilah-perubahan-kebijakan-pendidikan-selama-masa-pandemi-covid-19/

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (Third). Sage Publications.

Mohammad Imam Sufiyanto, Jamilah, & Hikmawati, N. (2021). Relationship Pattern among Scientific Literacy, Thematic, and Scientific Materials in Online Learning. *MADRASAH Jurnal Pendidikan Dan Pembelajaran Dasar, 13*(2), 157–172. https://doi.org/10.18860/mad.v13i2.12020

Sugiyono. (2016). *Metode Penelitan Pendidikan : Pendekatan Kuantitatif, Kualitatif Dan R&D.* CV. Alfabeta.

Umi Muzayanah, Wibowo, A. ., & Muawanah, S. (2020). *Policy Brief: Implementasi Kurikulum Darurat di Tengah Pandemi Covid-19.* Https://Simlitbangdiklat.Kemenag.Go.Id/Simlitbang/Spdata/Upload/Policy_brief/16119035995_PB_Implementasi_Kurikulum_Darurat_di_Tengah_Pandemi_Covid19.Pdf.

Wahyudin, D. (2014). *Manajemen Kurikulum.* PT. Remaja Rosdakarya.

Yanto, M., & Fathurrochman, I. (2019). Manajemen kebijakan kepala madrasah dalam meningkatkan mutu pendidikan. *Jurnal Konseling Dan Pendidikan, 7*(3), 123–130.

PARENTS' STRATEGIES IN FORMING CHILD CHARACTER BASED ON CHRISTIAN VALUES IN THE FAMILY

Talizaro Tafonao,[1] Mitra Binariang Lase,[2] Haposan Simanjuntak,[3] Agiana Her Visnhu Ditakristi[4]

REAL Batam College of Theology, [1, 2, 3, 4]

talizarotaf@sttrealbatam.ac.id,[1] mitralase97@gmail.com,[2] haposanmei2018@gmail.com,[3] agianaditakristi@gmail.com[4]

Abstract. The purpose of writing this article is to see how far the strategies used by parents in shaping the character of children in the family are based on Christian values. The moral decline experienced by children today has an influence on the indifference of parents in educating children's character as explained in this article. Based on these problems, the author seeks to educate the public, especially parents, regarding what parents do in dealing with these various problems. The method used in this research is descriptive qualitative research method with the study is the strategy of parents in shaping the character of children based on Christian values in the family. The results obtained in this study are the family must understand the purpose of character education in the family, parents understand the child's character and the right strategy in shaping and educating children in the family. With a study like this, all the predicted worries about the future of children so far can be resolved properly with the hope that there is cooperation between families, schools, religion and society.
Keywords: Strategy, Parents, Character, Children, Values, Christianity, Education, Family.

INTRODUCTION

This study explains the strategy of parents in instilling the values of Christian religious education on the formation of children's character, especially in the family. Parents are a place for children to rely on all their hopes, because children see parents as people who understand everything about themselves and their future (Nina Siti Salmaniah Siregar 2013). Not only that, according to Aslan, parents have a major role in shaping the character of children, (Aslan 2019) through examples of daily life based on Christian values, such as telling the truth, being polite, respecting and loving others (Widya Sasana 2018). According to Widianto, things like this are family responsibilities. Because in the family the first time children learn about everything (Edi Widianto 2015). Therefore, parents should understand these principles that basic education about religious knowledge is very important to be taught to children.

Based on the explanation above, Siti Anisah commented that parents are not only obliged to raise, care for, support, nurture, (Ani Siti Anisah 2011) but parents are responsible for educating their children to become persons of

good character and pleasing to God. Departing from this explanation, Ruli emphasized that parents have been given a mandate by God to educate children with full responsibility and love, so the parents themselves are responsible for the development and progress of their children (Efrianus Ruli 2020). But in fact, there are still many parents are not think that family education character is very important. This can be seen from the seriousness of parents in educating and assisting children, in fact, many parents are busier with their own activities, while the responsibility for education is completely left to teachers at schools to be fostered.

This view, according to Mushsin, is that the influence of modern life forces parents to leave their main task (Muhsin 2017). Because parents think that their job is only to find money to pay for their children's needs and education at school. As a result of the parents' indifference to educating their children, according to Suriati, there are several things that happen to children, are (1) seeking comfort outside the home (2) trying new things that are against the law, (3) having friends who wrong, (4) tends to rebel and fight (Suriati 2015).

In addition to the actions mentione, there are several other actions that are often exhibited by Childrens in this public, as stated by Een, and his friends, are drinking alcohol, illegally racing, consuming drugs, having sex outside of marriage, taking parents' money, skipping school, etc (Een, Tagela, and Irawan 2020).

So who is responsible for all these problems? Of course, this cannot be separated from the responsibility of parents. Parents are required to be responsible for any actions taken by their children outside the home. In the author's opinion, events like this are the influences and images that children get from the family. Therefore, parents are expected to have an awareness of the importance of character education in the family. Character is one of the important points that need to be considered, because from a person's character it can be known that he has polite behavior or not. Furthermore, character includes concern for others which is built on ethics and existing truth values (Slamet Suyanto 2012). According to Nopan Omeri, it is said that character is a combination of morals, ethics, and morality (Nopan Omeri 2015). Novan Ardy Wiyani also said, "character is moral or mental strength or quality, the character which is a special personality to be a driving force and mover and which can distinguish it from others. (Novan Ardy Wiyani 2012).

To answer the problems mentioned above, education in the family is very important, because education in the family has become a part of human life that cannot be abandoned (Nopan Omeri 2015). True education starts from the family, father and mother who are responsible for teaching, nurturing children in various ways that can be done in order to achieve the child's future. Hope for every child in the family can grow and develop in the values of the truth of God's word by using the right strategies to teach the truth.

Pupu Saiful Rahmat said that strategy is the main outline in achieving each predetermined target (Pupu Saiful Rahmat 2019). So, the contribution of parents in shaping the child's character is very influential (positive), because in the household children get various education from parents. Parents are the main teachers for children in shaping their character. That

way, parents in the household must view their children as intelligent beings who are growing, passionate, and curious about everything around them. For this reason, parents must be really serious in educating their children on the right path in order to form character and develop all the hidden potential in children. This is also what Proverbs commanded to everyone, especially to parents "Train up a young person according to the way that is right for him, so that even in his old age he will not deviate from that path" Prov. 22:6. Based on the explanation of the verse, it can be concluded that the family is fully responsible for educating in order to prepare for the future as well as the personality and social status of the child. In other words, parents are in control in shaping all children's activities marked by love, loyalty, and relationships.

Based on the explanation of the problems in this article, the formulation of the problem is what strategies are used by parents in shaping the child's character in the family. With the formulation of the problem, the goal of writing the article is to see how far the roles and strategies are carried out by parents in shaping the character of children in the family.

There are several previous studies that discuss this study, such as Sjeny Liza Souisa, (2020) with the title "Family as the main basis for implementing character education for children, which concludes that family is the main basis for character education for children. Another study "Parents' Strategy in Formation of the Democratic Character of School Dropout Teens in the Coastal Area of Klayar Lamongan" by Isnaini Saputri, (2021) which explains that democracy in the family is one way to shape children's character. Furthermore, a study conducted by Kosma Manurung, (2021) "Strategies for Christian parents in building child discipline" which found that children really need discipline in shaping their character. These three studies both discuss efforts to shape children's character, but this study focuses more on parental strategies in children's character.

METHOD

The method that the author used in this study is a descriptive qualitative research method. According to Wiwin Yuliani, qualitative descriptive is a term needed in qualitative research for a study descriptive (Wiwin Yuliani 2018). The purpose of the qualitative method is to find the meaning of the participant's experience, therefore research must be adapted to input from informants (Conny R. Semiawan 2010). After that, the authors obtained data through library research, data empirical, and tracing various scientific works of previous researchers that have been published related to the theme of the study. By using literature study, the authors collect data through a study of journal articles, books and scientific works that can be trusted. Then the author analyzed the data and described it through data analysis techniques with several stages, are reducing, classifying, verifying the data related to the study of this article.

Results and Discussion
The Purpose of Character Education in the Family

Reviews on educational issues can not be separated from the goals to be achieved. The same thing with character education. This is also stated in the Law no. 20 of 2003 concerning the national education system, that the purpose of education is to develop the potential of students (children) to become human beings who believe and fear to God Almighty, knowledgeable, healthy, capable, creative, independent and become democratic and responsible citizens (Chairiyah 2014). Means the purpose of the education character to shape a child or someone to be perfect through continuous training in order to lead to a better life. These goals are complex, ranging from internal to external. In general, the purpose of education is to make humans better, and can develop all their abilities.

According to Dharma Kusuma's understanding, character education is a process of transformation of the values of life that are grown in one's personality so that they become one in one's own life (Dharma Kusuma 2011). Lailati Nazula added that character education can raise motivation and a conscience that does good for everyone (Lailati Nazula 2021). Therefore, education character in the family is very important to be applied by parents. Sofia Retno suggested that the function of the family is to socialize family values about how children should behave. (Sofia Retnowati, Wahyu Widhiarso 2003).

Not only that, according to Tafonao that one of the goals of Christian religious education in the family is to encourage both parents (father and mother) to work together in educating the children and create a more comfortable home atmosphere (Tafonao 2018). The same thing was conveyed by Sutriyanti that the family has an important role and responsibility in carrying out education because through the family it can create good situations and conditions so as to produce a special (quality) generation. He continued, if the family does not have the ability to educate children, it will automatically produce generations who are rebellious and against the law (Sutriyanti 2018).

Based on the explanation above, the writer concludes that the purpose of character education in the family is to prepare every child to become a tough, strong person and not to deviate from the truth as it should be. With this hope, the goal of character education can be predicted to be realized optimally.

The parents understand on Children's character.

Parents are the spiritual leader of children in the family. In a study conducted by Mardiharto, the first person responsible for educating children's spirituality is the parents (Mardiharto 2019). What was conveyed by Mardiharto, Maya and Tafonao have the same view that what is taught by parents will affect the pattern of life of their children such as the way they speak. In general, children see and hear more about what parents do every day (exemplary) (Maya and Tafonao 2021). In this way, children feel cared for, protected, and guided. Basically, according to Farid Ahmadi, the duties and responsibilities of parents are to protect and protect all children at home (Farid Ahmadi 2021).

In addition, parents introduce to children everything that exists and is happening in the family and society today and answer what the children have not understood. According to Anisah, through the family, children experience physical and mental development and receive teachings that are in accordance with the rules that apply in religion and society (Ani Siti Anisah 2011). Thus, the main key in shaping children's character lies in the strategies carried out by parents, so that the good or bad character of children depends on the attitudes and behavior of parents.

Based on the explanation above, then as for the form of the obligation of parents in fostering or shaping the character of children in the family (1) parents accustom their children to see the greatness of God in their lives. (2) parents are role models through attitudes at all times, such as loving, not easily angered, patient in dealing with all circumstances, (3) parents teach how to solve every problem not rudely but humanely (Handreas Hartono 2014). Parents educate their children with love. The goal is to become a child who lives in Christian values. Hartono said there are several examples that can be applied by parents in the family in shaping children's character, such as introducing the truth (the Bible) from an early age, praying, worshiping, and so on (Handreas Hartono 2014).

Parent's Strategy in Shaping Children's Character in the Family

Basically, parents have an important role in guiding, nurturing, directing children in the family to become individuals who have attitudes and characters that are in accordance with Christian values. In this case, parents must have a strategy in shaping the character of their child, and pay attention to the level of their child's growth, because psychologically the process of physical growth of children is different, as well as the process of forming a child's mindset and grasping power. According to Alfiyanti Nurkhasyanah, child psychology is a discipline that is indispensable in the world of education. Therefore, psychology can be interpreted as a supporting process in the development of the potential of all humans through learning and learning activities that can have an influence on subsequent human life (Alfiyanti Nurkhasyanah 2020).

As parents, it is necessary to know that their duties in the family are not only responsible for meeting the needs or needs of children physically, but parents also have obligations in the process of spiritual and character growth. In shaping the character of the child must really recognize the personality of his child. By recognizing the child's personality, parents can easily apply what strategies are good for their children so that they have good character in accordance with Christian values. If the parents themselves do not recognize their child's personality, then the implementation of the strategy will have difficulty. Therefore, parents must know the child's personality first so it will be easy to adjust each strategy that will be carried out.

In the family, parents must learn more about their child's world and know more about strategies for education. According to Novita Eka Anggraeni, strategy is an effort used by educators to move every child who is educated in carrying out all abilities in achieving goals. (Novita Eka Anggraeni 2019). Strategy in teaching the children is a very important, first step to pay attention to, with a strategy will make it easier to achieve a good goal for children, by

having a good character, especially in the family. Without the right strategy in instilling religious values in children at home, children may become increasingly difficult individuals to form and nurture.

If the children have good character, it will be the pride of the parents in the family because they feel successful in a struggle that cannot be calculated with anything. Surely in each of these desires, there are many strategies that need to be applied in everyday life to shape the character of children in the family. One of the characters that parents can do in shaping the character of their children in the family:

1. Parents should stay away from dirty words when speaking in front of children and other people. Because with events like that, it's very easy for children to catch everything that is said by adults. Parents should say good to anyone, including children. Because good words will bring good deeds (Ida Bagus Gede Paramita 2020). Good works are a part of faith that can be seen and felt by anyone.

2. Treat children fairly. Not a few parents who like to side with one child in the house. This action can lead to jealousy and anger in any child who feels humiliated or unappreciated.

3. Spending time with children. Parents who have time together with their children are the hope of every child because, with time, children can tell various things that are experienced by children throughout the week related to personal problems, school assignments and problems with friends.

In addition to the strategies above, there are several methods for shaping children's character based on Christian values, are:

1. Model Method

Jesus wants everyone to follow Him to be able to have a positive impact on others, so the Gospel of Matthew emphasizes "So let your light shine before people, so that they may see your good deeds and glorify your Father who is in heaven" Matt. 5:16. This cannot be done if a person does not have the appropriate character as an example. Keeping life, behavior, attitudes and actions in accordance with the truth of God's Word is the only way to be an example or light for all people and not be a stumbling block. As a good parent, you must have the attitude and character as taught by the Lord Jesus in the Synoptic Gospels. One of the most prominent characteristics of Jesus was his compassion for all people.

Families should treat every member of their family or children with love because children see and imitate what is being taught to them. Exemplary contains various things that can be practiced concretely and not just theory. There are several things that can be exemplified to children at home, are: (1) spending time with children, (2) building morning and evening prayer meetings, (3) reading God's word with family, (4) controlling emotions, (5) help others and love one another.

The descriptions made by the parents above will be embedded in the child's mind so that the child is also able to apply it in his daily life. According to Sri Sudarsih, exemplary is part of parenting, including in the process of forming children's character in the family (Sri Sudarsih 2019). Also, Leni Novita, et al stated that exemplary is a very effective method in instilling good

values in children (Leni Novita, Dwi Hastuti 2015). Therefore, exemplary in the lives of adults is a must in order to save the golden generations that are growing into becoming more mature individuals.

2. Advice Method

Advising and providing understanding to children is very important for the development of children in the family. With advice, the child will easily understand and understand what is not good not to do or vice versa. However, children often take actions that are contrary to or against the wishes of their parents. Therefore, it is very necessary for parents to give warnings and advice that is in accordance with truth values without hurting (loving). The form of advising is a sentence that contains a reprimand and is accompanied by love as well as the consequences of what the child is doing (Yasinta Paulina Odjan 2020). Even in advising, parents must be wise in choosing the time to give advice and enlightenment to their children.

As parents, they should also in providing understanding really apply and not violate it themselves, because children pay attention and see the actions of parents at home. Likewise, when parents give rules, they must be adjusted to the child's growth rate and existing conditions.

3. Habituation Methode.

Deuteronomy 6:6-7 "What I command you today you must heed, you must teach it over and over to your children and say it when you sit in your house when you are traveling when you lie down and when you get up. " The habituation method by repeatedly teaching children at home is very important in character building. Through repeated methods according to Manurung and Tafonao will give birth to perseverance, which ultimately has an impact on good and noble character (Manurung and Tafonao 2021). The purpose is to strengthen an association or in other words, perfect something to become accustomed to. Habituation activity is an activity in doing the same thing seriously without being a burden in applying it continuously. So that in children every value taught by parents is embedded and eventually becomes a habit that is difficult to leave. There are two methods of habituation according to Ayun, the first is repetition and the second is intentional and planned (Ayun 2017).

