



## Analysis of the Effectiveness of Character Education Through a Multicultural Approach to Civic Education in Jakarta Elementary Schools

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### ABSTRACT

This research aims to explain the effectiveness of character education through a multicultural approach to civic education in elementary schools. Where character education does not have special subjects but character education is still organized by combining into all subjects in elementary school, one of which is the subject of civic education or commonly abbreviated as PPKN. Which is expected that the younger generation in the future will continue to behave in accordance with the philosophy of Pancasila and the 1945 Constitution. Therefore, the next generation of young people are taught character starting from an early age, namely in education at the elementary school level. This research is carried out with a qualitative approach to case study methods. The data collection techniques used are interviews, observations and documentation. Data analysis techniques consist of data reduction, data presentation and inference. While the validity of data uses triangulation methods and time.

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## 1. INTRODUCTION

Indonesia is the largest multicultural country in the world. With the number of islands in Indonesia around 16,056 (Hadiaty et al., 2018). Its population is more than 271 million people in 2020 (Pramujo, 2021), consisting of approximately 500 ethnic groups who speak 652 different languages (Ibrahim et al., 2018). In addition, the Indonesian people adhere to various religions and beliefs such as Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism and various beliefs. Therefore, it is very necessary to have a sense of unity and oneness that is embedded in every Indonesian citizen. National unity is an absolute requirement for the success of Indonesia. If the people are not united and always prioritize their own interests, then the ideals of Indonesia contained in the third principle of Pancasila will only be a dream that will never come true. As citizens, we must be able to live up to the motto "Bhinneka Tunggal Ika", which means different but still one. Diversity must shape Indonesian society by having tolerance and mutual respect to maintain a difference. The key lies in oneself who is committed to uniting, or tolerant of the Indonesian people in diversity. However, with the condition of its diversity, the Indonesian people have positive and negative impacts if they are not used properly (Afista et al., 2021). Such as the occurrence of several conflicts, namely bullying, sexual harassment, murder, poverty, violence and the loss of humanity. It is unavoidable that in a life there must be a problem intentionally or unintentionally (Cahyo, 2017). Problems or phenomena like this can be said that a person or group of people who do not understand diversity or diversity, so that their thoughts and behavior do not reflect the behavior of diversity (Mekarisce, 2020). In the current era, especially the younger generation, the national spirit is getting less and less starting from the perspective of the mind, mentality, attitude, behavior, as well as on clothes that no longer reflect the society and religion that exist in Indonesia. Problems like this have a big impact on the progress of human resources in Indonesia, besides that the community becomes someone who doesn't want to know and doesn't want to care.

From these various problems, it is the educational context that is able to change individualist behavior into diversity or tolerance behavior which is expected to be able to develop strategies in responding to differences in religion, culture, ethnicity, race and can overcome problems that arise in other social life (Jalil, 2016). The success of education makes a person have a better quality in order to be the next generation of the nation and state to come. Education is a very important role as part of the activities of educating the nation's children, being able to shape the character of the nation's children who are more moral and apply values that are in accordance with the culture of the Indonesian nation. Character is defined as behavior, character and morality that exist in each individual, the deepest part of the human conscience. Currently, in various schools it has been applied to study character. The effectiveness of Character Education is very important for students to learn because of the many negative influences from various mass media and the surrounding environment (Dianti, 2014). Character education is not a new invention, but as part of the school's goals. Schools provide character education along with intellectual education, decency and literacy as well as character and knowledge (Hendriana and Jacobus, 2017; Munawwaroh, 2019). In educational institutions, students must be able to develop an attitude of respect, submission and cooperation between adherents of religions and adherents of different beliefs through education in general, especially Citizenship Education. Because in elementary schools there are no official subjects in Character Education, Civic Education learning is considered to tend to be similar to learning character values in schools (Dianti, 2014).

Therefore, researchers want to examine a phenomenon that seeks not to make someone caring and tolerant. The importance of the tolerance attitude possessed by this community

needs to be developed from an early age through education by presenting a multicultural approach in schools through Citizenship Education. With the subject of Citizenship Education, students always have the awareness and willingness to behave, togetherness or tolerance to fellow Indonesians in their daily lives in accordance with the Pancasila philosophy.

