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IMPLEMENTATION OF PKN LEARNING AS CHARACTER EDUCATION AT MI

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Abstract

This research aims to determine the implementation of character education through Citizenship Education subjects at SDIT Raudhaturrahmah Pekanbaru. This type of research is qualitative research with descriptive qualitative methods. The research method used in this article is a systematic literary review, the author has searched several articles that have been published on Google Scholar related to the title or research topic that the researcher has determined himself, which is considered the most appropriate and close to answering this research. In learning planning, character education is seen in the character values that appear in the lesson plans, while in implementing learning, educators apply routine activities, role models, conditioning and spontaneous activities. The research results show several implementations of PKN learning as character education at MI. The conclusion of this research is that there are several ways to implement PKN learning as character education at MI: (1). Character education is integrated into every PKn material, (2). The implementation of Civics learning with learning materials about character values is described in the teaching and learning process through 3 stages, namely introduction, core activities, and conclusion. (3). Evaluation of Civics learning that applies character values is carried out on character formation. (4). In learning planning, character education can be seen in the character values that appear in the lesson plans. (5). In implementing learning, educators apply routine activities, modeling, conditioning and spontaneous activities (6). curriculum and subjects, (7). Madrasah culture both in the environment of teachers and students, (8). self-development through habituation programs and developing students' interests and talents.

Keywords : Civics, character education, MI

Introduction

Education is one of the steps that the government can take to educate the nation. With this education, a person will be taught and instilled with values about divinity, humanity, knowledge, norms and morals which will later be applied in social life. A person will be taught these character values in the family and school environment. Education has goals that can be expected to be found in Law Number 20 (2003) concerning the National Education system, article 3 which states that "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of participants. educate to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens answer". Quality character needs to be formed and nurtured from an early age because it is a critical period in the formation and cultivation of a person's character. Some experts argue that failure to instill character at an early age will form a problematic personality when he grows up. Apart from that, instilling morals in the younger generation is a good strategy (Megawangi, 2004). Character education is not only related to issues of right or wrong but how to instill good habits in life so that students have full awareness, concern and high commitment to implementing good things in life (Zubaedi, 2011). Elementary school age is a golden period of development that influences character

education (Wiyani, 2013). At this age, students also experience rapid development in their thinking patterns to copy and imitate what they see and hear. Character education does not happen instantly but requires example and habituation. (Anderson, 2016). The habits in question are the habit of doing good, being honest, helping each other, being tolerant, implementing a culture of shame, being independent and so on. It is hoped that the process of getting used to good things will turn students into a generation of character. The creation of a generation with character is the fruit of cooperation between existing elements. It is not only educators who are responsible for character education but also families, schools, community leaders, religious leaders and the government. The Curriculum Center for Research and Development of the Ministry of National Education in its publication entitled Guidelines for Implementing Character Education (2011) states that character education in In essence, it aims to form a nation that is strong, competitive, has noble character, morals, tolerance, mutual cooperation, patriotic spirit, dynamic development, science and technology oriented, all of which are imbued with faith and devotion to God Almighty based on Pancasila.

One effort to instill character values is to integrate character values into each subject and make learning not just about providing cognitive knowledge but more meaningful and touching the cognitive domain through all subjects, including citizenship education subjects. Citizenship education is expected to become a forum for character development nation. In the content standards for primary and secondary education units issued by (Ministry of National Education, 2006) it is stipulated that the subject of Citizenship Education is a field of study that focuses on fostering citizen understanding with the aim of enabling citizens to do what is their right and obligation as an Indonesian citizen. who are intelligent, skilled and wise, and have a characteristic or character that is in accordance with the values of Pancasila and the 1945 Constitution. UU no. 20 of 2003 concerning the national education system which states "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, with noble character. ", healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen" is the background for developing character education in schools because it is in accordance with national education goals which stipulate that every educational unit must develop the quality of Indonesian people. (Kurniawan, 2013). Character is interpreted as a unique way of thinking and behaving for each individual to live and work together in the family, community, nation and state. (Samani, 2014). Character is also referred to as a person's character, character, morals or personality which is the result of internalizing the virtues that are believed to be the basis of an individual's perspective, way of acting, thinking patterns and attitudes. (Kurniawan, 2013). These virtues consist of a number of values, morals and norms such as honesty, courage to act, trustworthiness and respect for others (Ministry of National Education, 2010).