Instilling spiritual values in a family environment that is accustomed to continuously will become a child who has a character who lives in discipline, orderly, becomes a person who likes to help and this must be accompanied by unrelenting example, it will become a positive habit. According to Ayun, this habit has an important role in educating children, especially in character, spirituality, and ethics as well as religious knowledge in accordance with existing values (Ayun 2017).

CONCLUTION

Based on the study in this paper, the author sees that so far parents have not given full attention to shaping the character of their children as they should. Therefore, this paper is here to re-explain the responsibilities of

parents through the strategies carried out by parents. If this is done by parents, the purpose of writing this article can be answered that there is a significant strategy carried out by parents in shaping the character of children in the family as explained and described in this article. The point is that the family should have an influence on the growth and development of children, especially in character education. In the family, it is very necessary to have an example from parents in terms of words and actions. But the basis for shaping the character of children must be based on Christian values called affection. This paper is a contribution of new thinking for every parent and teacher in paying attention to children. In addition, this paper becomes a new reference for further researchers in looking at various phenomena that often occur in the lives of children today in the family.

REFERENSI

Alfiyanti Nurkhasyanah. 2020. "Optimalisasi Psikologi Perkembangan Anak Dalam Lingkungan Keluarga." *Jurnal Pendidikan Raudhatul Athfal* Volume 3(Nomor 2):2.

Ani Siti Anisah. 2011. "Pola Asuh Orang Tua Dan Implikasinya Terhadap Pembentukan Karakter Anak." *Jurnal Pendidikan Universitas Garut* Vol. 05(No. 01):70.

Aslan. 2019. "Peran Pola Asuh Orangtua Di Era Digital." *Jurnal Studia Insania* Vol. 7(No. 1):hal. 26.

Ayun, Qurrotu. 2017. "Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Kepribadian Anak." *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 5(1):102–21. doi: 10.21043/thufula.v5i1.2421.

Chairiyah. 2014. "Pendidikan Karakter Dalam Dunia Pendidikan The Education Character in Education World." *Literasi* 4(1):42–51.

Conny R. Semiawan. 2010. *Metode Penelitian Kualitatif: Jenis, Karakterirstik Dan Keunggulannya.* Jakarta: PT Grasindo.

Dharma Kusuma. 2011. *Pendidikan Karakter, Kajian Teori Dan Praktik Di Sekolah.* Bandung: PT Remaja Rosdakarya.

Edi Widianto. 2015. "Peran Orangtua Dalam Meningkatkan Pendidikan Karakter Anak Usia Dini Dalam Keluarga." *Jurnal Pendidikan Luar SekolahFIP* Volume 2(Nomor 1):hal. 32.

Een, Umbu Tagela, and Sapto Irawan. 2020. "Jenis-Jenis Kenakalan Remaja Dan Faktor-Faktor Yang Mempengaruhi Di Desa Merak Rejo Kecamatan Bawen Kabupaten Semarang." *Jurnal Bimbingan Dan Konseling Terapan* 6(1):55–61.

Efrianus Ruli. 2020. "Tugas Dan Peran Orang Tua Dalam Mendidk Anak." *Jurnal Edukasi Non Formal* volume 1(nomor 1):144.

Farid Ahmadi. 2021. *Desain Pendidikan Dan Teknologi Pembelajaran Daring Di Era Revoludi 4.0 Dan Society 5.0.* Semarang: Qahar Publisher.

Handreas Hartono. 2014. "Membentuk Karakter Kristen Pada Anak Keluarga Kristen." *Jurnal Teologi Dan Pendidikan Agama Kristen* Vol. 2(No.1):64–65.

Ida Bagus Gede Paramita. 2020. "Pendidikan Etika Dan Gender Dalam Teks Satua I Tuung Kuning." *Jurnal Inovasi Penelitian* Vol.1(No.2):94.

Lailati Nazula, Erni Munastiwi. 2021. "Penguatan Karakter Anak Dalam Keluarga Dalam Situasi Pandemi Covid-19." *Jurnal Pendidikan Karakter* XI(Nomor 1):82.

Leni Novita, Dwi Hastuti, dan Tin Herawati. 2015. "Pengaruh Iklim Keluarga Dan Keteladanan Orang Tua Terhadap Karakter Remaja Perdesaan." *Jurnal Pendidikan Karakter* V(Nomor 2):185.

Manurung, Rismag Dalena Florentina Monika Br, and Talizaro Tafonao. 2021. "Problem Pembelajaran Online Di Masa Pandemi Terhadap Psikologi Anak Usia 10-12 Tahun." *Mathetheou: Religios Studies* 1(1):20–28.

Mardiharto, Mardiharto. 2019. "Pola Asuh Pendidikan Kerohanian Pada Anak." *PASCA: Jurnal Teologi Dan Pendidikan Agama Kristen* 15(1):23–27. doi: 10.46494/psc.v15i1.65.

Maya, Shintike, and Talizaro Tafonao. 2021. "Mengembalikan Pendidikan Anak Usia Dini Di Rumah Sebagai Bentuk Tanggung Jawab Orang Tua Selama Pandemi." *CARAKA; Jurnal Teologi Biblika Dan Praktika* 2(2):204–20.

Muhsin, Ali. 2017. "Upaya Orang Tua Dalam Membentuk Karakter Anak Di Dusun Sumbersuko Desa Plososari Kecamatan Grati Kabupaten Pasuruan." *DINAMIKA : Jurnal Kajian Pendidikan Dan Keislaman* 2(02):123–50. doi: 10.32764/dinamika.v2i02.174.

Nina Siti Salmaniah Siregar. 2013. "Persepsi Orang Tua Terhadap Pentingnya Pendidikan Bagi Anak." *Jurnal Ilmu Pemerintahan Dan Sosial Politik UMA* Vol. 1(No. 1):hal. 14.

Nopan Omeri. 2015. "Pentingnya Pendidika Karakter Dalam Dunia Pendidikan." *Manajer Pendidikan* Volume 9(Nomor 3):466.

Novan Ardy Wiyani. 2012. *Manajemen Pendidikan Karakter*. Yogyakarta: PT Pustaka Insani Madani.

Novita Eka Anggraeni. 2019. "Strategi Pembelajaran Dengan Model Pendekatan Pada Peserta Didik Agar Tercapainya Tujuan Pendidikan Di Era Globalisasi." *ScienceEdu* Vol. II(No. 1):75.

Pupu Saiful Rahmat. 2019. *Strategi Belajar Mengajar*. Surabaya: Scopindo Media Utama.

Slamet Suyanto. 2012. "Pendidikan Karakter Untuk Anak Usia Dini." *Jurnal Pendidikan Anak* Volume 1(No. 1):3.

Sofia Retnowati, Wahyu Widhiarso, Kumala Windya Rohmani. 2003. "Peranan Keberfungsian Keluarga Pada Pemahaman Dan Pengungkapan Emosi." *Jurnal Psikologi* (No. 2):94.

Sri Sudarsih. 2019. "Pentingnya Keteladanan Orangtua Dalam Keluarga Sebagai Dasar Dalam Pembentukan Karakter Masyarakat Jepang (Suatu Tinjauan Etis)." *Kiryoku* Volume 3(No 1):59.

Suriati, Suriati. 2015. "Dampak Kurangnya Perhatian Orang Tua Terhadap Perkembangan Karakter Anak." *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 1(1):129–49. doi: 10.47435/mimbar.v1i1.277.

Sutriyanti, Ni Komang. 2018. "Peningkatan Mutu Pendidikan Karakter Melalui Peran Orang Tua Dalam Keluarga." *Jurnal Penjaminan Mutu* 2(2):14–27.

Tafonao, Talizaro. 2018. "Peran Pendidik an Agama Kristen Dalam Keluarga Terhadap Perilaku Anak." *Edudikara: Jurnal Pendidikan Dan*

Pembelajaran 3(2):121–33.

Widya Sasana. 2018. *Pembaharuan Gereja Melalui Katekese*. Malang: Seri Filsafat Teologi.

Wiwin Yuliani. 2018. "Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling." *QUANTA* Volume 2(No. 2):86.

Yasinta Paulina Odjan, dkk. 2020. "Tindak Tutur Direktif Masyarakat Petani Cengkeh Pada Guyub Tutur Adonara Tengah Flores Timur." *Retorika* Volume 1(Nomor 2):139.

AN ANALYSIS OF THE USE OF WEBTOONS IN CHEMISTRY LEARNING

Dewi handayani[1]*, muzanip alperi[2], tia annisa[1]
[1]chemical education study program, bengkulu university
[2]bgp bengkulu province
*email : d.handayani@unib.ac.id

Abstract. This research aims to analyze student interest in chemistry subjects using webtoons. In this research, the method used is descriptive qualitative method by distributing questionnaires in the form of questionnaires using a google form. The research sample was 50 students of class XI MAN 2 Bengkulu City. The results obtained are as many as 34% of students are very interested, 60% are interested, and 6% are not interested when chemistry learning is packaged in webtoon form, especially in buffer solution material. The subject matter in the webtoonl presentation is more interesting, animations, videos or other applications can be inserted that make it easier for readers to follow and enjoy each story and the storage can be done online.

Keywords: Webtoon, Chemistry learning, Students interest in learning

PREFACE

Indonesia is currently facing technology 4.0, where all activities including in the world of education are closely related to technology. Age differences will certainly cause a difference for each individual. Whether it's from simple ways like eating to how to socialize. Of course this also affects the learning patterns of each generation. According to Christiani & Ikasari (2020) if previously we only knew the older generation and the younger generation based on the year of birth and the same fate in the experience of the journey of history, the current generation is developing in the category of baby bloomers, generation X (birth year between 1961-1980), generation Y (born 1990-1995), and generation Z (1995-2010). It should be noted that this era is called the era of generation Z. Based on the results of the 2020 population census by the Central Statistics Agency, it shows the proportion of generation Z is 27.94% of the total population in Indonesia. From this data, it is known that Generation Z from 1997-2012. So it is clear that generation z also dominates the number of students at the elementary, junior high, high school, to college levels at this time considering that in 2021 their age range is 7-24 years. With the dominance of Generation Z in the world of education, it becomes a formidable challenge for educators to choose the right method in implementing learning.

Living in a sophisticated era with the fulfillment of this technology does not necessarily make students have a higher interest in learning. The decline in student learning motivation in line with the COVID-19 pandemic in Indonesia. The COVID-19 virus seems to be the reason students are getting lazy in studying. According to the World Health Organization (WHO), 2 cases of COVID-19 were first reported in Indonesia on March 2, 2020. Not long since March 2, the virus spread rapidly in Indonesia. The uncontrolled spread of

the virus has brought the face-to-face teaching and learning process to a standstill. Initially, it was planned that the school was closed for approximately 2 weeks. However, what has happened is that until mid-2021 the learning process will still be carried out from home.

Based on the results of a UNICEF survey, 60 million students in Indonesia feel uncomfortable with learning at home during the COVID-19 pandemic. One of the factors that cause this discomfort is due to monotonous learning and limited student activities. As a result, students' interest in learning is decreasing. This can be seen from the lower student learning outcomes. Teachers continue to strive to increase students' interest in learning through online-based learning media. Some indicators that must be considered when implementing distance learning are planning, implementation, problems and solutions used in the implementation of distance learning (Alperi, et al. 2021).

Webtoon is a digital comic favored by Generation Z. South Korea is the country of origin that created this application. According to Ahmad (2019), webtoon is an acronym for website cartoon or a collection of storytelling images published online (webcomics). Clear depictions, attractive colors, and audio can be added to make even generation Z who are lazy to read interested in reading. At first, webtoons were only used as a medium of entertainment. As the nature of the comic itself. Interestingly, currently webtoon content is not only filled with fictional things. However, there are also webtoon writers who carry the theme of learning in it. In the research of Djamel (2007) and Ali (2013) digital comics can increase students' enthusiasm for learning and can help students understand the content of the story. From this, the researchers are interested in analyzing the increase in student interest in MAN 2 Bengkulu City towards chemistry subjects with webtoon learning media. This research is important, to find out how students respond to the application of webtoons in chemistry learning, especially on buffer solution material. This webtoon can be opened on laptops or cellphones owned by students.

METHOD

In this research, the method used is descriptive qualitative method. In qualitative research, the type of description does not need a hypothesis because it is not intended to prove a truth (Subandi, 2011). According to Yuliani (2018), it can be briefly explained that qualitative descriptive is a research method that moves on a simple qualitative approach with a plot that can finally be drawn a generalization which is a conclusion from the process or event.

From this understanding, this research uses a qualitative descriptive method where the material used is in the form of research questionnaires or online questionnaires. The research questionnaire used is in the form of a google form. The sample of this study was 50 students of class XI MIPA MAN 2 Bengkulu City.

RESULTS AND DISCUSSION

The application of the webtoon in learning chemistry in buffer solution material has been tried in class XI MIPA MAN 2 Bengkulu City. The application of this webtoon is one of the efforts to increase students' motivation and interest in learning. Interest in learning is a person's liking or disliking of a lesson obtained from experience and also practice, manifesting itself in several symptoms, such as: passion, desire, feeling like to carry out the process of changing behavior through activities that include seeking knowledge and experience in the field of education. lessons (Marti'in, Wicaksono, L & Purwanti, 2019). From this definition, it can be seen that the essence of learning interest comes from within each student. However, that does not mean the teacher is hands off. Teachers can seek various ways to make their students interested in the learning that they teach.

To know how to increase someone's interest in the learning process, it is necessary to first identify what their problems are. When observed with the social environment, it is seen that there are 2 main factors for the lack of student interest in learning chemistry subjects. First, because the teacher is not able to package learning in an interesting way. Second, because students don't like studying chemistry. This will get worse when faced with the condition of students who really don't like studying chemistry when they meet teachers who are not able to package learning in an interesting way.

At MAN 2 Bengkulu City. After distributing the questionnaire, out of 50 students in class XI MIPA, only 36% liked to read chemistry books or journals. This is very concerning considering that so far most of the learning methods applied there are only chemistry textbooks. If students' reading interest in chemistry books from 50 participants is only 36% who like to read books, it can be seen that their chemistry books are only unemployed, and it can be seen that their interest in learning is very low in this subject, where less than half of them like to read chemistry books. As well as showing their low interest in learning as well. The results of the questionnaire distributed to students, namely the aspect of students' reading interest in reading books or reference sources in the form of journals can be seen in Picture 1.
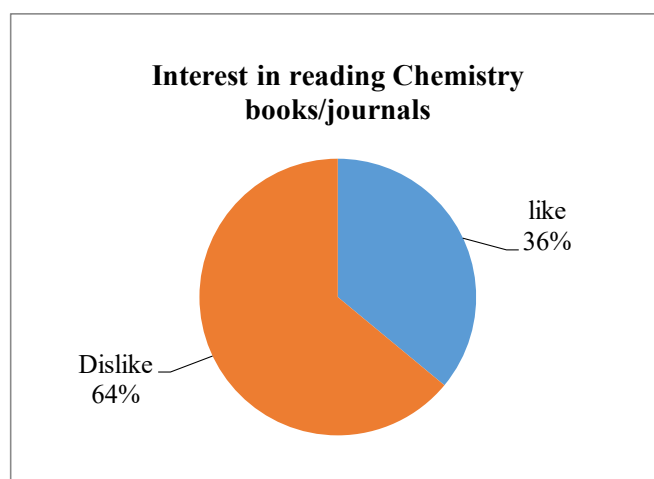
Picture 1. *Interest in reading Chemistry books/journals*

From PICTURE 1, students' low interest in reading makes teachers think of alternatives in growing students' interest in reading so that it can support learning. Rahim (2008) suggests that reading interest is a strong desire accompanied by one's efforts to read. Interest or willingness to read is a very important and strong source of motivation for someone to remember and evaluate the readings they have read. This is a self-development process that has a big role in one's life, therefore this will must always be honed, developed, and explored, because interest in reading is not obtained by itself. One of the alternatives offered to attract students' interest in reading is the use of webtoons as an interesting online learning resource. According to research by Edi, S (2009) there is a significant effect between learning using online media and learning using worksheets on chemistry learning achievement. Of course this influence is due to the nature of generation Z which is not far from the words technology and gadgets. They tend to be comfortable doing learning with HP facilities. The use of learning media in the teaching and learning process can generate new motivation and interest for students to learn well. There are many types of online media that we can use (Nurrita, T. 2018). One of the online media that the teacher can choose is through digital comics.