## 2. LITERATURE STUDY

### 2.1. The Nature of Character

Character is defined as behavior or behavior that is inherent in a person. The character of each person must be very different depending on the circumstances of the environment. Character makes a person always do good things in life, such as: honest behavior, responsibility, maintaining moral principles, interpersonal and emotional skills that enable a person to interact effectively in various circumstances and commitment to contribute to the community and society. Character equals personality. Personality is considered as a characteristic, characteristic, style or characteristic of a person who can come from formations received from the environment, such as family in childhood or congenital. According to (Ismail, 2016; Nugraheni, 2015) character comes from the Greek, namely "to mark" which means marking and focusing on the application of the value of goodness in the form of action, so that people who are dishonest, cruel, greedy and have provision for the younger generation so that they can live side by side in a multicultural society. With multicultural awareness, it is hoped that it will reduce conflicts and destroy the nation. With Citizenship Education in schools, it is hoped that the national character of students can be awakened from an early age (Jamaludin et al., 2022; Siagian and Alia, 2020)

Based on the description above as well as a study of several theories, researchers are encouraged to conduct research with the title "Analysis of the Effectiveness of Character Education Through a Multicultural Approach to Citizenship Education in Jakarta Elementary Schools." bad behavior will be said to be people with bad character. Conversely, people whose behavior is in accordance with moral rules are called people of noble character. Character is used as the throne of someone's life (Budiarto, 2020). People who are called character are people who can respond to all situations morally, which manifests in the form of concrete actions through good behavior. With various efforts to apply values, habits and behaviors that are manifested in relatively stable actions in relation to the environment. Thus it can be concluded that character is an innate trait from the heart, soul of a person, both thoughts, feelings, and will as well as a marker of a person's distinctive personality, including in adjusting to the environment (Afriyeni, 2018). Good character is knowing what is best and doing what is best (Nuhamara, 2018). Knowing best means understanding something that is in a positive direction and after that doing your best to stay on a positive path. Character refers to a series of attitudes (attitudes), behavior (behaviors), motivation (motivations), and skills (skills). Thus, character is the values contained in a person through experience which becomes the intrinsic value that underlies his attitudes and behavior. With character, the beauty and perfection of the human soul becomes more beautiful and more beautiful (Munawwaroh, 2019).

### 2.2 Character Education Effectiveness

Character education is the process of giving guidance to students or the wider community to become fully human beings with character in the dimensions of heart, mind, body, and taste and character. Character education can be interpreted as value education, character

education, moral education, character education, which aims to develop the ability of students to make good or bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly. Positive attitudes, moral education, just community, caring, socio-emotional learning, positive youth development, civic education, and service learning are all examples of character education concepts (Singh, 2019). All of these approaches share a commitment to assisting young people in becoming responsible, caring, and contributing citizens by promoting their intellectual, social, emotional, and ethical growth.

A success can be measured by the concept of effectiveness. Effectiveness is something that is obtained after the implementation of the teaching and learning process (Abidin et al., 2020). The word effective means the occurrence of an effect or result that occurs in an action. In other words, the more plans that are successfully achieved, the more effective and efficient an activity is. Effectiveness comes from the word effective which means the success of something in achieving the goals that have been set. Effectiveness is always associated with the expected results with the actual results to be achieved. So effectiveness can be interpreted as a measurement where a target has been achieved in accordance with what has been planned. The effectiveness of character education is important, especially in the realization of education in Indonesia. Where these good character values can be realized in the form of all words and actions that are in line with the norms and values that apply in society. Character education can be defined as all efforts that can be made to influence the character of students who are religious, nationalist, productive, and creative (Dewi et al., 2021; Julaeha, 2019; Wuryandani et al., 2014). Values in Character Education are developed based on several sources, namely: Religion, Pancasila, Culture, and the goals of National Education. Based on these four sources/bases, the values that can be developed in the KTSP school curriculum are as follows: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love for the homeland, (12) appreciate achievements, (13) friendly/communicative, (14) love peace, (15) likes to read, (16) cares about the environment, (17) cares about social, and (18) is responsible.