Another meaning of character was also conveyed by Robert Marine, he interpreted character as a vague combination of attitudes, innate behavior and abilities that build a person's self (Samani, 2014). Thomas Lickona (1991) defines character as a reliable inner disposition to respond to situations in a morally good way. Character so conceived has three interrelated parts: moral knowing; moral feeling; and moral behavior. Noble character (good character) includes knowledge about goodness (moral knowing) which then creates a commitment to goodness (moral feeling) and ultimately actually doing good (moral behavior). In this way, character refers to a series of knowledge (cognitives), attitudes, motivation, behavior and skills. (Marzuki, 2011). Citizenship education has three characteristics which cover three dimensions, namely: 1) the dimension of civic knowledge, covering the political, legal and moral fields; 2) dimensions of citizenship skills (skills), including participation skills in national and state life; and 3) dimensions of civic values, including self-confidence, mastery of religious values, norms and noble morals. These characteristics are intended to be in line with the main idea of Civics which hopes for the formation of ideal citizens, who have faith and devotion to God Almighty, are knowledgeable, skilled and have values that are in accordance with the principles of citizenship. This attitude is called an attitude with character (Juliardi, 2015).

Research Methodology

This research uses a systematic literature review research method. The systematic literature review method uses data sources obtained from the internet in the form of a Google Scholar literature review. According to Mestika Zed (2003, library or literature study can be defined as a series of activities relating to methods of collecting library data, reading and taking notes as well as processing research materials.

Result & Discussion

Table 1. Review Documents

Writer	Title	Method Study	Findings
Juliardi, Budi (2015)	Implementation of PKN learning as character education at MI	Literature review	Implementation of character education through Civics at every type and level of education can be done in 3 ways, namely: 1. Character education is integrated into every Civics material 2. The implementation of Civics learning with learning materials about character values is described in the teaching and learning process through 3 stages, namely introduction, core activities, and conclusion. 3. Evaluation of Civics learning that applies character values is carried out on character formation
Wiyono TDPL et, al (2021)	Implementation of character education in citizenship education subjects in SD/MI	Descriptive qualitative	Implementation of character education in Citizenship Education subjects is carried out in the planning and implementation of learning. in learning planning, character education is seen in the character values that appear in the lesson plans, while in implementing learning, educators apply routine activities, role models, conditioning and spontaneous activities.
Ministry of National Education in 2010	Implementation of SD/MI character education	Literature Review	1) curriculum and subjects, 2) madrasa culture both in the teacher and student environment, and 3) self-development through habituation programs and developing students' interests and talents.

According to Doni Koesoema (2011) , character education is an anthropological structure aimed at a person's continuous development process to develop himself into a person with noble character, namely realizing virtues such as strength, responsibility, generosity , etc. The basic concept of character education in schools or madrasas must of course be based on the vision, mission and goals of each school or madrasa, which are then implemented: 1) curriculum and subjects, 2) madrasa culture both in teachers and students and 3) self-development through orientation programs and developing student interests and skills. This is in line with the principles of implementing cultural education and developing national character as planned by the Ministry of Education in 2010. Curriculum/subjects Curriculum development can be carried out: a. Re-maximizing the character integration process in all subjects, both in subjects that teach character values and virtues, such as PAI subjects, as well as in material that does not teach character values, such as mathematics, etc. . In addition, by integrating IPA IPS material into Indonesian language and PKN subjects at the elementary/MI level (read the 2013 curriculum document), the 2013 curriculum provides greater opportunities for teachers to reintegrate these character values. So that in the end it provides an opportunity for all teachers in all subjects, both PAI family subjects and other general subjects, not to forget to convey in the learning process and insert character values behind the material (input method). Maximizing habits, both ritual and non-ritual, during learning. Kindness that is repeated every day and made into a habit leaves a much greater impact on students' hearts and souls than just random actions. However, it is not just a habit that ultimately relies on formal symbols of routine, but a habit that must be accompanied by a complete meaning. If the teacher carries out routine activities at the beginning of learning, such as joint tadarus at the beginning of each lesson, then the teacher's role is not only to help understand these activities, but also to provide students with an understanding of who they are.