The application of the webtoon as a learning tool for students was very enthusiastically welcomed by students. As it is known that comics are a means of reading that are in demand by children, teenagers, and even adults. Comics in the current digital era have also turned into digital comics. One application that is a continuation of this digital comic is a webtoon. Webtoon or web cartoon is an application designed as a place of entertainment. However, with the development of the times, the functions of this application have changed more and more. Webtoons are no longer filled with fiction, but also contain science. Even audio such as an accompaniment song can be added.

One of the webtoons that is applied in learning in class XI MIPA MAN 2 Bengkulu City is the buffer solution material. The following are some snippets of digital comics used by students, which can be seen in Picture 2.
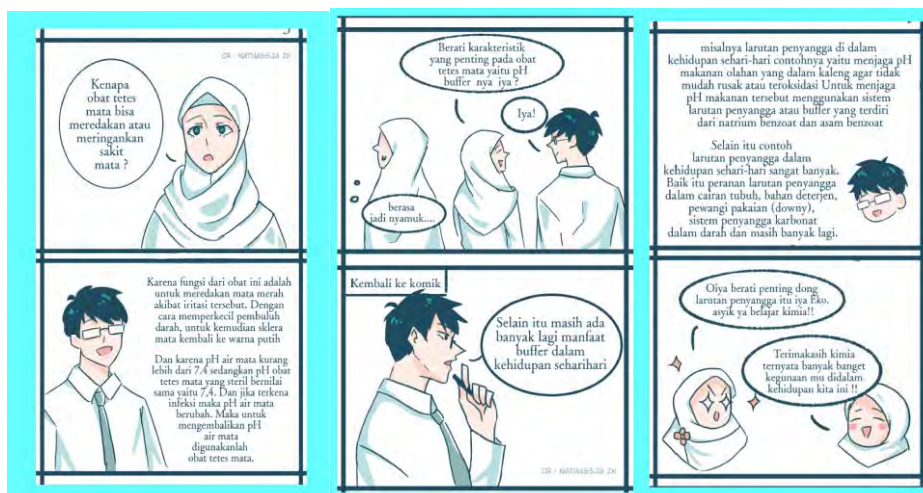
Picture 2. *Buffer solution webtoon snippet*

From the results of the questionnaire distributed to 50 students of class XI MIPA MAN 2 Bengkulu City, it was found that 76% of students like to bring webtoons. If we look back at their interest in reading chemistry books, which is only 36%. This shows a quite significant comparison. Students tend to prefer reading webtoons rather than textbooks. With a ratio of 2 : 1, shown in Picture 3.
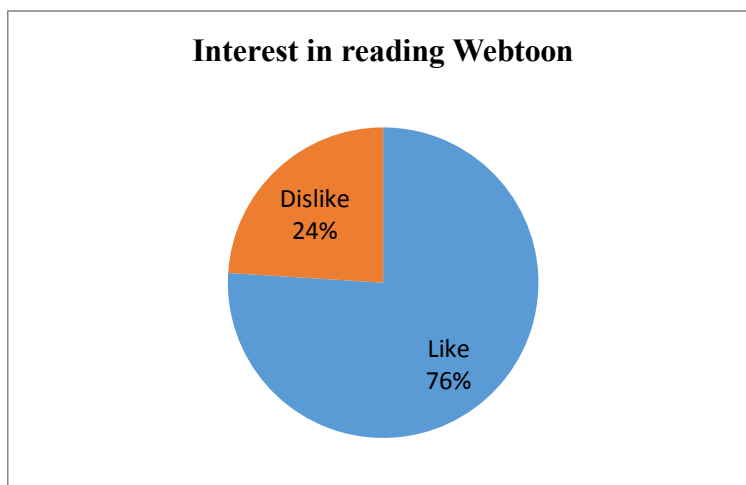
Interest in reading Webtoon

Dislike 24%

Like 76%

Picture 3. *Interest in readng Webtoon*

From Picture 3, it can be seen that students are more interested in reading books in interesting forms such as comics, which are presented online through webtoons. Teachers can continue to innovate in the development of learning materials and resources for students.

The enthusiasm of 50 students of class XI MIPA MAN 2 Bengkulu City towards the webtoon application is presented in Picture 4 below.

Students enthusiasm

■ Interested   ■ Very Interested   ■ Not Interested

6%

34%

60%
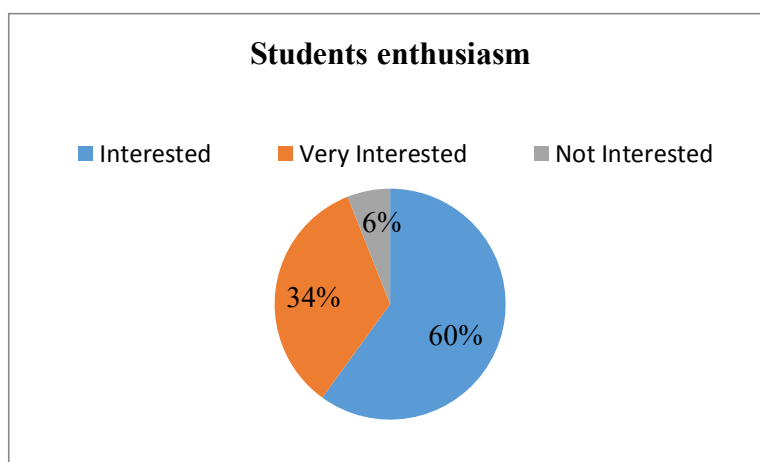
Picture 4. *Student enthusiasm for buffer solution webtoon*

From Picture 4, it can be seen that out of 50 students, 34% are very interested, 60% are interested, and 6% are not interested when chemistry

lessons are packaged in webtoon form. When totaled as a whole, it was obtained that 94% of 50 students of class XI MIPA MAN 2 Bengkulu City were interested in using webtoons as a learning resource. A number of reasons given by students who are interested and very interested in this include the following:

a. Chemistry lessons are very difficult to understand so there is very little interest in studying chemistry. But if there are elements of images and colors such as webtoons, it will increase interest in learning chemistry and make difficult chemistry lessons easy to understand. (NSW, XI MIPA 1)

b. Learning chemistry in the form of sentences or paragraphs from the beginning looks complicated to understand and does not interest students to learn it. But if chemistry lessons are packaged in the form of digital comics such as webtoons, I think it will attract students' interest to read and make it easier to understand. (AMI, XI MIPA 2)

c. Complex chemical formulas like that can be applied to images like in a webtoon, it might be an interesting lesson and moreover not boring to learn. (SDR, XI MIPA 3)

d. If chemistry lessons are packaged in the form of stories in comics, it will be very interesting for me and maybe for other teenagers who like reading webtoons. Chemistry lessons in the webtoon will make our eyes who see it will not feel bored while studying it. (AAH, XI IPA 2).

From the statements of several students, it can be concluded, the average student is interested because the webtoon will make chemistry lessons interesting and very fun. This is because the webtoon involves a high visual level, where there are combinations of colors, images, and animations that attract students. According to Rusby, et al (2017) visual media can facilitate understanding, strengthen memory, foster student interest and can provide a relationship between the content of the subject matter and the real world.

Meanwhile, the 6% of students who were not interested were caused by the fact that these students did not like reading. To overcome this, the teacher can choose an alternative that involves audio or moving animation other than a webtoon. As teachers we have many choices of media which is suitable for our type of student. From the results of this study, the researcher recommends a webtoon as an effort to increase interest in learning chemistry at MAN 2 Bengkulu City. Given the very high enthusiasm of students, namely 94%.

CONCLUSION

Based on the results of research and data analysis, from a sample of 50 students of class XI MIPA, it was found that as many as 34% were very interested, 60% were interested, and 6% were not interested when chemistry lessons were packaged in webtoon form. When totaled, there are 94% of students from 50 people who are interested in webtoons as a medium for chemistry learning. The reason that underlies them on average is because of the pictures, attractive colors, and writing that is not dense. In addition, chemical formulas can be described clearly and add to the attraction. Therefore, in this case the researcher recommends the webtoon as a means of learning chemistry at MAN 2 Bengkulu City.

REFERENSI

Ahmad, N. (2019). Pengembangan Media Komik Digital Berbasis Webtoon sebagai Media Pembelajaran Bahasa Perancis Sebagai Media Pembelajaran Bahasa Perancis Untuk Keterampilan Membaca Siswa Kelas XI dengan Tema *La Vie Quotidienne. Skripsi.* Universitas Negeri Semarang

Ali. (2013). The Effects of Comic Strips On Reading Comprehension of Turkish EFL Learners, *Ijonte*, 56-54

Alperi, M., Riyanto, R., Sapri, J., Alexon, A., & Handayani, D. (2021). Analysis of the Implementation of Distance Learning in the COVID-19 Pandemic New Normal Era. *International Journal of Asian Education, 2*(2), 120–128. https://doi.org/10.46966/ijae.v2i2.172.

Djamel, B. (2007). La Bande Dessinee comme support Didactique dans l'enseignement du FLE. *Synergies Algerie* 1, 235-240

Edi, S. (2009). Pengaruh pembelajaran online terhadap prestasi Belajar Kimia Siswa Kelas X SMA Negeri 1 Purwantoro Wonogiri). *Thesis.* Universitas Sebelas Maret

Christiani, L.C & Ikasari, P.N. (2020). Generasi Z dan pemeliharaan Relasi Antar Generasi dalam Perspektif Budaya Jawa. *Jurnal Komunikasi dan Kajian Media*, 4 (2) 84-105

Marti'in, Wicaksono, L & Purwanti. (2019). Analisis Tentang Rendahnya Minat Belajar Peserta Didik Kelas XI SMA Negeri 5 Pontianak. *Artikel Penelitian*, 1-7

Nurrita, T. (2018). Pengembangan media pembelajaran untuk meningkatkan hasil belajar siswa. *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah, 3*(1), 171-210.

Rahim, F. (2008). Pengajaran Membaca di Sekolah Dasar. Jakarta : Bumi Aksara.

Subandi. (2011). Deskripsi Kualitatif Sebagai Salah Satu Metode Dalam Penelitian Pertunjukan. *Harmonia*, 11 (2) 173-179

World Health Organization. (2020). *Global Surveillance for COVID-19 Disease Caused by Human Infection with the 2019 Novel Coronavirus.* Geneva : World Health Organization

Rusby, Z., Hayati, N & Cahyadi, I. (2017). Upaya Guru Mengembangkan Media Visual Dalam Proses Pembelajaran Fiqih di MAN Kuok Bangkinang Kabupaten Kampar. *Jurnal Al-Hikmah, 14 (1) 18-38.*

Yuliani, W. (2018). Metode penelitian deskriptif kualitatif dalam perspektif bimbingan dan konseling. *Quanta, 2*(2), 83-91.

ANALYSIS OF THE INCLUSIVE EDUCATION SYSTEM IN IMPROVING INDEPENDENT CHARACTER FOR PERSONS WITH DISABILITIES IN SITUBONDO REGENCY.

Siti seituni, stkip pgri situbondo
Nur hasanah, stkip pgri situbondo
Email: acikspdi82@gmail.com

Abstract.identification of disability problems in Situbondo that require great attention from local government, local education offices and the surrounding environment who are aware of the importance of educational needs in enriching understanding and character development for persons with disabilities. Special aids for movement within the school environment are not only the main indications expected by people with disabilities, but the advantages and disadvantages that require special attention to explore student achievement in growing the character of independence and readiness of students to face the social world in the community. So this study aims to find outpositive influence and significance of inclusive learning in improving independent character for disabilities. By using a mix methodquantitative and qualitative data. With a population of students with special needs in Situbondo Regency purposive sampling technique. Collecting data using a questionnaire with a Likert scale which was tested using the instrument reliability test and validity test. using validity test, rehabilitation test, normality test, homogeneity, correlation test to determine the validity of the regression test, and then with qualitative data obtained from interviews. And the results of this study arethere is a positive and significant influence on inclusive learning in improving the independent character of people with disabilities.

PRELIMINARY

Indonesia has people with disabilities who are only discussed without prioritizing personal needs like normal people in general, Persons with Disabilities are entitled to quality education in education units in all types, pathways, and levels of education in an inclusive and special way (Article 10 of Law 8/2016 concerning Persons with Disabilities). disability)(Deaf, 2020). This is to improve education services for students with disabilities through meeting the needs of special education teachers in inclusive education providing schools.

There are various identifications of disability problems in Situbondo that require great attention from the local government, the local education office and the surrounding environment who are aware of the importance of educational needs in enriching understanding and character development for persons with disabilities. Special aids for movement within the school environment are not only the main indications expected by people with disabilities, but the strengths and abilities that require special attention to

explore student achievement in growing the character of independence and readiness of students to face the social world in society.

Education which from the past until now is a basic human need to ensure the continuity of life so that it is more dignified(Darma et al, 2015). Inclusive education requires very mature readiness in adjusting educational factors for persons with disabilities. Currently, there are many indications of oppression for marginal people who have equal rights in the right to education. The formation of independent character can be an instillation of values that can be developed to be able to explore the potential of people with disabilities(Alfaris, 2017).

Character education here forms a pattern of traits that are embedded in a person's soul that can be used for survival in a better society. Character education applied in educational institutions can be used as a means of humanizing and civilizing. Education should create an environment that respects human life, respects the integrity and uniqueness of creation, and produces a personal figure who has balanced intellectual and moral abilities so that society will become more human. As with character education that is applied in schools that provide inclusive education through the existing diversity, character values such as compassion, cooperation, mutual respect, and self-confidence can be instilled in students.multicultural nation; (2) realizing a civilization that is intelligent, virtuous, and has a contribution in developing human life, developing character values to have a good heart, mind, and behavior and have an exemplary attitude; (3) realizing the attitude of citizens who love peace, are creative, independent, and live side by side with other nations in harmony(Darma et al, 2015).

Based on the results of previous studies which show that theoretically, Indonesia is able to transform the issue of disability and inclusive society into policies very well. However, in the constellation of praxis, Indonesia is in stagnation, because there is no significant progressivity(Huda, 2021).

METHOD

This study uses a mixed method research method, which uses quantitative and qualitative data(Hasanah, 2021). The population of this research is students with special needs in Situbondo Regency. The research sampling technique used a purposive sampling technique which was carried out with a sampling area(Rahminiani, 2015). Collecting data using a questionnaire with a Likert scale which was tested using the instrument reliability test and validity test. using validity test, rehabilitation test, normality test, homogeneity, correlation test to find out the relationship between variables using regression test(Kusuma, 2021). After obtaining the results of quantitative data, then we then analyze with qualitative data obtained from interviews with students with disabilities and from teachers on the daily lives of these children. In this study using a framework as shown in the image below;

Inclusive → Independent

Figure 1. Framework of thought

This research was conducted with research questionnaires distributed to students with special needs analyzed through quantitative data and analyzed using qualitative data.

RESULTS

Testing the research instrument in the form of a questionnaire includes testing the validity and reliability of the instrument which is carried out as a condition for conducting data analysis and hypothesis testing. An instrument is said to be valid if the instrument can measure something exactly what is intended to be measured. This research instrument is found to have a valid distribution because each item rcount>rtable. After the data is valid, the reliability test is carried out using *Cronbach Alpha*>0.60 the following results are obtained

Table. 4.5 Reliability Test Results
Reliability Statistics

Cronbach's Alpha	N of Items
,800	27

Bebased on the table the value of the Cronbach alpha coefficient above is 0.800 A variable can be said to be reliable if it has a Cronbach's Alpha coefficient greater than or equal to 0.60 but if the Alpha value is < 60%, this indicates that there are several respondents who answered inconsistently.(Puspitasari, 2019). then it can be concluded that 0.800 > 0.60 reliable data.Simple regression was used to determine the effect of twocan be seen in the tables below.