Character education is not just teaching the right behavior and wrong behavior, but character education is an effort to instill good habits so that students are able to behave and act based on the values that have become their personalities (Rachmah, 2013; Supranoto, 2015). Learning in Character Education must be taught directly so that students can see firsthand and practice it (Muktadir, 2018). Character education is very focused on learning in schools, in order to produce the nation's children who have good character and character in themselves. The implementation of Character Education in Elementary Schools does not have specific subjects but is integrated into all subjects, self-development, and school culture. However, the most important thing is how these character values arrive, are understood, embedded, and are expected to become permanent behavior in every student. Because it is integrated into subjects, the values of character education are included in the curriculum (Afandi, 2011; Sutjipto, 2011). Character education aims to improve the quality of educational processes and outcomes that lead to complete, integrated, balanced character and noble character in accordance with graduate competency standards in each educational unit and in accordance with the existing Pancasila philosophy (Choli, 2020; Johannes, et al., 2020). Therefore, character education is much more complex than teaching other subjects, because character education is more about personality development and skill development. This is reinforced by the three main elements in character building, namely knowing the good, loving the good, and doing the good. Thus, character education is an effort to guide human behavior towards standard standards of good qualities. This effort also provides an avenue for

appreciating the perceptions and personal values displayed in the school. The focus of character education is on ethical goals, but its practice includes strengthening important skills that include students' social development.

## 2.2 Multicultural Approach to Citizenship Education

Etymologically the term multicultural is formed from the words multi (many) and culture (culture). From this understanding, it can be interpreted that multiculturalism is a culture or variety of cultures (Amin, 2018). that must be respected and respected and upheld (Alam & Daflizar, 2018). Indonesia is the largest multicultural country that adheres to the concept of *Bhinneka Tunggal Ika* (Atmaja et al., 2020; Fauzi, 2016). Therefore, it is necessary to have tolerance or mutual respect for various kinds of differences. Indonesia itself has regions, each of which has unique and distinctive characteristics that make all Indonesian people proud to preserve it and show an open attitude, mutual recognition and respect and create harmony (Najmina, 2018). Multicultural education in Indonesia is more appropriate to be seen as an approach, namely an educational approach that strives for cultural, ethnic, ethnic and religious values in Indonesia to be understood, appreciated, and utilized based on the motto "*Bhinneka Tunggal Ika*" and the Pancasila philosophy, by promoting tolerance. and intercultural and religious harmony. Approach is the same as strategy. The application of the approach is one of the efforts that can improve the quality of education, especially balancing curriculum development in the learning process carried out in each school. By using this approach, all students become more active and participate directly in the learning process (Oktari and Kosasih, 2019; Sutjipto, 2016).

The multicultural approach is an educational approach that strives for cultural and religious values in Indonesia to be understood, appreciated, and utilized for educational purposes based on the motto "*Bhinneka Tunggal Ika*" and the Pancasila philosophy, by prioritizing tolerance and harmony between cultures and religious adherents. So, when peace has been established it will be easy for students to work together to achieve goals in their education. The Multicultural Approach to Citizenship Education really needs to be taught to students so that it can be applied in everyday life and to become good, intelligent, skilled, and characterized Indonesian citizens mandated by Pancasila and the 1945 Constitution (Arif, 2017; Dianti, 2014; Fauzi, 2016). The linkage of a multicultural approach to civic education on character development has dimensions that cannot be separated from the public morality of citizens (Izma and Kesuma, 2019).

Citizenship Education (PKn) subjects are part of the Social Studies Education Program (PIPS) (Winataputra and Saripudin, 2011). Citizenship Education subjects really need to be taught to students so that they can be applied in everyday life and to become good, intelligent, skilled, and characterized Indonesian citizens mandated by Pancasila and the 1945 Constitution (Anatasya and Dewi, 2021; Dianti, 2014). The linkage of civic education to character development has dimensions that cannot be separated from the public morality of citizens (Izma and Kesuma, 2019). The future generations will determine the future direction of a nation. If the younger generation does not show any change, it is certain that the changes in a nation will experience chaos (Wening, 2012; Winarti, 2017) Civic education which is usually shortened to PKN is a subject taught in elementary schools, which teaches students with basic knowledge and abilities related to character building by developing spiritual, social, knowledge, and skill competencies and shaping students to become pious citizens. to God Almighty, who upholds the unity of Indonesia in accordance with the mandate of Pancasila (Dwintari, 2017).



