

IMPLEMENTATION OF CHARACTER EDUCATION IN CIVICS AT PPWNI KLANG, MALAYSIA

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Abstract

Background: Character education has become a central issue often discussed in the education sector. Governments of various countries have prioritized character education because character is one of the essential pillars in the life of the nation and state.

Purpose: The objectives of this study were: (1) Revealed how the implementation of character education in Civics Education at the Indonesian Citizens Education Center (PPWNI) Klang, Malaysia, (2) Revealed the impact of the implementation of character education in Civics Education at PPWNI Klang.

Method: This study is qualitative with the type of case study. The data in this study were in the form of interview transcripts, observation notes, and documentation notes. The data sources in this study were informants consisting of teachers and students at PPWNI Klang, learning activities, and learning tools. Data collection techniques were conducted by interview, observation, and documentation. The data were then analyzed using interactive analysis techniques.

Results: The characteristics instilled by PPWNI Klang were mainly religious, tolerance, honesty, cooperation, and nationalism. These characters were mainly instilled through oral, habituation, and exemplary. The impact of character cultivation on Civics learning at PPWNI Klang has appeared but has yet to be optimal. There are two suggestions from the authors: (1) Additional teachers at PPWNI Klang so that learning activities and character cultivation in Civics learning are more optimal (2) PPWNI Klang teachers can try new strategies that have been tested in cultivating character in Civics learning.

Keywords: *Character Education, Civics, Implementation*

I. INTRODUCTION

Character education has become a central issue often discussed in education. Governments of various countries have prioritized character education because character is one of the essential pillars in the life of the nation and state [1]. Character education as pedagogy pays attention to the importance of human growth, namely the development of human natural abilities owned differently by each individual (naturalist). In developing these natural abilities, humans cannot ignore negative relationships with the social environment and in the relationship between individuals and society. In this society, humans orient themselves towards values. Good character is what we want for our children, and that has a positive impact.

Character education, in essence, is to build a society that is resilient, competitive, noble, moral, tolerant, cooperation, political, dynamic development, science and technology-oriented, all of which are imbued with faith and piety based on God Almighty, Pancasila, and Indonesian culture [2].

The benchmark for the success of a country or nation is the success of the nation's young generation. Maintaining success is usually more complicated than seizing success itself. The younger

generation is the successor to the baton of leadership. Along with this task, competition in various fields is also increasing due to the swift flow of service capital circulation to all corners of the world. Character education is tucked into learning at school to form a young generation with character.

Civics Education is one of the subjects suitable for strengthening children's character education at school. Civics Education in elementary schools is essential for forming good personal citizens. Citizens who understand and can carry out their rights and obligations to become intelligent, skilled, and characterized Indonesian citizens. Character education through Civics Education needs to be implemented in school learning [3].

The role of teachers in implementing character education through Civics Education in elementary schools is undoubtedly essential. However, developing moral attitudes and values in students is only possible if students understand the concept of values and morals themselves. The concept of moral attitudes and values has been included in Civics Education, which focuses on forming citizens who understand and carry out their rights and obligations.

Law Number 2 of 1989 of the Republic of Indonesia concerning the National Education System explains that "Civic Education is an effort to equip students with basic knowledge and abilities about the relationship between citizens and the state as well as Preliminary State Defense Education (PPBN) in order to become reliable citizens of the nation and the Unitary State of the Republic of Indonesia."

In line with that law, the Indonesian nation is based on Pancasila. The desired character of the Indonesian nation must be reflected in the values of the Pancasila principles. Several factors influence the implementation of character education in schools. These factors include internal and external factors. Internal school factors include the role of the principal, school rules, the existence of a syllabus, supporting curriculum, student integrity, teacher discipline, teacher professionalism, supportive school infrastructure, school vision and mission, student discipline, employee integrity, the application of sanctions for those who strictly violate the rules and the school community's commitment to coaching and national education.

Similarly, according to Rahman & Chang [4], character or moral education in Malaysia is carried out through social interaction methods in and outside school. Interaction at school is carried out in the learning process in the classroom. Moral education is carried out using direct learning methods. In addition to subjects, moral education is carried out by subject teachers by integrating values into each subject.

At first, the primary purpose of establishing PPWNI Klang was to educate Indonesian children who needed documents in Malaysia. Initially, students at PPWNI Klang needed to have adequate education, so the Indonesian Embassy (KBRI) established a school for them.

Character building at PPWNI Klang is carried out in all subjects, shaping children into good individuals. Nevertheless, Civics Education prioritizes character education, which is reflected in Pancasila, in order to increase the nationalism of children living in Malaysia and encourage them to continue to love their Indonesian homeland.