Table 4.8 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,644a	0.415	0.405	3.53126
a. Predictors: (Constant), Independent Character				

By looking at table 4.8 column R shows the magnitude of the correlation coefficient of 0.644. Column R Square (R2) is the coefficient of determination that is equal to 0.415. The Adjusted R Square (R2) column is the coefficient of determination that has been corrected, which is 0.405 and this coefficient is used to give the meaning that inclusive education contributes to the character of independence by 40.5% (0.405 x 100%), while the variables outside the study are equal to 59.5%. The research variables, for example, are the motivational spirit of parents and the surrounding environment.

Table 4.9 Anova

ANOVAb					
Model	Sum of Squares	df	Mean Square	F	Sig.

1	Regression	522,214	1	522,214	41,878	,000a
	Residual	735,72	59	12.47		
	Total	1257,934	60			
a. Predictors: (Constant), Inclusive learning						
b. Dependent Variable: Independent character						

By looking at table 4.9 the results of the calculation of F obtained a coefficient of 41.878. This coefficient is used to test the significance (significant) so that it can be used to predict regression by comparing Fcount with Ftable. If Fcount > Ftable then H0 is rejected and Ha is accepted, meaning that there is a significance between variable X and variable Y. Meanwhile, if Fcount < Ftable, then H0 is accepted and Ha is rejected, meaning that there is no significance between variable X and variable Y. Ftable is 4,004 with a significance level 5%, so Fcount > Ftable (41,878 > 4,004). The results of this test mean that parental participation can be used to predict the number of criteria variable numbers.

Table 4.10 Coefficients

Coefficientsa						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	54,179	4,471		12,117	0
	Parental Participation	0.442	0.068	0.644	6,471	0
a. Dependent Variable: Learning Outcomes						

By looking at the table 4.10 column*Unstandardized Coefficients*where subcolumn B is the coefficient that shows the constant a and b values. The two coefficients above are then entered into the equation Y = a + b X so that the regression equation becomes Y = 54.179 + 0.442 X, which means that if parental participation increases by one unit, student learning outcomes will increase by 0.442 at a constant 54.179.

In table 4.10 column*t*is the magnitude of the coefficient of the results of the t test can also be used to predict the significance of regression and correlation. The amount of tcount from the results of the analysis is 6.471. The Fcount coefficient in the Anova table of 41,878 is the square of the t coefficient in the Coefficients table.It is known that the value of tcount is 6.471, while the value of ttable with n = 61, df = 61 - 1 - 1 = 59 with a significant level: = 0.05 then obtained ttable = 2,000. So that tcount > ttable (6,471 > 2,000) then H0 is rejected while Ha is accepted. It means that there is a positive and significant influence on inclusive learning in improving the independent character of people with disabilities. This study also analyzes the results of interviews with several samples that are used as analysis of qualitative data(Hadiyanti et al., 2021)

P : What are examples of actions that require oneself to do this independently?

S : Yes, it's not for example doing the assignments from the teacher, you have to do it yourself.

P : How do you deal with difficulties at school?

S : Jika saya bisa selesaikan sendiri saya selesaikan sendiri, jika tidak saya minta bantuan orang lain, teman sebangku atau guru tapi awalnya banyakan tidak bisanya buk

P : Bagaimana menurut anda pelayanan sekolah dalam melayani siswa yang disabilitas?

S : Disini sama saja buk

P : Apa pembelajaran ini memotivasi anda untuk bisa menjadi seperti saat ini?

S : Hati saya tergerak untuk teman2 yang memiliki takdir yang sama dengan saya untuk memberikan hak yang sama dengan teman2 lain normal pada umumnya dan alhamdulillah dengan adanya pembelajaran inklusi membuat saya menjadi seperti saat ini

Hasil data kuantitatif yang signifikan dan data kualitatif, dapat merepresentasikan bahwa adanya pembelajaran pembiasaan mandiri bagi Disabilitas yang dapat meningkatkan kemandirian siswa dan perlunya pelatihan-pelatihan khusus bagi disbilitas.

REFERENSI

Alfaris, MR (2017). Social Support and Accessibility of Inclusive Education in Future Oriented Universities and Continuity. Proceedings of the Practice of Education for Persons with Disabilities. Malang: PSLD UB, (December 2017).

Darma, IP, & Rusyidi, B. (2015). Implementation of Inclusive Schools in Indonesia. Proceedings of Research and Community Service, 2(2), 223–227. https://doi.org/10.24198/jppm.v2i2.13530

Hadiyanti, NFD, Hobri, Prihandoko, AC, Susanto, Murtikusuma, RP, Khasanah, N., & Maharani, P. (2021). Development of mathematics e-module with STEM-collaborative project based learning to improve mathematical literacy ability of vocational high school students. Journal of Physics: Conference Series, 1839(1). https://doi.org/10.1088/1742-6596/1839/1/012031

Hasanah, N., Hobri, Fatekurrahman, M., Kusuma, MA, & Hadiyanti, NFD (2021). Development of lesson study for learning community based learning tools using google classroom media and its impact on students' creative thinking skills. Journal of Physics: Conference Series, 1839(1), 0–13. https://doi.org/10.1088/1742-6596/1839/1/012017

Huda, AN (2021). Disability Study and Inclusive Society: From Theory to Practice (Case Study of Policy Progressivity and Its Implementation in Indonesia). Journal of Interdisciplinary Islamic Studies, 3, 245–266.

Kusuma, MA, Susanto, Yuliati, N., Maharani, P., & Hasanah, N. (2021). Thinking process of 7th class students in understanding quadrilateral concepts based on Van Hiele theory. Journal of Physics: Conference

Series, 1839(1). https://doi.org/10.1088/1742-6596/1839/1/012012

Puspitasari, Y., & Hasanah, N. (2019). NATIONAL ON MATHEMATICS LEARNING RESULTS OF CLASS X STUDENTS MANURUL FATA FOR THE 2017/2018 ACADEMIC YEAR 6(1), 34–43.

Rahminiani, C. (2015). Efficiency of the Variable-Based Distance Sampling Method Transect Area To Know.

Deaf, A. (2020). Implementation of Character Education in Deaf Children with Disabilities. Journal of the Golden Age, 4(01), 12–19. https://doi.org/10.29408/jga.v4i01.1809

USED AUTOMATED SHORT ESSAY SCORING (ASES) AND ITS EFFECT ON STUDENT PLAGIARISM BEHAVIOR

Evi susilawati (universitas islam sumatera utara) dan imamul khaira (universitas haji sumatera utara)

Abstract. The use of Automated Short Essay Scoring (ASES) in learning activities in Era Society 5.0 as it is today is important. The technology-based era of Society 5.0 has changed the information technology-based learning system as well. Often plagiarism occurs when checking students' answers because their answers can be easily plagiarized from one another. Therefore, it becomes difficult to make an assessment using these information technology-based essay answers. Based on these problems, this study aims to see the effect of using Automated Short Essay Scoring (ASES) and on the level of student plagiarism. The population of this study were all students of the Pancasila and Citizenship Education Study Program (PPKn) Faculty of Teacher Training and Education (FKIP) Islamic University of North Sumatra (UISU). The results showed that the use of Automated Short Essay Scoring (ASES) had a positive and significant effect on student plagiarism behavior.

Kata kunci: Automated Short Essay Scoring, Plagiasi Mahasiswa

INTRODUCTION

The integration of technology in the classroom is a major requirement in realizing effective learning, especially in the Era of Society 5.0. With the integration of technology, in learning activities, of course, it will affect learning methods and technology-based assessment systems as well. Various studies have shown that learning and assessment have a positive impact on students' knowledge and skills (Adi, Oka, & Wati, 2021). Likewise in learning that uses information technology. With the emergence of information technology and its role in the field of learning, of course, requires assessment tools using information technology. In the Pancasila and Citizenship Education Study Program, Faculty of Teacher Training and Education, Islamic University of North Sumatra, learning using information technology is the Learning Management System (LMS). One of the learnings using this LMS uses a modern online class response system to improve students' abilities in learning as well as in the assessment system. This online-based assessment raises plagiarism behavior for students.

Plagiarism is considered an academic inappropriate practice that can have a negative impact on academic development in higher education. Plagiarism behavior can be seen from two sides, namely: a) behavior of using other people's intellectual property without giving proper credit, and b) the behavior of claiming other people's work as their own. Furthermore, Kaposi and Dell (2012) suggest four types of plagiarism, namely: a) plagiarism as a morality, namely plagiarism behavior which is seen as theft of other people's intellectual property. This is considered to damage the academic morality of students; b) plagiarism as a procedure is seen as a behavior that may be

unintentional because the plagiarism procedure must be carried out; c) plagiarism as a development is a corrective behavior needed to reduce plagiarism behavior that holistically detects the occurrence of plagiarism and the consequences of plagiarism violations. This activity is related to the existence of institutional policies and procedures to ensure students do not plagiarize. If a violation occurs, there must be consequences for its further development and preventing students from plagiarizing again; d) Plagiarism as writing is an intellectual behavior that acknowledges quotes, references, or other people's assignment phrases as one's own writing. Referring to the notion of plagiarism in writing can be interpreted as replication where someone submits previous written work that is the same, or very similar to a new assignment.

Many studies have noted the reasons students commit plagiarism. Akbar (2018) noted several reasons why students plagiarized there were intentional and lack of awareness of the rules. Furthermore, Nwosu & Chukwuere (2020) explained that more than 70% of students agreed that the reuse of complete papers was plagiarism and did not consider self-plagiarism as a violation of academic honesty. In fact, plagiarism is an academic violation and is considered detrimental to many people.

To reduce plagiarism, use Automated Short Essay Scoring (ASES). ASES widely used to evaluate student answers using online information technology by measuring the higher abilities of test takers, such as logical and expressive thinking skills (Uto & Uchida, 2020). In the learning process, the use of ASES makes assessment more effective because: (1) ASES done automatically as feedback for student answers; (2) ASES can detect student work for multiple questions with an algorithm to mark the sign variation of the two higher human markers; (3) able to identify misunderstandings and weaknesses of students' answers to a topic; (4) able to detect the similarity between answers with automatic feedback so as to provide awareness to students aware of their level of understanding (Suzen et all, 2020).

METHOD

The research method used is a quantitative approach. Preparation of instruments or data collection tools, from the variables that became the main reference for researchers using a questionnaire, consisting of a questionnaire about plagiarism behavior and the use of ASES in learning assessment. The data analysis used using regression analysis.

The population of this study were all students of the Pancasila and Citizenship Education Study Program, Faculty of Teacher Training and Education, Islamic University of North Sumatra with a total of 52 people. The sample in this study were all students who took the subject of Public Policy and Development of Teaching Materials for Pancasila and Citizenship Education with a total of 23 people. By taking the population from the two subjects, the researcher believes that The questionnaire given to the respondents can be filled in according to the reality in their respective schools and the research conducted can be truly representative

RESULT

Based on the results of the regression test in this study, it showed that there was a significant effect of the variable using ASES on student plagiarism behavior. The results of the Regression Test The influence of ASES on student plagiarism behavior can be seen from Table 1. below:

Table 1. The Effect of ASES on Student Plagiarism Behavior

Model Summaryb					
Model	**R**	**R Square**	**Adjusted R Square**	**Std Error of the Estimated**	**Durbin Watson**
1	,676²	,455	,439	3,289	2,289
a. Predictors: (Constant): Automated Short Essay Scoring (ASES)					
b. Dependent Variable: Plagiarism Behavior					

Referring to Table 1 above, it can be seen that the use of ASES has a positive effect on student plagiarism levels. With a coefficient value of 0.676, it means that the use of ASES has a strong effect on the level of student plagiarism. Likewise with the results of calculations that show the values of sig. (2-tailed) = 0.000 is smaller than = 0.005, which means the level of significance between the two shows a significant effect. The coefficient of determination ($r2$) is $0.676^2 = 0.455$, meaning that the use of ASES has an effect of 45.5% on student plagiarism behavior.

DISCUSSION DAN CONCLUSION

Discussion

Referring to the results of the research above, it can be seen that the use of ASES has a positive and significant effect on student plagiarism behavior. The findings of this study are very reasonable because the use of ASES as software that is able to predictively assess the results of essay answers based on computational models from the use of information technology in the Pancasila and Citizenship Education Study Program, Faculty of Teacher Training, North Suamtera Islama University has reduced student behavior to plagiarim the work of other people. others or their own work. The findings of this study are in line with the results of research conducted by Lim et al (2020) which stated that the use of ASES was able to reduce student plagiarism behavior because it was able to measure student work rigidly about the similarity of the answers to assignments carried out using essay answers and able to combine style and content. to predict student essay scores.

Nowadays, online learning using LMS is inevitable. Automatic learning assessment is available, but has not been able to detect plagiarism of student answers automatically. The use of ASES is able to provide responses to the same student answers so that students are able to evaluate the characteristics of the answers they give both in grammar, diction, construction, and so on, completeness of responses and provide feedback automatically on the computerized system so as to provide awareness to students not to plagiarize. because it will affect the score obtained. The findings of this study are in line with the results of research conducted by

Rajagede (2021) which suggests that scoring with ASES will play a role when the answer assessment process is on a large scale so that it is able to detect student answers that have the same similarity so that it affects the results obtained by the score.

Other research findings from the results of this study can be seen that students' behavior in completing answers online is influenced by their ability to understand the concept of plagiarism and the different ways of plagiarism. This can also be seen from the behavior of students in doing plagiarism which is influenced by the following factors: (1) trying to do fast work, (2) the influence of friends, (3) the influence of family, (4) the availability of online information so that students easily obtain information and plagiarize the information, (5) lack of understanding of students about the consequences of plagiarism, (6) poor reading activities and good learning performance.

Conclussion

The following is a research conclusion that refers to the results of research and studies that have been carried out, it can be concluded: there is a significant effect of the ASES variable on the plagiarism behavior of students accepted with an influence level of 45.5%. The implications that arise from the results of this study include: 1) lecturers and students may not be left to academic dishonesty so that ASES used in learning activities directly controls the results of the automatic systemized assessment; (2) students' understanding of plagiarism is certainly detrimental to many parties, so it needs to be controlled with an automatic assessment system. The implications and consequences are: a. any student and content creator should know about the consequences of plagiarism; b. higher education institutions should provide mandatory rules regarding plagiarism; (c) The Education Office and other educational institutions must make plagiarism policies to regulate and enforce plagiarism awareness.

REFERENCE

Adi, Ni Nyoman Serma., Oka, Dewa Nyoman., & Wati ,Ni Made Serma., (2021*).* Dampak positif dan negative pembelajaran jarak jauh. *Jurnal Ilmiah Pendidikan dan Pembelajaran.* Volume 5, Nomor 1, 2021. Retrieved from : http://dx.doi.org/10.23887/jipp.v5i2.

Akbar., (2018). Defining plagiarism: a literature review. Etical Lingua. *Journal of Lingua Teaching and Literature.* Volume 5, Number 1, February 2018. Retrieved from : https://doi.org/10.30605/ethicallingua.v5i1.750.

Kaposi, David., & Dell, Pippa., (2012*).* Discourses of plagiarism: moralist, proceduralist, developmental and inter-textual approaches. *British Journal of Sociology of Education.* 33 (6). Retrieved from : DOI:10.1080/01425692.2012.686897.

Lim, Chun Then., (2020*).* A comprehensive review of automated essay scoring (AES) research and development. *Pertanika J. Sci. & Technology.* Vol. 29 (3). Retrieved from : http://www.pertanika.upm.edu.my/

Nwosu, Lilian Ifunanya., & Chukwuere, Joshua Ebere., (2020*).* The *attitude* of students toward plagiarism ini online learning; a narrative literature

reviuew. *Gender & Behaviour.* Vol 18.Issue 1. Retrieved from : https://web.p.ebscohost.com/abstract?direct.

Uto, Masaki., & Uchida, Yuto., (2020*).* Automated Short-answer Grading Using Deep Neural Networks and Item Response Theory. *International Conference on Artificial Intelligence in Education. Artificial Intelligence in Education.* Retrieved from : https://link.springer.com/chapter/10.1007.