In the subject of Citizenship Education, it does not only focus on most theories but also focuses on improving the morale of students which is to shape students to become good citizens (Dianti, 2014; Safitri et al., 2021). Students' awareness of changes first appears not through theories or concepts, but through concrete experiences that are directly felt (Cahyo, 2017). There is a mandate from Law No. 20 of 2003, concerning the National Education System. Article 37 Paragraph (1) states that the primary and secondary education curriculum must contain: Religious Education, Citizenship Education, Language, Mathematics, Natural Sciences, Social Sciences, Arts and Culture, Physical Education and Sports, Skills/Vocational, and Local Content (Indratmoko et al., 2019). Citizenship Education teaching materials also provide knowledge of politics, laws that apply in society, nation and state (Putri and Dewi, 2021). With a multicultural approach to civic education, every student at school is prepared to face various problems and conflicts in the diversity of culture, ethnicity, religion, ethnicity in everyday life by solving problems, developing positive-active ways of thinking and adequate skills through efforts to make it grow and develop into more humane individuals. In line with the ideas of a multicultural approach that views humans as subjects who are free and independent to determine the direction of their lives and are fully responsible for their own lives and do not harm others (Bachrudin and Kasriman, 2022; Barkah et al., 2020). The multicultural approach must be based on the reality in Indonesia and local wisdom in a broad sense by taking into account the characteristics of the Indonesian nation and culture itself.

### **2.3 Learning Process**

Currently, the teacher's role in the learning process is no longer as a lecturer who provides knowledge to students but also acts as a facilitator and mediator to guide students in obtaining their knowledge. When teaching the teacher must use a learning approach that is expected to be able to encourage students to make connections between the knowledge they have and are known to their application in everyday life. To relate it can be done in various ways such as providing illustrations or examples that are directly or indirectly related or related to real life experiences (Latipah and Afriansyah, 2018). Learning activities run naturally by working and experiencing, no longer just the transfer of knowledge from teachers to students (Arsyad et al., 2020). Learning activities will involve students learning something in an effective, efficient and fun way in order to achieve learning objectives.

According to Abin Syamsuddin Makmum in (Oktari and Kosasih, 2019) the learning approach is one of the ways an educator is used to create a learning environment in which there is a learning process and the achievement of the specified competencies. In general, there are two types of learning approaches, namely: 1) A student-centered approach to learning (student centered approach) 2) A teacher-centered learning approach (teacher centered approach). Learning aims to improve student understanding in an optimally structured and structured way. In the learning process in the classroom, educators must teach theory and practice, for example linking lessons on cultural and religious diversity, educators can provide examples of cases related to multiculturalism in Indonesia or it can be done indirectly by positioning students as social beings who are active in social life (Ramdani, 2018). The effectiveness of learning is not only seen from the achievements that students get but the effectiveness in learning is also seen from the supporting facilities, students' interest in the learning process, and the process (Aisah et al., 2021). One of the factors that influence effectiveness in learning is the teacher. Teachers are people who interact directly during learning, teachers are also those who make plans to evaluate activities. The teacher has many roles in the classroom, one of which is his role as a mediator and facilitator (Izma and Kesuma, 2019).

### 3. METHOD

The approach used in this research is a qualitative approach with a case study method. Qualitative research is research whose data is in the form of words or statements that involves collecting data by interviewing, documenting and observing to understand and explain phenomena/events with the aim of finding the meaning behind the phenomena/events. Qualitative research methods seek to describe, describe an ongoing situation based on facts and information obtained from the field. Data in qualitative research methods describe qualities or characteristics and often appear in narrative form (Zellatifanny and Mudjiyanto, 2018).

In this research, the role of the researcher is the main instrument. Researchers act directly. Starting from the licensing process to preparing reports. Researchers are actively and intensively involved in the data collection process, so that researchers know firsthand the situation at the research site and the data collected can be accounted for. With Miles and Huberman's analysis technique, which carried out several stages, namely the researcher carried out data collection (collection), data reduction (reduction), data presentation (display) and then made conclusions (conclusions) containing answers to the problem formulation formulated from the beginning (Ayuni et al., 2020). As for the relationship with the place of research, the researcher only acts as a journalist or journalist who collects data and seeks information related to the problem being studied from the sources. To obtain the validity of the data in qualitative research, there are 2 triangulations, namely method triangulation and time triangulation. Method triangulation is done by comparing information or data in different ways (Barkah et al., 2020) and time triangulation is the time for data collection obtained from an agreement between researchers and participants (Mekarisce, 2020). Thus, the position of the researcher here is only limited to data collectors and information seekers, so that the data and information obtained are purely based on interviews with the subject. In this study, it is expected to be able to answer the formulation of the problem that was formulated from the start and is a new finding that had never existed before.