Doni Koesoema (2011) conveys five character education methodologies that can be applied in an educational institution (school or madrasah), namely: first, teaching knowledge about values (goodness) extracted from all subjects; two, provide an example of the values (goodness) that have been conveyed; three, determine the priority of values (goodness) that must come first; four, priority praxis, namely the manifestation of the values (goodness)

that teachers have prioritized for students; and five, reflection as part of the evaluation of the various values (goodness) that have been conveyed to students. Personal Development The next application of the basic concept of character education is through a self-development program. Self-development programs are various additional or development programs organized by schools or madrasas (outside of normal learning) to support the realization of students' character and habits. This development program consists of various routine madrasa activities such as Monday flag ceremonies, Islamic holiday celebrations (PHBI), national holiday celebrations (PHBN), Islamic worship programs and cultural outreach, as well as activities to develop student interests and skills.The program for developing student interests and talents in the form of extracurricular activities is designed to develop all student potential, which of course is different for each student. According to professor of neuroscience at Harvard University, Howard Gardner in (1983) that humans have eight intelligences, namely: linguistic intelligence (language), visual and spatial intelligence (visualization), logical-mathematical intelligence. (calculation and logic), musical intelligence (music), kinesthetic intelligence (physical movement), intrinsic intelligence (understanding and controlling oneself), interpersonal intelligence (understanding and motivating other people), and naturalistic intelligence (nature).

Meanwhile, according to Juliardi, character education through citizenship can be implemented at all types and levels of education in the following ways:

1. Character creation is integrated into every material in Civics, and each material is automatically given character building weight. Educators develop a curriculum by combining behavioral aspects of character values with indicators and learning objectives as well as teaching materials

2. The implementation of citizenship education with teaching materials that have unique values is described in the teaching and learning process through 3 stages, namely. introduction, main activities and conclusion. In the introductory part, character behavior is presented by observing daily activities or experiences of student behavior and attitudes. In addition, core activities are presented through examples or assignments for students to learn, either directly or indirectly, differences in behavior related to character values with other students. Then, the thesis concludes which behavioral models students must master after studying the concept of character. So in the citizenship education process, teachers must be able to create the personality of each student.

3. Evaluation of citizenship education that applies character values takes place in character formation. By looking at the results of weekly assignments in the form of character/attitude improvement assignments completed by students, you will gradually see changes and improvements in yourself every week. Based on the results of learning observations, changes in attitudes are quite good. For example, students who do not participate in group work receive a mutually agreed upon punishment to develop the character of responsibility. The application of nature education in citizenship subjects can be seen in several activities such as routines and roles. models, spontaneous actions and conditioning. As a routine activity, teachers pay respects before entering and leaving the classroom and ask students to pray before and after learning to respect religious values. After the prayer, the teacher leads the students in singing national and regional songs. The aim is to foster a sense of nationalism and love for the country among students .

Conclusion

The conclusion of this research is that there are several ways to implement PKN learning as character education at MI:

1. Character education is integrated in every Civics material
2. The implementation of Civics learning with learning materials about character values is described in the teaching and learning process through 3 stages, namely introduction, core activities, and conclusion.
3. Evaluation of Civics learning that applies character values is carried out in character formation
4. In learning planning, character education can be seen in the character values that appear in the lesson plans.
5. In implementing learning, educators apply routine activities, modeling, conditioning and spontaneous activities
6. Curriculum and subjects,
7. Madrasa culture both among teachers and students
8. Self-development through habituation programs and developing students' interests and talents

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