Rajagede, Rian Adam., (2021). Improving automatic essay scoring for indonesian language using simpler model and richer feature. *Kinetik: Game Technology, Information System, Computer Network, Computing, Electronics, and Control*, Vol. 6, No. 1, February. Retrieved from ; https://doi.org/10.22219/kinetik.v6i1.1196

Suzen, Neslihan.et all., (2020*).* Automatic short answer grading and feedback using text mining. Postproceedings of the 10th Annual International Conference on Biologically Inspired Cognitive Architectures, BICA 2019 (Tenth Annual Meeting of the BICA Society). Science Direct. Procedia Computer Science. Retrieved from : https://pdf.sciencedirectassets.com

INTERNALIZATION OF VALUES PANCASILA IN CHARACTER EDUCATION AT HAMONG SCHOOL PUTERA PAKEM SLEMAN YOGYAKARTA

Zikry septoyadi, master of ıslamic studies at the ıslamic university of ındonesia yogyakarta, ındonesia

Vita lastriana candrawati, master of ıslamic studies at the ıslamic university of ındonesia yogyakarta, ındonesia

Junanah, lecturer master of ıslamic studies at the ıslamic university of ındonesia yogyakarta, ındonesia

Abstract. The background of this research is that in the middle of the Indonesian national base based on Pancasila, which emphasizes or a blueprint for "Indonesian unity" and diversity, violence and cases of intolerance are of course wounded and can lead to the disintegration of the nation. For the Indonesian people, of course this will eliminate energy, which should be directed towards building solidarity together to solve problems of poverty, education, and so on. Unfortunately, facing the above problems, the character education that is currently being carried out only has an impact on the efficacy of the ritual. The impact is easily provoked, especially by issues related to SARA. This study aims to describe the internalization of Pancasila values in character education. This type of research is the researcher uses the type of qualitative research because with this qualitative research the researcher can emphasize many aspects of one variable, while the research approach used is descriptive qualitative research in which this research provides a description or description of a situation as clearly as possible without any treatment. object under study. Data collection techniques using observation, interview, and documentation techniques. Researchers follow the activities of the informants with in a certain time, pay attention to what is happening, listen to what is said, question information, and study documents the informants. Researchers conducted interviews with school principals and teachers, and so that data relevant to the focus of study could be found. In collecting documentation data, the researcher will examine the activities that have been carried out by teachers and students The results showed that the internalization of the values character education carried out by SMK Hamong Putera Pakem has applied what is contained in the program that has been implemented by the school. Character education programs at SMK Hamong Putera Sleman: Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the country, respect for achievement, communicative friends, love peace, love to read, care environment, social care, and responsibility with the values of the Pancasila national insight, students and students can implement the values of Pancasila, one of which is in terms of mutual cooperation, togetherness, and tolerance in the social sphere in the school environment and outside of school.

Keywords: Internalization, Character Education, Pancasila values

PRELIMINARY

In the course of reform, Indonesia has come a long way in making a democratic transition, dismantling and building, deconstructing and reconstructing the basic order of political, social, legal, economic, defense, religion-state relations, and various other things. Within that framework, first, reforms have created, ratified, and developed laws that are adapted to, "reputedly" the reform climate; second, the arrangement and creation of state institutions with a philosophy driven by political and economic liberalization. After more than 75 years of independence, Indonesia has made a lot of progress in the political, economic, socio-cultural, and religious fields. This is shown by the development of democracy, increasing income per capita, strengthening social integrity, equal distribution of education, and the splendor of religious life. This progress is also marked by international recognition. The spiritual and intellectual stamina of this nation is not inferior when compared to other nations. However, that positive energy is to some extent wasted because of the insincerity and various collective mistakes that have been caused, so that this nation is experiencing what is called a dimensional crisis, where problems in one aspect of the field will also affect other fields, for example problems in aspects of life. education will have an impact on economic and political problems, and vice versa which leads significantly to the weakening of the vision and character of the nation.

The blurring of vision and the weakening of the nation's character become a heavy national burden when it accumulates with various complex internal problems in this nation's body. (Annas Salahudin and Irwanto Alkrienciehie, 2013) One of the blurring of the above vision can be seen from the behavior of SARA-based intolerance in society which has recently been rife. The face of religious people, including Islam, looks surprising and sad, with many cases of violence and bomb threats carrying the name of religion (Islam). Seeing the weakness of the nation's character which is marked by crises in the socio-cultural, socio-political and socio-economic areas at this time, as well as its ineffectiveness in overcoming a problem that is so complex, it is possible that character education is a way of solving the nation's problems. seen as fundamental and urgent. Of course, to shape the character of a nation cannot be separated from the ideology of a country and the philosophy of life of the people in it, so that it becomes a condition for the perspective of a whole and comprehensive nation which is none other than Pancasila itself. Pancasila as formulated by the founders of our nation, which is taken from the values of socio-cultural and socio-historical life for centuries, it can be said that our society has a nameless Pancasila in its history.

For example, the book bombing terror case in early April 2011, the Cirebon bombing in mid-April 2011, and the kidnapping phenomenon which was said to be using the brain washing method which was reported by many media related to the NII (Islamic State of Indonesia). These cases all carry the name of certain Islamic teachings, such as martyrdom, jihad, implementation of Islamic law, fighting thâghūt (devils in human form), and others. Not only that, the data compiled by the Wahid Institute in 2010, clearly shows that the graph is not decreasing. Wahid Institute noted that during 2010 there were 63 cases, with an average of 5 cases per month, and

the highest cases occurred in January (12 cases), August (8 cases) and September (7 cases). Victims of various acts of violence, due to differences in religion, belief and intolerance totaled 153 victims, either individuals or groups. In a study conducted by one of the Institute for the Study of Islam and Peace (LaKIP) about radicalism. The study was conducted from October 2010 to January 2011 on students and teachers of Islamic Religious Education (PAI) in Greater Jakarta. The method used is a survey through face-to-face interviews with a questionnaire guide. From the results of the study, it is known: The tendency of ideological radicalism, the level of recognition of radical organizations, PAI teachers 66.4%, students 25.7%, level of approval of radical organizations, PAI teachers 23.6%, students 12.1%, radical figures, PAI teachers 59.2%, students 26.6%, level of agreement with radical figures, PAI teachers 23.8%, students 13.4%. (Lakip, 2011) It must be a common concern for us to reflect on, of course, the SARA conflict movement will undermine the integrity of the Unitary State of the Republic of Indonesia, even though for centuries the inhabitants of the archipelago have been of the same nation. In the midst of Indonesia's nationality base based on Pancasila, which emphasizes or blueprints for "Indonesian unity" and diversity, violence and cases of intolerance of course become wounds and can lead to the disintegration of the nation. For the Indonesian people, of course, this will eliminate energy, which should be directed at building solidarity to solve problems of poverty, education, and others. In addition, the national burden is getting heavier due to external factors such as the intervention of foreign interests and the impact of the global crisis in various aspects of life.

Unfortunately, facing the problems above, the character education that is currently being carried out only has an impact on ritual piety. The impact is easy to be provoked especially by SARA issues. The world of schools and character education should be able to be a solution to solve the various problems above. Both are essentially as one of the efforts of human maturity in the spiritual-religious and moral dimensions. The existence of religious lessons and character values on the one hand as an effort to fulfill human nature as religious beings (homo religiousus) and moral beings. At the same time, the fulfillment of the objectives of the students regarding the service needs of religious life. Religion and the life of faith are objective things that are the needs of every human being. In fact, these two lessons seem unable to color the character of the nation's children, at least when viewed from the various behaviors of violence and religious-based intolerance that continue to occur. Character education should be able to present individuals who are not only ritualistic but also socially pious, nationally pious, and public pious. To shape the character of a nation through education requires a national vision that comes from values, philosophy, and customs that live in the community. Pancasila as the philosophy of the Indonesian nation was born from the values and customs of the Indonesian nation. So character values that are not root-based and cultural values are resistant to the penetration of hard, radical ideas that come from outside.

Based on the first research observations at the Hamong Putera Vocational School, a meeting with the Hamong Putera Vocational School

Principal Mr. Maryono on October 19, 2020, resulted in a discussion of the descriptions of students, teachers and the school environment

"SMK Hamong Putera is a school with not too many students. The geographical location of Hamong Putera Vocational School is also at the foot of the Merapi Mountains which has a cool atmosphere and beautiful nature so it is very conducive to learning. Pre-facilities and facilities also have complete learning media, fields, laboratories, sports fields, counseling guidance rooms, libraries, places of worship, hostpot areas, and learning classes. The number of students is approximately 120 students, consisting of classes X, XI, and XII with 23 teaching staff and 5 teaching staff. Enter the realm of students, sir. Students at Hamong Putera Vocational School have various kinds of characters and behaviors. There are even those who come to the Counseling Guidance Teacher to pick up students at their hangout with friends who are skipping school, there are also those who are looking for their homes because there are some students who are not too far from the school, students here still need their presence. inculcation of religious values and social values in order to improve religious and social characters so that their characters can be even better. Although not all students have the attitude and character that the father has explained, but that is the fact that exists at SMK Hamong Putera Sleman. Some of the ones you met at Hamong Putera Vocational School, such as the delinquents here, are still delinquents that are just like teenagers." (Maryono, 2020)

In the context above, it is interesting to explore further the problems that have occurred recently which are currently rife among academics and the public. In this research, the researcher will examine the results of the analysis between the two schools which will determine, describe, and formulate character education in Hamong Putera Vocational School, Sleman. Various events that occurred in the country such as students fighting teachers and students who were still in elementary, junior high, high school or MI, MAN and MTS became members of motorcycle gangs, children who killed their own mothers and others. Thus there is a discourse on the construction of the philosophy of character education that has been carried out in schools so far. Based on the researcher's initial observations at one of the elementary schools, namely SMK Hamong Putera Sleman data: the implementation carried out by schools in carrying out the education wheel is in accordance with "Permendikbud 22 of 2016" concerning process standards, but in terms of the character built by Schools that do not have a distinctive character based on the values of Pancasila are not seen significantly, so there is a blurring of character in elementary, junior high and even high school levels. Some cases that are often encountered at the elementary to high school levels such as violence, smoking and drinking, brawls, robberies, burglary and others. Therefore, researchers are interested in studying further at the school. The study focused on the philosophical construction of character education that has been implemented at SMK Hamong Putro. This research is even more interesting because the Hamong Putera Sleman Vocational School is located in remote areas, far from city and metropolitan life, it should be relatively sterile from the above delinquency. . However, it turns out that, even though it is remote, the delinquent behavior of students in these schools is not inferior to schools in

urban areas, which socially should be more resistant. In social terms that occur in the school environment. For example, when students play with religions that are different from themselves, they will get a little sentimental treatment from the religious majority in the school environment, when they talk about theology and religion. For example, when playing, there is also a distance between women and men who are in the school environment, so that intimacy often occurs between each other..

Based on the second research observation at the Hamong Putera Vocational School, the meeting with the Hamong Putera Vocational School Principal, Mr. Maryono, on December 4, 2020, resulted in a discussion of the description of student problems at school.

"The delinquency in Hamong Putera Vocational School is still normal and normal, since I became the principal of the school in 2015 and is the result of my observations at Hamong Putera Vocational School. For example, the inconsistency of each individual in school fights, ridicule of students, smoking, skipping school, indiscipline, and there are some children who fight against the teacher, there are some children who are still lacking in religious activities at school such as praying together every dhuhur, praying dhuha, and religious activities on Friday there are still some individuals. This happens due to the environment outside the school where the students play, parents who experience a broken home and live with their grandmothers, some help their families while working and attending school. There are even some students who don't come in until the BK teacher visits the student's house so that there is clarity of information because some students are truant not to go to school, but until today, Alhamdulillah... klitih or motorcycle gangs". (Maryono, 2020)

Researchers found a discourse that made researchers want to make this school a location to get sources of information and also data because there is still a need for increasing Pancasila values developed by schools through character education to students in order to obtain students who are ritually pious and pious. socially. Researchers found various things that did not reflect the attitude of a reasonable student, various problems at Hamong Putera Vocational School were seen, among others, the lack of students being transformed in depth about the value of tolerance, thus making students able to make culmination among students in social interaction in schools such as comparative religion, association based on religious background, even things like this cause intimacy often occurs between one another. Other delinquencies that do not reflect students' character based on Pancasila values are also reflected in the delinquency that is obtained when visible to the naked eye, such as light or heavy fights, bullying, seniority, skipping school and smoking.

Although at every level of education from elementary to high school there are always religious subjects that are also capable of transforming knowledge as an increase in character values in the realm of religiosity, but we can be sure that the reality that occurs in the field is not in line with the success of religious education in Indonesia. in every school. One of the main indicators of the lack of success of religious education in schools in particular and in society in general is the wide gap between people's religious

understanding, in this case students and expected religious behavior. A very real indicator is the increasing number of students involved in criminal acts, such as brawls, drug use, violence, promiscuity, and so on. Various research results on the problems of PAI in schools so far, one of the facts found is that the implementation of religious education tends to be more focused on the teaching side. PAI teachers are often only invited to talk about the problems of the teaching and learning process, so that they are immersed in purely technical-mechanical problems. Meanwhile, the more basic issues that are related to the pedagogical aspects, are less touched on. Whereas the function of religious education in schools is to provide a foundation that is able to raise awareness and encourage students to take actions that support the formation of strong religious personalities and high social values.

From the explanation above, it was found that research findings related to the need to develop internalization of values with Pancasila insight in realizing, discovering and offering something new about the philosophical basis of character education given in society so far. What is offered in this research is to reformulate character education with a national vision and based on the values contained in Pancasila to create a young generation who has a religious spirit or character on the one hand and love for the nation and country. The peculiarity of this research is to formulate character education content that emphasizes national visions. Character education that is not only ritually pious (religious) but also socially and nationally pious. In the midst of the strengthening of radicalism, SARA-based violence and intolerance in society, especially young Indonesians, an approach based on national values and Pancasila to solve problems of radicalism, SARA-based violence and intolerance is very important. Including the issue of radicalism that occurs in the world of society. While the novelty offered by this research, because this research wants to see the content of character values that have been given in schools using a multi-disciplinary approach. Therefore, this research is urgent to be realized.

METHOD

This study uses a qualitative approach and research that is descriptive analysis. The approach in this study uses a descriptive approach. Descriptive approach is a research procedure that will produce descriptive data in the form of written or spoken words from people, pictures, observed behavior, and not numbers. This descriptive approach is used to describe or describe the variables as they are in a situation. Thus, the researchers in this study describe and analyze the facts in the form of implementing national-minded character education at Hamong Putera Vocational School, Sleman Yogykarta. In this study, informants are research subjects who can provide information about the phenomena/problems raised in the study. Informants in this study were school students at the SMK level. Researchers also use secondary data in the form of data that can provide information relevant to the research objectives. Data collection tools used are observation, interviews and documentation. In qualitative research, the data that has been collected and obtained will be analyzed using a qualitative interactive model approach consisting of three stages, namely data reduction, data presentation, and drawing conclusions or verification.

RESULTS

1. Construction of the philosophy of character values with the vision of Pancasila nationality which has been carried out at SMK Hamong Putera Sleman

The construction of the philosophy of character education with a national vision that has been carried out at SMK Hamong Putera Sleman includes activities that are character building for students that are carried out routinely, spontaneously, and by example. In addition to being given integrally in the learning process of all subjects in the classroom, character education is also provided through habituation activities in daily life throughout the study time at school and carried out through scheduled and targeted practice education of religious sciences. All educators and supervisors are assigned to foster programs that have been implemented by the school. Character education programs at Hamong Putera Vocational School Sleman: Religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative friendly, love peace, love to read, care environment, social care, and responsibility. The construction of the philosophy of character education at Hamong Putera Vocational School in Sleman is by integrating Islamic and Indonesian values that have been reflected in the existing programs at the school.