Based on the background, the authors conducted a descriptive study on implementing character education through Civics Education in PPWNI Klang, Malaysia. What obstacles do teachers experience when implementing character education during the implementation of learning at school? Various efforts are made by teachers so that their students have good character and instill a spirit of love for the homeland, namely Indonesia

II. METHOD

Field study is done by observing directly and using a qualitative approach by collecting as many in-depth facts as possible. The data were presented verbally, not in the form of values.

In conducting the research, the location or place chosen by the authors was PPWNI school, which is located at Sri Angkasa Apartment Blok K, Jalan Batu Unjur 10, Taman Bayu Perdana 41200 Klang, Selangor, Malaysia. The research was conducted from February 1 to February 22, 2023.

The authors used interviews and observation methods to obtain data in this study. Interviews were conducted to exchange information and ideas, which were carried out by discussing a topic and asking questions to find data. Before the interview, the authors prepared a draft of questions regarding the topic. The observation sheet was used to observe the circumstances and activities of the characters at school. For valid results when observing, researchers documented learning implementation activities.

In qualitative, findings or data can be declared valid if there is no difference between what the authors report and what happens to the object under study. However, it should be noted that the truth of data reality, according to qualitative research, is not single but plural and depends on human construction. The authors used qualitative data validity test techniques, according to Sundari [5], which include tests: Credibility (internal validity), Transferability (external validity), Dependability (reliability), and Confirmability (objectivity).

Interview, observation, and documentation data can be analyzed with Case Study Analysis. As described by Yin [6], several stages of Case Study Analysis need to be carried out as follows: (a) determining and defining research questions, (b) determining research design and instruments, (c) collecting data, (d) determining data analysis techniques, and (e) preparing case study reports

III. RESULTS AND DISCUSSION

PPWNI Klang Profile

PPWNI Insan Malindo Klang is an Indonesian school established at Sri Angkasa Apartment Block K, Jalan Batu Unjur 10, Taman Bayu Perdana 41200 Klang, Selangor, Malaysia. This school was established at Mr. Raja Kamarudin's initiative. This man of Bugis-Malay descent is also an advisor to the Bugis Malaysian-Indonesian Community Association. Mr. Raja was joined by his wife, Sarinah. Mr. Raja and his wife, Sarinah, founded this school because they saw the phenomenon of many Indonesian children who lived in Klang and needed the opportunity to go to school properly. Even these children did not get primary education, such as reading, writing, and arithmetic. This school initially also employed Malaysian citizens as helpers for Mr. Raja and his wife in teaching and learning activities. Over time, the number of children who came to study grew to 40-60. Furthermore, because too many students came and the place was inadequate, the school was moved by renting a place in Taman Bayu Perdana, Klang.

The establishment of this school also sees the right to education as part of human rights, which needs to be protected and safeguarded. The basic concept of education for all (EFA) is applied, seeing that PPWNI has a significant role in fulfilling the educational rights of Indonesian children in Klang.

The school was originally only a learning center or Community Learning Center (CLC) for Indonesian children who did not receive primary education. However, due to the many students who wanted to learn, Mr. Raja finally applied for a permit to establish a school with the Indonesian Embassy and the Selangor government. However, because the Klang Learning Center accommodated illegal migrant workers' children, it was difficult to get a permit as an Elementary School (SD) to stand and be titled as a proper school. So, the school was only licensed as a Religious School.

Civics learning at PPWNI Klang

Civics learning in PPWNI Klang is the same as in elementary schools in Indonesia. Civics Education teaches how to be a good citizen. The difference is that PPWNI only has a teacher's handbook and has yet to be reproduced for students. Teachers need to provide Civics material to students in advance as much as possible because they need a book. Students need an overview of the material. In providing material in class, the teacher must also make a Learning Implementation Plan (RPP) before learning in class. Providing material in class, the teacher only explains little by little about Indonesia by explaining the material in front of the class, writing it on the blackboard, and then leaving to teach another class. Due

to the shortage of teachers at PPWNI, only two teachers teach six elementary classes and three junior high school classes. Teachers at PPWNI are very overwhelmed, so the provision of Civics material could be more optimal.

During the observation, Civics learning at PPWNI was conducted at home for about a week. This was because there were events that threatened school residents. After all, some students still needed Malaysian State documents. When learning at home, the teacher utilized the WhatsApp group. The teacher provided a little material with videos from YouTube, and students were given assignments to collect when they were allowed to enter the school.