Based on the activities carried out, researchers can take some concrete examples at Hamong Putera Vocational School, Sleman, namely respect and appreciation without distinction of ethnicity, culture, and religion, celebrating religious holidays, accustoming school residents to discipline, creating an atmosphere of healthy competence. , creating situations that foster creative thinking and acting, involving school members in every decision making, conducting routine school ceremonies, holding national holidays, organizing national heroes day commemorations, participating in competitions on national holidays, using good Indonesian language and right, giving awards for achievements to school members, communicating in polite and polite language, socializing with love and being willing to sacrifice, getting used to school behavior that is not gender biased, compulsory reading programs, facilitating social activities, carrying out social actions, having an attitude of responsibility responsibility within the school and in the immediate environment. In the interview activity, the researcher interviewed 1 informant, namely, the principal, Mr. Maryono, said:

"I see students at SMK Hamong Putera Pakem, characters who always respect and appreciate teachers, this character is owned by students when they are in school or still near the school environment. His name at school must be caseistic, yes, sir, because there are some in the conversation that are rude and also not good, although there are some things that the teacher does to minimize it. Because of environmental factors that cause children to be like that and also many who are from a lack of parental education and even children here from grade 1 SMK there are those who work, because the economy of children in Hamong

Putera Vocational School is middle to lower. This should be made natural for teachers to always guide students who are still not good. In everyday life there are no differences at school, so there is nothing that makes the dissimilarity of any differences that are motivated by religion. because at SMK Hamong Putera there are several religions, there is Islam, Christianity and even Hinduism. One example is during the month of Ramadan there is such a thing as a pesantrenization activity. Even togetherness looks like there are non-Muslims participating in the contribution of the pesantrenization event, some helping with snacks, sound systems, etc., not in the event. That is one of the mutual cooperation that exists at the Hamong Putera Pakem Vocational School." (Maryono, 2020)

Based on interview observations from research informants regarding the construction of character education with a national vision that has been carried out at Hamong Putera Pakem Vocational School, there is already a concrete form in growing the character of students who are spiritually pious and socially pious. First, the congregational midday prayer is one of the driving forces for students in instilling the character of Islamic values that grow on the character of students who have good morals, in fact there is also a joint dhuha prayer which has been made on the agenda by Mr. Maryono as the principal of the Hamong Putera Pakem Vocational School. However, some of the students are still new, some who take part in the dhuha prayer, maybe the dhuha prayer is not the obligatory prayer, it is still necessary to slowly invite the students to regularly attend the dhuha prayer in relation to the anthropological philosophy of "existentialism" with the 1st principle of Pancasila, which is then what relating to the first precept here, namely "the one and only God", is as far as the question of "subjectivity" is concerned. It is said to be subjective because the experience of divinity is a direct experience of individual human consciousness which is private in nature, and cannot be equated with other people at all, because each person in exploring his experience must be different. (Muzairi, 2002) Although human experience is not the same, including experience directly about divinity, but humans can still share about the experience itself through "communication". Communication has an important position here, but it becomes another matter if the issue of divinity becomes a matter of debate (in a negative sense), because divinity is not up for debate, but only needs to be felt His presence in our souls, this is where values from the first precept, you will get the right place that the problem of divinity is indeed very private. In the public sphere, as the Indonesian state recognizes the six religions and their adherents of belief, it is not necessary in religious life for each religion to prioritize identity politics, because it is feared that it will cause divisions within the Unitary State of the Republic of Indonesia, which needs to be expressed in the public sphere. the teachings of religion itself and not its religious identity, that every religion must undergo substantialization when it is in the public sphere.

Second, mutual cooperation in carrying out social care actions and facilitating social activities. A concrete example that is often seen in Hamong Putera Vocational School during pesantrenization in the month of

Ramadan/fasting month where all students are Muslim, Hindu, Christian, Catholic etc. join together in enlivening the event, but for non-Muslims only to help contribute to the pesantrenization event, there are those who help with snacks, sound systems, etc. not in the event. That's one of the mutual cooperation in SMK Hamong Putera Pakem. This has also been conveyed in the results of the interview with Mr. Maryono at the beginning of the discussion of this thesis. Another concrete example lies in the results of an interview with Sri Krisni Pratiwi's mother who said:

"The success in applying character education to students at Hamong Putera Vocational School, can already be seen and developed in the social values of students in socializing in the school environment. The character and behavior of students have reflected and realized the Islamic values applied by students at Hamong Putera Vocational School, but there are small things that still need to be improved by students and students at Hamong Putera Pakem Vocational School. Like sleeping in class when the teacher is explaining, chatting, playing cellphones, going in and out of class, being stubborn at school but this is only considered normal delinquency and it's only natural that he is still a teenager, these things will always be present in his life. However, even if this happens, if there is a friend or teacher outside, the tire is leaking, they are still assisted and are still in the corridor of very good care for their students. And regarding mutual cooperation, it can be seen that when there is an event at the school, the students usually come together to encourage the event to run well." (Sri Krisni, 2021)

In relation to Pancasila, it is contained in the second principle of "just and civilized humanity", in existentialism thinking it is closely related to "humanism" which always glorifies human dignity. Indonesian-style humanism is not the same as western humanism, because the Indonesian people have historical experiences that are different from what happened in the western world, besides that the Indonesian culture is also different from western culture. Indonesian-style humanism does not recognize what is called "individualism", as previously explained above, but a nation that is familial and always prioritizes mutual cooperation. Even as with human rights, Indonesia declared it earlier than the United Nations, which only declared two years after Indonesia's independence, namely in 1947. In the view of existentialism, that the most important thing in the universe is the human factor (Muzairi, 2002), through this understanding it is hoped that Humans are placed in a high position, namely in the interests of humans themselves and human values. Indeed, human rights are universal human rights, but their application to each country is specific.

Third, love peace, polite behavior, friendly communicative and care for the environment. This is reflected in the atmosphere while in Hamong Putera Vocational School which makes it cool in dialogue talks with teachers, students and employee staff of Hamong Putera Vocational School, although in some interviews with teachers at Hamong Putera Pakem Vocational School there must be some students who still have to work. improvements were made in speech, behavior and attitudes. Kalua in caring for the environment, students and teachers work together in carrying out activities

within the Hamong Putera Vocational School and the surrounding environment of the Hamong Putera Vocational School. This connection is in line with the 3rd principle in Pancasila, because Hamong Putera Vocational School upholds unity and integrity in the activities carried out by Hamong Putera Vocational School with teachers and students and others. The third precept is "Indonesian unity", which in existentialism thought is closely related to fellow human beings, ethnicity, religion, race and customs. In the relationship between human beings, here existentialism uses the term "intersubjectivity", that human existence is essentially together with other people and other individuals (Muzairi, 2002), humans are still unable to exist individually, this is impossible and impossible (Muzairi, 2002). 2002). In the context of "Indonesian unity", the people of the Archipelago during the imperialism-colonial period experienced a very long oppression, and this shows that we have experienced the same fate, so that at that time a collective awareness emerged to unite against all forms of colonialism against the natives. In addition to the imperialism-colonialism factor, historically our society has also easily accepted all forms of teachings that came from outside, starting with the entry of Hinduism and Buddhism around the third and fourth centuries, which gained its most important momentum during the heyday of Srivijaya and Majapahit. Then Islam entered the archipelago around the 13th century, with the emergence of various Islamic kingdoms in the archipelago. After that came Christianity, even though Christianity entered through the VOC which appeared as the first multinational company in the world that hegemically carried out the function of state power for almost 200 years (1620-1800) (Yudi Latif, 2011), then there must be a distinction between mission to develop Christianity and economic invasion mission, because since the beginning of Christianization outside the orbit of colonialism. From here, the sense of shared destiny must always be nurtured in the context of "unity in diversity", the generalization of unity will not erase human individuality, but instead humans will find the meaning of their existence more when they are able to unite and are able to exist with each other, because unity is the main strength of this nation.

Fourth, there is the construction of democratic, honest character education, the spirit of nationalism and love for the homeland in Hamong Putera Vocational School. The democratic way that Hamong Putera Vocational School often does in implementing it is by involving school members in every decision-making by deliberation and consensus and creating a school atmosphere that accepts differences. The concrete example is found in activities that do not look from the point of view of religion, ethnicity, culture or race because at Hamong Putera Pakem Vocational School there are many religions, not only Islam, this has become a reflection when there are large and small activities there must be meetings involving student and teacher elements. This is in line with the Pancasila values contained in the 4th precept which reads "popularity led by wisdom in deliberation/representation", which in this fourth precept is very closely related to the attitude of democratic life, and in relation to existentialism of course. This concerns the freedom of the individual human being himself. That from the beginning existentialism was committed to human freedom,

because for him "existence precedes essence", in the sense that in the first place humans are free, free to determine themselves and realize themselves, this is the existence of humans. And in carrying out his human activities, the essence of man himself is formed, so what makes up his essence is the individual human himself, depending on what kind of essence he wants to form. In relation to democracy, sovereignty is in the hands of the people, that it is the people who are in power and the state must listen to the aspirations of the people. Hatta added two more elements of the original village democratic tradition in the archipelago. "That is the right to hold a collective protest against the king's regulations that are felt to be unfair.... In protesting, people usually gather in groups in the square and sit there for a while without doing anything, which expresses a form of demonstration. peaceful (Yudi Latif, 2011). Nurcholish Madjid's view in Islam, democracy is closely related to the belief in divinity, that only God is the only definite being and other than God is relative. Consequently, every form of regulation of human social life that gives birth to absolute power is considered contrary to the spirit of tawhid (Yudi Latif, 2011). Indonesian democracy also received a stimulus from the West that was born from the womb of the French Revolution with its slogans, Liberté (freedom), égalité (equality), and fraternité (brotherhood), fighting to overthrow the king who was supported by the aristocracy (aristocrats) and religious leaders (Yudi Latif, 2011), all of which are "humanist-democratic". In short, in the BPUPKI trial, the importance of people's sovereignty in the spirit of kinship (consultation), in the realm of independent Indonesia, began to be stated since the first session on May 29, 1945 (Yudi Latif, 2011). In the principle of deliberation and consensus, decisions are not dictated by the majority group (majorocracy) or minority political elites and businessmen (minorocracy), but are led by wisdom that glorifies the powers of deliberative rationality and the wisdom of every citizen indiscriminately. (Yudi Latif, 2011)

Fifth, respecting differences in the benchmarks of material in Hamong Putera Vocational School, so that there are no class differences in classrooms, associations, madrasa facilities and differences in nurturing students by subject teachers. This is emphasized once in Hamong Putera Vocational School, Sleman with equal distribution in the level of material or parental background of students as well as material labels owned by each teacher or employee staff and at Hamong Putera Vocational School there is a cooperative in growing the level of micro-economy in schools. The concrete example in the Hamong Putera Pakem Vocational School lies in students who have various religions but are not differentiated in all respects at school, regardless of the material aspect among students and teachers and in Hamong Putera Vocational School there are cooperatives that will be used for the needs of school residents in buying and selling micro-economy SMEs. This is in line with the Pancasila values contained in the 5th principle which reads "social justice for all Indonesian people", justice is closely related to equality and equity, especially in the economic aspect. Economic equity will create people's welfare, while economic inequality indicates that social injustice is occurring. In relation to existentialism, in addition to humans having freedom, the existence of freedom presupposes that humans must be

responsible for their freedom. Humans are free to make their choices, but of all the available choices, there is no better choice than for all humans, so in addition to being responsible for themselves, at the same time they also bear the moral burden of being responsible for all humans, being responsible for realizing social justice for all. people of Indonesia. So, our founding fathers were actually appropriate in formulating the "cooperative" economic system, the word "cooperative" must first be understood as a "verb" (process), namely the spirit of mutual assistance: the spirit of kinship which always strives for mutual benefit, solidarity, social which is oriented, "the same weight is borne, light is the same as carried". (Yudi Latif, 2011) The Pancasila economic system contains Indonesian values, namely kinship and independence as the nation's cultural identity. (Yudi Latif, 2011) The secret of cooperatives lies in the willingness to work together to improve the economic situation together, the basis of this cooperation is self-help and solidarity, trust in the mutual ability is getting stronger. From a selfish individual he became a social person who began to realize his self-worth. In people's cooperatives one does not lose his personality, he does not completely disappear into a collectivity as an inanimate member. (Yudi Latif, 2011) Only in cooperatives can solidarity and individuality develop in a harmonious relationship. Cooperatives that always educate in the human soul a sense of social responsibility. (Yudi Latif, 2011) Since the country's most valuable resource is human, and the most important key in developing this equity is improving the quality of human resources, in its development, the Indonesian economy that is fully implemented must be for the prosperity of the people.

2. Implementation of Character Values at SMK Hamong Putera Sleman

The result is something that is held. The result is the output of a process that has been carried out. In the process will definitely produce a result, good or bad a result depends on the effort, the process that has been done.

In the world of education there is an output in the form of results, because in education there is a learning process or learning activity. The learning process will produce the results of the study. Learning outcomes are an ability that students have after they receive their learning experiences. According to Purwanto "learning outcomes are changes in behavior that occur after participating in the teaching and learning process in accordance with educational goals". (Purwanto, 2011)

Teachers are very influential on the results of the learning process and character education for students in the school and school environment, because the teacher is the executor in all. Teachers have an important role in being at the forefront of shaping students. Whether or not a good result from the process of forming student character depends on the teacher in applying it.

Activities based on the results of interviews with researchers on the results of the implementation of character education in Hamong Putera Vocational School, so far when viewed from the point of view of Pancasila. In the observation activities, the researchers saw students actualizing the existing programs at Hamong Putera Vocational School, Religious Character,

honesty, tolerance, discipline, hard work, creative, independent and democratic, curiosity, national spirit, love for the homeland, appreciating achievements, love peace, love to read, care for the environment, care about social and responsibility. This character is owned by students while in school or still near the school environment. Maybe there are still some students who have bad character, but not to the point of making mistakes both inside and outside school. For example, getting a report from the teacher, the student is playing on their own cellphone, chatting, being picked up when not at school by the BK teacher, speaking words that are still not polite, some are not the majority, some are still lacking discipline and some are sleeping in the learning process. In practice, one of them has been implementing the midday prayer in congregation, routine activities for the dhuha prayer so that students can introduce Islam. Islamic values, meaning that the implementation of the first precepts of Pancasila has been carried out with the concrete steps at SMK Hamong Putera. Integration in existing subjects is to develop a syllabus and lesson plans on existing competencies in accordance with the values that will be applied. The flag ceremony every Monday aims to foster nationalism. In terms of tolerance in the Hamong Putera Vocational School environment, it is emphasized to all elements in the Hamong Putera Vocational School to have a tolerant spirit wherever they are, whether in the school environment or outside the school environment. Even though Hamong Putera Vocational School is a school with various religions, it is one thing that will foster a high spirit of tolerance in the face of concrete field realities. In line with the concept put forward by the father of Indonesian pluralism, K.H Abdurahman Wahid, in his attitude and belief in adhering to religious differences in Indonesia. "My Islam" what he thinks and experiences is a typical Islam, "your Islam" is more of Gus Dur's appreciation and reflection of traditionalism or religious rituals that live in society. "Our Islam" is more a derivation of one's concern for the future of Islam which is based on the common interests of Muslims. (Abdurahman Wahid, 2006) the words spoken by Gus Dur can be analogized not only for Muslims but among other religions can also be used as guidelines in the life of society and the state.

Even in the classroom, the implementation of its values is to open up opportunities for opinion, one of the values of Pancasila is freedom of opinion and to convey ideas, thoughts, so that it is impossible to achieve when not using methods called lectures and discussions. The important point is in the discussion itself. with the discussion of opening up dialectics between students and teachers in seeing knowledge in the classroom and outside the classroom, this is in line with what was said by Paulo Freire in making teachers and students as subjects, not objects with subjects. So, both (students and teachers) learn from each other, humanize each other. In this process, the teacher submits material for consideration by students and the teacher's own considerations are re-examined after being met with the students' considerations, and vice versa. The relationship between the two becomes subject-subject, not subject-object. Their object is reality. Thus, an inter-subject dialogue is created to understand a common object. (Paulo Freire, 2002)

a. Teacher preparation teaches and teachers understand the curriculum

In this section, the author interviewed four informants, namely Mrs. Woro Wuryandaru, Mrs. Sri Krisni Pratiwi, Mrs. Richa Apriliyani, and Mrs. Wahyu Anggun Utami. Teaching preparation is a short-term plan to predict or predict what will be done. So, teaching preparation is an effort to predict all actions that will be taken in the process of teaching and learning activities, especially those related to the formation of competencies. Before developing preparation in the teaching and learning process, the teacher must first master the theoretical as well as practical elements in the preparation before teaching. Preparation in learning activities is very necessary for a teacher, because it is not arbitrary in starting learning. Preparation is a measure of the success of the teaching and learning process, because with all the existing preparations the learning process will be structured and systematic, in accordance with the lesson plans. In preparing lessons, teachers have their own preparations. This can be seen when researchers make observations on teachers of moral aqidah subjects regarding the preparation of teaching carried out by each teacher.

Based on the researcher's interview with Mrs. Woro Wuryandaru, as waka of the curriculum, she conveyed about the preparation of teachers before teaching and teachers in understanding the curriculum.

> "I myself see that the majority of teachers at Hamong Putera Pakem Vocational School have understood and understood a lot about the curriculum used at Hamong Putera Pakem Vocational School, but there are some teachers who still have to learn well in using and understanding the curriculum, so that they can implement it in their schools. in the learning process. In its application the teachers are in accordance with their subjects that are empowered by each teacher. However, there are some who must experience assistance when transforming the curriculum for students." (Woro Wuryandaru, 2021)

The researcher's observations from the interview information with teachers regarding the preparation of teaching teachers and teachers in understanding the curriculum, in this case the student council member saw the teacher in understanding the curriculum at Hamong Putera Vocational School. According to the researcher's observations, teachers prepare something to teach in the form of subject matter, lesson plans, learning media, handouts or material summaries, practice questions, attendance, and also teacher handbooks. Teacher preparation is not only about that, but also how to dress according to a schedule, be neat, and also polite. So that the teacher looks authoritative. In terms of the curriculum, the teachers are in accordance with their subjects which are powerful by each teacher. However, there are some who must experience assistance when transforming the curriculum to students. The next informant was Sri Krisni Pratiwi, a student deputy head at SMK Hamong Putera. In the interview the researcher revealed.

"In my opinion, the majority of teachers at Hamong Putera Pakem Vocational School already understand and understand a lot about the curriculum used at Hamong Putera Pakem Vocational School, but there are some teachers who still have to learn well in using and understanding the curriculum used in the school. Hamong Putera Pakem Vocational School." (Sri Krisni, 2021)

The next interview, Mrs. Richa Apriliyani, a Guidance Counseling teacher, the informant revealed about preparation before teaching and teachers in understanding the curriculum.

"Yes, yes, if you don't understand, you can't teach a teacher, you can be an example, but there are some teachers who still need assistance and training in exploring the curriculum, each of which is powerful by the teacher in their subject area. In implementing the teacher curriculum at SMK Hamong Putera Pakem. I myself apply it to students in the classroom according to what is already in the rules in the curriculum for each subject that is effective by each teacher." (Richa Apriliyani, 2021)

After that, the researcher interviewed Wahyu Anggun Utami, a Citizenship Education teacher.

"The majority of teachers at Hamong Putera Pakem Vocational School already understand and understand a lot about the curriculum used at Hamong Putera Pakem Vocational School, but there are some teachers who still have to learn well in using and understanding the curriculum used at Hamong Putera Pakem Vocational School. . I understand and understand the curriculum used at SMK Hamong Putera Pakem. In application, the teachers apply according to the subjects that are effective from each teacher at Hamong Putera Pakem Vocational School.". (Rev. Graceful, 2021)

Each teacher in preparing teaching activities at SMK Hamong Putera Pakem Sleman has a different method, but in general the preparations that teachers do before teaching have similarities. According to the results of interviews with researchers, teacher preparation when going to the teaching and learning process has been very good, all the preparation needed when teaching has been prepared as well as possible, such as preparing lesson plans, lesson materials, videos related to lessons, laptops, sound, attendance, student question sheets, discussion materials , not only there before entering class, the teacher looks neat in clothes and appearance so that the teacher looks authoritative and in terms of the teacher understanding the curriculum, it must be further improved in mentoring, especially for elderly teachers to be able to understand and understand the curriculum well and right. This is in line with the opinion of a Brazilian education leader, Paulo Freire, who said that in "problem-facing education", teachers learn from students and students learn from teachers. (Paulo Freire, 2002)

From the results of the researcher's interviews with several teachers, this was created in the Hamong Putera Pakem Vocational School classroom,

democracy was created in the classroom which allowed students to move freely in their opinions and in the classroom given freedom of expression, as we know what is applied. at SMK Hamong Putera Pakem in line with the principles of the 4th precept in the Pancasila which reads "People led by wisdom in deliberation and representation" and the state of Indonesia is a democratic country. In relation to democracy, sovereignty is in the hands of the people, that it is the people who are in power and the state must listen to the aspirations of the people. Hatta added two more elements of the original village democratic tradition in the archipelago. "That is the right to hold a collective protest against the king's regulations that are felt to be unfair.... In protesting, people usually gather in groups in the square and sit there for a while without doing anything, which expresses a form of demonstration. peace" (Yudi Latif, 2011). Nurcholish Madjid's view in Islam, democracy is closely related to the belief in divinity, that only God is the only definite being and other than God is relative. Consequently, every form of regulation of human social life that gives birth to absolute power is considered contrary to the spirit of tawhid (Yudi Latif, 2011). Indonesian democracy also received a stimulus from the West which was born from the womb of the French Revolution with its slogans, Liberté (freedom), égalité (equality), and fraternité (brotherhood), fighting to overthrow the king who was supported by the aristocrats and religious leaders (Yudi). Latif, 2011), all of which are "humanist-democratic".

b. The success of teachers in the application of character education

Application is an act of applying. (Peter Salim and Yenny Salim, 2011) Something that has been planned, prepared, and prepared in detail which will then be implemented in an action. Application is also defined as an act of practicing a theory, method and other things to achieve certain goals and interests. From the above understanding, the researcher concludes that the notion of application is a practice of a theory that has been prepared in detail to achieve the desired goal. Application of the learning process in the classroom is needed by a teacher. A teacher must be able to apply what has been mastered in theory and then applied in the learning process. With the application of character education in the learning process in the classroom will make the atmosphere in the classroom more conducive, effective and also the objectives of learning will be achieved. Hamong Putera Pakem Vocational School is committed to always implementing character education in every learning process. Regarding the discussion of the application of character education, the researchers interviewed three informants, namely PKN teachers, religion teachers and language teachers.

According to the researcher's observations on the learning activities of each PKN teacher, religion and language teacher in the learning process has been very good, where the teacher tries to link the material with other subjects as well as into the context of everyday life, providing material from outside the student handbook. When students feel bored and don't want to pay attention to what the teacher says in front of them, the teacher as the executor of education tries to innovate. Things like that make the atmosphere in the classroom more enthusiastic to learn, students become

more enthusiastic in participating in lessons, learning is not boring. So that the transformation of character education will be effectively absorbed by students at SMK Hamong Putera Pakem.

This is in accordance with the researcher's interview with the informant. Based on the researcher's interview with Mr. Lanjar regarding the success of teachers, obstacles and solutions in the application of character education:

> "In my realm as an Indonesian language teacher, looking at the language of the students at school, it is still necessary to improve the language procedures that are more ethical or polite, although not all students are like that. If you look at the grammar applied by students at this school. In terms of character, what I have observed so far, there are only a few students who have a stubborn character with normal things like stubborn school children." (Lanjar, 2021)

After that, the researcher interviewed Wahyu Anggun Utami, a Citizenship Education teacher, revealing:

> "The success in applying character education to students at Hamong Putera Pakem Vocational School, can already be seen and developed in the social values of students in socializing in the school environment. The character and behavior of students have reflected and realized the Islamic values applied by students at SMK Hamong Putera Pakem, but there are small things that still need to be improved by students at SMK Hamong Putera Pakem. Like sleeping in class when the teacher is explaining, chatting, playing cellphones, going in and out of class, but this is only considered normal delinquency and it's only natural that he is still a teenager, these things will always be present in his life.". (Rev. Graceful, 2021)

After that, the researcher interviewed Mr. Imam, a teacher of Islamic Religious Education, said:

> "In PAI, I myself see that the character of the students in this school still needs improvement in the character of the students, even though there are many programs in the school that lead to character building for students. The formation of student character that needs to be emphasized continuously through the learning process and the process outside of learning in order to continue character education for students. (Priest, 2021)

Based on the results of interviews by researchers with teachers of SMK Hamong Putera Pakem regarding the success of teachers, in the application of character education at SMK Hamong Putera Pakem. I see students at Hamong Putera Pakem Vocational School in terms of religiously celebrating religious holidays, in the realm of tolerance, respecting and respecting others, in the realm of the spirit of nationalism, conducting routine ceremonies, loving the homeland by using good Indonesian and right in school, social care behaves by helping others and mutual help and responsibility. This is in line with the philosophy of human anthropology, namely the philosophy of existentialism by using the term

"intersubjectivity", that human existence is essentially together with other people and other individuals. (Muzairi, 2002). The attitude of tolerance that already exists in the activities at the Hamong Putera Pakem Vocational School in respecting and respecting religious differences even though only celebrating through religious holidays, this makes diversity reflected in the Hamong Putera Pakem Vocational School. Because we have had Pancasila for centuries which we usually know as "Bhineka Tunggal Ika". Every teacher has their own way of applying their creativity according to their respective abilities. Teachers themselves have different thinking competencies, therefore not all teachers actualize the application of character education.

3. Implement Pancasila-based Character Education at SMK Hamong Putera

Character education is a conscious effort made to encourage students to think, behave, and be virtuous and has characteristics that contain values, abilities, moral capacity and toughness in facing a challenge. As for the problems in terms of character education in the nation and state, namely disorientation and not living the values of Pancasila, the limitations of integrated policy tools in realizing Pancasila values. Shifting ethical values in the life of the nation and state. Fading awareness of the nation's cultural values. The threat of being integrated into the nation and weakening the independence of the nation. (Annas Salahudin and Irwanto Alkrienciehie, 2013) Pancasila is the principle and basis of living together which is agreed upon as a meeting point, purpose and philosophy of the nation, and therefore not seen merely as a group compromise; Pancasila is not a trash can that can be filled with anything, because it contains the nation's social philosophy and national vision; The five precepts, according to Bung Karno, are a static table as a unit, steady and patent, in the precepts of the precepts and the national view of life, while the translation is dynamic which must refer to the 45 Constitution. (Rahardjo and Gusmian, 2002)

Therefore, KH. Abdurrahman Wahid once wrote and mentioned that Pancasila as the nation's ideology: "Pancasila is a noble agreement between all groups living in our homeland. However, a deal, at all costs won't do much if it's not put in a clear state. Therefore, the noble agreement of our nation was finally formulated as the ideology of the nation and the philosophy of the state. The ideology of the nation, meaning that every citizen of the Republic of Indonesia is bound by its very basic provisions, which are contained in the five precepts. The views of life and attitudes of citizens as a whole must rely on Pancasila as a whole, not just individual precepts. As a state philosophy, Pancasila has the status as a framework of thought that must be followed in drafting laws and other legal products, in formulating government policies and in regulating formal relations between institutions and individuals living within the territory of this country. The mindset of the entire nation is determined by a philosophy whose existence and consistency must be continuously maintained by the

state, so that the continuity of developing state thought will also be well maintained. (Usman and Alfian, 1991)

Based on observations from interviews with teachers of Hamong Putera Vocational School, researchers through observations have been in line with the principles contained in the Pancasila precepts, Hamong Putera Vocational School has been used as a form of daily guidance in fostering existing programs at Hamong Vocational School Sons like religious, honest, tolerant, disciplined, cooperative, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievements, communicative friendly, love peace, love to read, care about the environment, care about social and responsibility . Some of these programs become a reference for all students and educators assigned by the madrasa. This was supported by the researcher's interviews with teacher informants and school principals, religious teachers and PKN teachers, namely Mr. Maryono, Mr. Imam, and Mrs. Wahyu Anggun Utami. The principal, Mr. Maryono, revealed about the implementation of character education from the point of view of Pancasila, from the success in implementing character education, the vision of character education with Pancasila in mind to what methods are used in the classroom in implementing Pancasila values:

"In my opinion, the characters in question are akhlakul karimah and uswatun hasanah that every teacher at school should have. We must teach something to students continuously to children in terms of character education and also learning to students in order to get good results for their students. For example, there were students at that time who were stubborn and difficult to say, but the impact was only seen when these students had graduated and visited their schools. This student said that he only felt the impact when he had passed what was said by the teachers who were taught at school. If the Pancasila vision has been implemented in daily life and in the process of character building it is also still running, for example, whether from religion there are congregational prayer activities, cultured in schools there is a culture of responsibility, student honesty, discipline, student independence, mutual cooperation, togetherness is also included. in the values of Pancasila. I myself, in linking character education and Pancasila, students must have an attitude of nationalism, usually like the sentence in this school I love Indonesia, such as flag ceremonies, commemorating heroes' day, national days every year, and mutual cooperation activities at school. This can be linked to character building to love Indonesia." (Maryono, 2021)

The next informant is Mr. Imam, a teacher of Islamic Religious Education. In the interview, the researcher revealed about the implementation of character education from the point of view of Pancasila, from the success in implementing character education, the way students understand the differences between religions, cultures, and ethnicities, as well as the implementation of character education by teachers with Pancasila insight:

"In PAI lessons, I myself always insert tolerance lessons from examples of chapters that are discussed in PAI lessons, because tolerance is simple, for example respecting and respecting other religions is very important for every individual to have. In PAI, I see that the character of the students in this school still needs improvement in the character of the students, even though there are many programs in the school that lead to character building for students. The formation of student character that needs to be emphasized continuously through the learning process and the process outside of learning in order to continue character education for students." (Imam, 2021)

The next interview, Mrs. Wahyu Anggun Utami, a PKN teacher, an informant revealed about the implementation of character education from the point of view of Pancasila, starting from the success in implementing character education, how students understand differences between religions, cultures, and ethnicities, as well as the implementation of character education in do a teacher with Pancasila insight:

"The success in applying character education to students at Hamong Putera Pakem Vocational School, can already be seen and developed in the social values of students in socializing in the school environment. The character and behavior of students have reflected and realized the Islamic values applied by students at SMK Hamong Putera Pakem, but there are small things that still need to be improved by students at SMK Hamong Putera Pakem. Like sleeping in class when the teacher is explaining, chatting, playing cellphones, going in and out of class, but this is only considered normal delinquency and it's only natural that he is still a teenager, these things will always be present in his life. The Hamong Putera Pakem Vocational School, which has diversity in schools, is clearly visible in the field, so tolerance must be made the initial foundation that must be taught. I myself in giving a tolerance lesson for students is done by linking powerful subjects with current issues and associated with tolerance values, but not all materials can be associated with tolerance values." (The Graceful Revelation, 2021)

Based on the results of interview observations, researchers regarding the results of the implementation of character education in Hamong Putera Pakem Vocational School, so far when viewed from the point of view of Pancasila. Like what the researcher has found in the interview with the principal, Mr. Maryono, that in the Hamong Putera Pakem Vocational School, the implementation of character education at the Hamong Putera Pakem Vocational School has been implemented, so far when viewed from the point of view of Pancasila. With several examples such as congregational midday prayers, dhuha prayers, discussions in class. This is in line with the philosophy of human anthropology, namely the philosophy of existentialism which is linked to the first principle in Pancasila, namely "God Almighty", as far as the issue of "subjectivity" is concerned. It is said to be subjective because the experience of divinity is a direct experience of individual human consciousness which is private in

nature, and cannot be equated with other people at all. (Muzairi, 2002) Because everyone in exploring their experiences must be different. Although human experience is not the same, including direct experience of divinity, humans can still share about the experience itself through "communication". Communication has an important position here, but it becomes another matter if the issue of divinity becomes a matter of debate (in a negative sense), because divinity is not up for debate, but only needs to be felt His presence in our souls, this is where values from the first precept, you will get the right place that the problem of divinity is indeed very private. In the public sphere, as the Indonesian state recognizes six religions along with the existing Beliefs, in religious life it is not necessary for each religion to prioritize identity politics, because it is feared that it will cause divisions within the Unitary State of the Republic of Indonesia, which needs to be expressed in the public sphere. the teachings of religion itself and not its religious identity, that every religion must undergo substantialization when it is in the public sphere. In the character of the students, the principal said in interviews that he must maintain an attitude of nationalism, usually like the sentence in this school, I love Indonesia, such as the flag ceremony, commemorating heroes' day, national days every year, and mutual cooperation activities at school. This can be linked to the cultivation of character to love Indonesia who always respects and appreciates teachers and others in the school environment and outside the school environment and is emphasized by the head of the madrasa to have the principle and attitude of "Hubbul Wathon Minal Iman" and the slogan "I Cinta Indonesia", celebrating religious days, conducting routine school ceremonies, organizing celebrations for national holidays and heroism. The spirit of the principle of defending the country has existed since the time of independence, in the battle in Surabaya on November 10, 1945 which is now officially declared National Hero Day. That moment was inseparable from the issuance of a fatwa on the resolution of the NU jihad by KH. Hasyim Asy'ari on October 22, 1945. Resolution of jihad KH. Hasyim Asy'ari mobilized all elements of the nation to defend independence from the second Dutch military aggression that carried the allies. NU clerics emphasized that people and scholars in many places have a great desire to uphold the Islamic religion and defend the sovereignty of the Republic of Indonesia. The intention is stated in the consideration of the Jihad Resolution that, maintaining and upholding the Republic of Indonesia according to Islamic religious law, is included as an obligation for every Muslim. (Abdul Mun'in DZ, 2011) "Hubbul Wathon Minal Iman" was echoed when the incident occurred which was initiated by KH. Hasyim Asy'ari. With the national spirit that has existed for a long time, it becomes the provision of regeneration in igniting the fire of the national spirit in the form of scientific works and new innovations in responding to the challenges of the times. Hamong Putera Pakem Vocational School holds the principles of Islamic and Indonesian values so that students are not only spiritually pious but also socially pious and national spirit inside and outside school.