Implementation of Character Education in Civics

Regarding cultivating character education, teachers only provide understanding to students, which is good and evil. Teachers reprimand students directly if they do bad things, such as talking dirty, fighting with friends, or stealing other people's things. For obstacles in learning Civics, students still need to learn about Indonesia. Students also only knew a few national songs.

In Civics material, there is Pancasila, the basis of the Indonesian state. Students at PPWNI already know the precepts of Pancasila. However, students understand the implementation points of the Pancasila precepts. Students needed to understand the human image that reflects Indonesian citizens following Pancasila.

At PPWNI Klang, students were instilled with religious, tolerant, and honest characters. The cultivation of religious characters was carried out regularly by teachers at PPWNI Klang, including in Civics learning. For example, teachers advised on the importance of covering the *aura* (body part) in an Islamic manner, reciting the Koran, and praying on time. The majority of students and residents around PPWNI Klang were Muslim.

Teachers also instilled an attitude of tolerance and honesty. Students were always asked to appreciate the differences among people. Students at PPWNI Klang appreciated their friends' different backgrounds in terms of ethnicity and nation. PPWNI Klang students not only consist of Indonesian tribes (Javanese et al.) but also from other nations (Indian, Chinese, Bangladeshi). Meanwhile, the teacher instilled the cultivation of honest character by constantly reminding us that God watches what we do. This made students very afraid to lie.

Finally, PPWNI Klang teachers also instilled an attitude of cooperation and nationalism. Teachers usually familiarize students with cleaning the class together after learning (including Civics) to instill an attitude of cooperation. Meanwhile, the attitude of nationalism was instilled by teachers by introducing Indonesia both verbally and visually in photos and videos. Many PPWNI Klang students admitted wanting to live in Indonesia because they loved it.

The results of this study concluded that in instilling student character, the role of the teacher is significant in creating strategies for delivering civics material tucked into character education for students. In addition to teachers, parents, and the surrounding environment are also very influential in instilling character in students.

The implementation of character education in Civics education at PPWNI, Klang, Malaysia, implements an open curriculum. Teachers develop the curriculum according to their abilities and desires. It can be seen from the implementation of learning in the classroom, starting from the teacher teaching with free material that is sought from various sources, not under the handbook. Some subjects still need to complete teacher handbooks, including civic education. Teachers need to include character education in every lesson in any subject, not just Civics education.

Impact of Character Education Implementation in Civics

The impact on PPWNI Klang students could be more optimal. This is due to the lack of teacher resources that implement. The characters that are instilled are visible but sometimes not intense. There are

still some deviations from these characters. For example, there were still some students who mocked each other or were less tolerant.

As an emergency school, PPWNI Klang strives to provide the best service to students, just like a regular school. PPWNI Klang also remembers the primary function of school, namely as a place to produce humans who are not only intelligent and skilled but also have character. As the subject closest to character building, Civics Education is optimally utilized by PPWNI Klang. Civics is used as a vehicle to produce good citizens following Indonesian ideological values, even though students were born and raised far from Indonesia.

The characters instilled by PPWNI Klang are diverse, but five characteristics are prioritized: religious, tolerant, honest, cooperative, and nationalist. Culturing religious, tolerant, and honest characters is only done verbally and by example. Religious characters in elementary schools can be instilled through habituation [7], scouting [8], religious activities [9], or worshipping together [10]. Tolerance characters can be introduced through multicultural-based learning [11], storybooks [12], Guidance and Counseling [13], and quantum teaching [14]. An honest character can be applied through the honesty canteen [15], snakes and ladders media [16], outbound [17], and storytelling [18].

The character of mutual cooperation was only instilled by verbal and habituation, while the nationalism character was only instilled by verbal and watching videos. Unfortunately, PPWNI Klang has not utilized other strategies for instilling the character of cooperation, such as singing children's songs [19], playing global sodor [20], and Scouting [21]. In the context of cultivating the character of nationalism, PPWNI Klang can also apply the Living Values Education Program [22], local culture learning [23], extracurricular regional arts [24], and the Moral Reasoning method [25].

IV. CONCLUSIONS

The characteristics instilled by PPWNI Klang are mainly religious, tolerance, honesty, cooperation, and nationalism. These characters are mainly instilled through oral, habituation, and exemplary. The impact of character cultivation on Civics learning at PPWNI Klang has appeared but has yet to be optimal.

Researchers give two suggestions to PPWNI Klang: (1) Additional teachers at PPWNI Klang so that learning activities and character cultivation in Civics learning are more optimal. (2) Teachers can try new strategies that have been tested in instilling character in Civics learning

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