4. The form of obstacles faced by the community in the implementation of character values at SMK Hamong Putera

The researcher's observation activities on the form of obstacles faced by teachers in the implementation of character education at Hamong Putera Pakem Vocational School. In the activity of the results of the interview information, the researchers got the results of the challenges and obstacles that were experienced only in transforming Islamic values and Pancasila values into students, not being fully absorbed by students immediately, but the implementation taught by teachers to students had already been implemented. Even though there are still some teachers who have difficulty in imparting knowledge to students, they are not optimal, usually teachers who are classified because of their age are not young anymore, so that the optimization in transforming their knowledge is a bit overwhelmed by dealing with so many students in learning. class. And for a teacher in implementing character education that is insightful in the values of Pancasila is when the learning method makes it difficult for students to be able to quickly understand the application of the implementation of Pancasila values inside and outside school. There are several things that become obstacles as well, only the lack of socialization and training in studying the curriculum in each subject that is empowered by their respective teachers. This issue became the culmination of what was once harshly criticized by educational leaders Paulo Freire by saying, The education system that has existed and is well established as long as it can be assumed as a "bank" where students are given knowledge so that they can produce double results in the future. So, students are investment objects and potential sources of deposits. They are no different from other commonly known economic commodities. The depositors or investors are teachers who represent established and powerful social institutions, while the deposits are in the form of knowledge taught to students. Students are then treated as "empty vessels" to be filled, as a means of saving or "investing in knowledge" which will reap the results later. So, teachers are active subjects, while students are passive objects who are obedient and treated no differently or become part of the reality of the world that is taught to them, as objects of unconscious theoretical knowledge. (Paulo Freire, 2002)

This was supported by the researcher's interviews with teacher informants, curriculum representatives, student representatives and school principals, namely Mr. Maryono, Mr. Imam, Mrs. Sri Krisni Pratiwi, Mrs. Wahyu Anggun Utami and Mrs. Woro Wuryandaru. The principal, Mr. Maryono, revealed about the forms of obstacles faced by teachers in the implementation of character education at Hamong Putera Vocational School, revealing:

"The obstacle that is still normal for students at Hamong Putera Vocational School lies in improving the character of children, not only in their knowledge and intelligence. Because we have to know that the majority of our children here are working to help their parents. So, at the Hamong Putera Vocational School, it will be used to instill intelligence, at Hamong Putera Vocational School it is more of a practice to provide children in the field. So that the responsibility and independence of this matter are emphasized to students and students.

And then we accept students who have lived life, background, and social life in their homes. For example, in elementary, junior high and vocational schools, we only meet students from morning until noon, so it is difficult for us to form the character that should be carried out. This is an obstacle for the main ones at SMK Hamong Putera. Gradually in educating students becomes the main foundation in running and dealing with obstacles that exist in schools." (Maryono, 2021)

The next informant was Mrs. Woro Wuryandaru, who was the head of the curriculum. In the interview, the researcher revealed about the forms of obstacles faced by teachers in the implementation of character education at Hamong Putera Vocational School, revealing:

"The obstacle from myself as a teacher at Hamong Putera Pakem Vocational School is that something must be improved because I myself still lack knowledge about the Islamic world, but the values of substance in providing good character cultivation for students are always put forward so that they have good morals. karimah. It is necessary to go slowly in providing direction and inculcation to students, because many students go to school while working, there are some students who go directly into theory some are directly in practice, so these things become natural for teachers in providing instructional planting to many students at school. For example, in collecting assignments, there is tolerance due to students while working their time is increasingly being consumed." (Woro, 2021)

The next interview, Mrs. Sri Krisni Pratiwi, a student representative, the informant revealed about the forms of obstacles faced by teachers in the implementation of character education at Hamong Putera Vocational School, revealing:

"The obstacle in implementing the implementation of character education carried out at Hamong Putera Pakem Vocational School, is only the lack of socialization and training in studying the curriculum in each subject that is effective by their respective teachers. Things like this are still a problem experienced by teachers at Hamong Putera Vocational School in implementing the curriculum and character education at Hamong Putera Pakem Vocational School well and smoothly, because there are some teachers who must do a continuous learning in understanding and understanding, so that it can run the curriculum according to the subjects that are effective properly and correctly. Barriers that occur in the cultivation of existing characters in their students, because every school there are always one or two or several students who may be stubborn, this is an obstacle to slowly telling children to give love and advice. If, for example, we cannot do this, we will carry out a mechanism at school, given SP 1, 2, 3, if it is still not possible, we will have a meeting with all the principals, parents and students. To expressly give warnings to students who are difficult to tell." (Sri Krisni, 2021)

The next interview, Mrs. Wahyu Anggun Utami, a PKN teacher, an informant revealed about the forms of obstacles faced by teachers in implementing character education at Hamong Putera Vocational High School, revealing:

"The obstacle in implementing the implementation of character education carried out at Hamong Putera Pakem Vocational School, is only the lack of socialization and training in studying the curriculum in each subject that is effective by their respective teachers. Things like this are still a problem experienced by teachers at Hamong Putera Pakem Vocational School in implementing the curriculum and character education at Hamong Putera Pakem Vocational School well and smoothly, because there are some teachers who must do a continuous learning in understanding and understanding , so that it can run the curriculum according to the subjects that are effective properly and correctly. Obstacles in implementing character education based on Pancasila values. Character education is not enough to be done by every teacher and student, but both of them together implement the values of Pancasila itself. One of the existing movements at the Hamong Putera Pakem Vocational School is the congregational midday prayer. Well, from here not all teachers are actively involved in the congregational midday prayer, this obstacle is not a teacher problem but a school problem. This obstacle is done by the teacher himself. Even though the teaching for teachers is still new this year, it is a new activity for the teachers at this school." (The Graceful Revelation, 2021)

Based on the observations of researchers regarding the forms of obstacles faced by teachers in the implementation of character education at Hamong Putera Vocational School. As what the researchers have obtained in interviews with several teacher informants, waka curriculum, waka student and school principals, namely Mr. Maryono, Mr. Imam, Mrs. Sri Krisni Pratiwi, Mrs. Wahyu Anggun Utami and Mrs. Woro Wuryandaru. The first obstacle is regarding teachers in understanding the curriculum, the method of transforming the application of character education with Pancasila insight which is less effective, training and socialization of teacher knowledge provision regarding character education with Pancasila insight which does not need to be improved, so that students can absorb as much knowledge as possible, if possible. in the realm of students only ordinary obstacles such as chatting in class, lack of discipline, educating children with the need for patience, slowly improving them, a lot of diversity in children's characters that are difficult to form in a short time, playing cellphones in class and in and out of class . In the constraints faced by a teacher in the method in the classroom, it can be used as a guide for what makes the classroom atmosphere effective.

The idea of an educational figure can be used as a reference to deal with less effective methods in the classroom by using the "problem-facing education" method where teachers learn from students and students learn from teachers. The teacher becomes a student partner who engages and

stimulates students' critical thinking power. Thus both parties jointly develop the ability to critically understand themselves and the world in which they exist. They will see that the world is not a static reality, but a process of "becoming", an unfinished being, existing within and with an unfinished reality. "Problem-posing education" (problem-posing education) always unlocks the secrets of reality that challenges humans and then demands answers to those challenges. The answer to that challenge brings people to complete dedication. Knowledge is engagement. In problem-posing education, which emphasizes students to arrive at the highest level of awareness that is owned by each individual, namely to arrive at critical awareness. So that students are able to solve every problem that exists in knowledge, situations and to the world. (Paulo Freire, 2002) By using this, it is possible to create a discussion space that frees students and teachers to learn from each other in order to make the classroom effective and active, so that the transformation desired by the teacher will be channeled comprehensively and students will get lots of knowledge to get.

The freedom that students have in the classroom is in line with the philosophy of anthropology, namely existentialism is committed to human freedom, because for him "existence precedes essence", in the sense that first of all humans are free, free to determine themselves and realize themselves, this is the existence of humans. (Muzairi, 2002) And it is in carrying out his human activities that the essence of man himself is formed, so what makes up his essence is the individual human himself, depending on what kind of essence he wants to form. In relation to democracy, there is Pancasila in the principle of actualization in the 4th precept of Pancasila which reads "people led by wisdom in deliberation/representation", which in this fourth precept is very closely related to the attitude of democratic life," (Yudi Latif, 2011). Nurcholish Madjid's view in Islam, democracy is closely related to the belief in divinity, that only God is the only definite being and other than God is relative. Consequently, every form of regulation of human social life that gives birth to absolute power is considered contrary to the spirit of tawhid (Yudi Latif, 2011). Indonesian democracy also received a stimulus from the West that was born from the womb of the French Revolution with its slogans, Liberté (freedom), égalité (equality), and fraternité (brotherhood), fighting to overthrow the king who was supported by the aristocracy (aristocrats) and religious leaders (Yudi Latif, 2011), all of which are "humanist-democratic". With freedom and democracy in the classroom, students and teachers will be more active, effective and facilitate the learning process that transforms Islamic and Indonesian values in the classroom to become "humanist-democratic".

DISCUSSION AND CONCLUSION

After describing at length from the first chapter to the final chapter, the results of this research report can be simplified with several conclusions based on the results of the description and analysis of data obtained through interviews, observations, and documentation described in certain previous discussions as answers to the research focus and questions. research, the authors can draw the conclusion that:

1. SMK Hamong Putera Pakem applies the philosophical construction of Pancasila values in schools by using various things that are done by teachers and principals such as religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, spirit of nationalism, love for the homeland, communicative friendship, love of peace, love of reading, care for the environment, social care, responsibility has become the agenda of the character education program at SMK Hamong Putera grip.

2. Implementation: First, the congregational midday prayer and dhuha prayer are on the agenda at Hamong Putera Vocational School but are not mandatory, one of the motivations for students to instill the character of Islamic values that grow on the character of students who have good morals. Second, mutual cooperation in carrying out social care actions and facilitating social activities. Third, love peace, polite behavior, friendly communicative and care for the environment. This is reflected in the atmosphere when he was in SMK Hamong Putera Pakem which made it cool in dialogue talks with teachers, students and staff of SMK Hamong Putera Pakem employees. Fourth, there is the construction of Pancasila values that are democratic, honest, national spirit and love for the homeland in Hamong Putera Pakem Vocational School. Democratic Hamong Putera Pakem Vocational School often does it by involving school members in every decision-making by deliberation and consensus and creating a school atmosphere that accepts differences. Fifth, respecting differences in the benchmarks of material in Hamong Putera Pakem Vocational School, so that there are no class differences in classrooms, associations, madrasa facilities and differences in nurturing students by subject teachers. This is emphasized once in Hamong Putera Pakem Vocational School with equal distribution in the level of material or parental background of students as well as material labels owned by each teacher or employee staff and at Hamong Putera Pakem Vocational School there is a cooperative in growing the level of micro-economy in schools. .

3. Constraints and obstacles experienced only in transforming Islamic values and Pancasila values into students are not completely immediately absorbed by students, but the implementation taught by teachers to students is maximal even though there are still some teachers. those who have difficulty in imparting knowledge to students are not optimal, usually teachers who are classified because of their age are no longer young, so that the optimization in transforming their knowledge is a bit overwhelmed by dealing with so many students per class.

REFERENSI

Abdul Mun'in DZ, 2011. "Charter of the National Struggle", (Jakarta: Secretariat General of PBNU-NU Online).

Abdurahman Wahid, 2006. "My Islam is your Islam, our Islam", Jakarta: The Wahid Institute.

Azwar Saifuddin, 2007. Research Methods, Student Library, Yogyakarta.

Dagun, Save M. 1990. Philosophy of Existentialism, Jakarta:Rineka Cipta.

Damanhuri et al, "Implementation of Pancasila Values as an Effort to Build National Character", Untirta Civic Education Journal, UCEJ, Vol. 1, No. 2, December 2016.

Hadiwijono, Harun. 1980. Essay on History of Western Philosophy 2, Yogyakarta: Kanisius.

Hassan, Fuad. 1974. We and We, Jakarta: The Moon and the Stars.

Latif, Y. (2011). Plenary State of Historicity, Rationality and Actuality of Pancasila. Jakarta: PT Gramedia Pustaka Utama.

Study Circle. 2011. Results of the LaKip Survey on Religious Branded Violence among Students. accessed on October 20, 2018. http://sc-collection.blogspot.com/2011/05/hasil-survei-lakip-about-kerasan.html .

Mundiri, "Jean Paul Sartre's Existentialism", Walisongo Journal, Scientific Creation Development, 38th edition, 1992.

Muzairi. 2002. Jean Paul Sartre's Existentialism, The Well of Without Human Freedom. Yogyakarta: Student Library.

Paulo Freire, 2002. "Education of the Oppressed", Jakarta: Pt. Temprint (LP3ES).

Pandji Setio, 2010. Pancasila Education (Historical Perspective of the Nation's Struggle). Jakarta: PT Grasindo.

Peter Salim and Yenny Salim, 2002. Contemporary Indonesian Dictionary, Jakarta: Modern English perss.

Prastowo, Andi, 2010. Mastering Data Collection Techniques for Qualitative Research, Diva Press, Yogyakarta.

Purwanto, 2011. Evaluation of Learning Outcomes, Yogyakarta: Student Library.

Raharjo, G. d. 2002. Bung Karno and Pancasila Towards a National Revolution. Jakarta: Galang Express.

Riduwan, 2011. Measurement Scale of Research Variables, Cet. 8, Alphabeta, Bandung.

Rosaria Irjanti and Farida Agus Setiawati, "The Influence of Character Values on Learning Achievement at Sdit Salman Al Farisi", Journal of Character Education, Year VIII, Number 1, April 2018.

Salahudin A. and Alkrienchie I. 2013. Character Education. Bandung: CV Pustaka Ceria.

Salahudin, A. d. 2013. Education Character Based on Religion and National Culture. Bandung: CV. Pustaka Setia.

Satori, Djam'an, 2009. Qualitative Research Methodology, Alfabeta, Bandung.

Siti Syadiyah. Character Education in Schools, Vol. 1 No. 1. (Banda Aceh 27 September 2017)

Sugiyono, 2013. Understanding Qualitative Research, Alfabeta, Bandung.

Sulistyo Basuki, 2001. Documentation Fundamentals, Open University, Jakarta.

Tafsir, Ahmad. 1992. General Philosophy: Mind and Heart From Thales to James, Bandung: PT. Youth Rosda Karya.

Thoriq Dwi Alfian and Dyah Kumalasari, "Inculcating the Value of National Insight and Patriotism through History Learning at SMA Negeri 1 Wonosari Klaten", Thesis, Yogyakarta: UNY, 2014.

Titus, Smith and Nolan. 1984. Problems of Philosophy Trans. H.M. Rasjidi Jakarta: Moon and Stars.

Usman and Alfian. 1991. "Pancasila as an ideology in various fields of life in society, nation and state". (Jakarta: BP-7 Central Jakarta).

Yatdi, "The Concept of National Insight Education (Comparative Study of the Thoughts of Ki Hajar Dewantara and Muhammad 'Athiyah Al-Abrasyi)", Thesis, Yogyakarta: State Islamic University Sunan Kalijaga, 2013.