### 4. RESULTS AND DISCUSSION

#### 4.1 Description of Adipati Blek Short Film

Based on the results of data collection conducted by researchers with research subjects, namely: vice principal and 5th grade teacher with interview, observation and documentation techniques, it was stated that the elementary school had implemented character education for its students. As it is known that character education does not have a special subject, this also happened in one elementary school in Jakarta which stated that strengthening character education must always be included or combined in all subjects with different discussions and contexts. The values in Character Education activities that are developed in all subjects are adjusted to the goals of National Education. The values that are often developed are 1) religious, 2) nationalist, 3) independent, 4) mutual cooperation, 5) integrity. This can be seen from his words, actions and attitudes. Good deeds can be seen from morals to friends, teachers and the environment. In addition, the value of honesty is emphasized, the cultivation is carried out with stories or stories. Its development is related to the daily life of children and coaching is carried out during learning activities. The resulting values are discipline, skills, social skills and responsibility to be part of the student.

According to the 5th grade homeroom teacher, character is what can be seen from the child. According to him, every child has their own characteristics and is still within the scope

of the child's world. The child's world in question is that which still leads to children's play but does not escape the supervision of adults, which is still within the scope of what children create. Such as: children obey and respect teachers and parents as they should, cooperate with peers, respect each other and are responsible and disciplined for what is given for example when given an assignment, it can be seen when a child is given an assignment whether there is a sense of responsibility in the child or just messing around and relying on his parents. We can see the children's sense of responsibility from the tasks that are given and done by themselves, not the parents who do it. Currently due to the Covid-19 pandemic.

For Citizenship Education subjects, teachers do not have special characteristics in teaching the material. The teacher only follows what is already in the lesson plan given by the service. In this lesson plan, the teacher may change or add as needed, but can also follow it completely. In addition to citizenship education subjects, the Elementary School has special subjects about knowing Indonesian cultures, namely ethnic diversity subjects which are usually combined with social studies subjects. What he teaches is about the diversity of tribes, cultures, religions, ethnicities and others. Starting from the introduction of clothes, traditional weapons, traditional houses, musical instruments, food, songs, customs, traditional dances using pictures or videos. In addition, at one of the elementary schools in Jakarta, before starting lessons, it is required to sing an obligatory anthem such as Indonesia Raya or read Pancasila which is carried out in each class. In order to continue to increase students' sense of nationalism towards the Indonesian nation and still feel proud of Indonesia. According to the 5th grade homeroom teacher, in character education there is no special training when there is no class but training is especially applied outside the classroom, namely in extracurricular activities, for example scout extracurriculars, pencak silat which teach discipline, self-confidence, hard work, responsibility and others. other. Some of the extracurricular activities at the school are scouts, pencak silat, marawis, and dancing. For now learning in elementary schools is still 50%. Those who are absent 1-16 coming to school and absent 17-32 are at home valid for every day. In the implementation of the Health Protocol in schools, when students come to wash their hands with soap and running water, check and record temperatures that are carried out by the picket teacher in front of the school.

The multicultural approach in general teaches about tolerance or mutual respect for differences because there are not only 1 or 2 religions and ethnicities in the school. By first introducing some examples of religions and ethnic groups in Indonesia and then teaching mutual respect for opinions and respecting differences. For example, every time there are Islamic religious lessons, non-Muslims will be free to choose to be in the classroom or outside the classroom. However, non-Islamic subjects are still held in conjunction with the school in front of them every time there is a subject schedule. And also during the birthday of the Prophet Muhammad SAW. non-Muslims still follow but do not follow in detail and still respect each other. The religions there are Islam, Christianity and Catholicism. Most of the tribes found there are Betawi, Batak, Sundanese and Javanese. However, when in class it is not visible or all children make friends without discriminating.

Prior to the Covid-19 pandemic, all activities at the school were carried out, such as ceremonies on Mondays, group gymnastics on Tuesdays, mandatory scouts on Wednesdays, religious activities on Fridays, clean Fridays or community service on Fridays and doing community service on Fridays. some extracurricular on saturday. However, during the Covid-19 pandemic, schools implemented health protocols by keeping a distance, not crowding, and stopping all activities at the school. All activities that were originally carried out have been postponed due to the Covid-19 pandemic. For example, at the Monday ceremony, only the teacher performs the ceremony in the field and all students listen in their respective classes



accompanied by their homeroom teacher. Due to the existence of schools dealing with other schools, the ceremonies performed by the teachers were combined. Also, religious activities are carried out in each class for Muslims who are reading Juz Amma and Surat Yasin. For these elementary schools, the child's character has been achieved if the child is able to be responsible, has good manners, is disciplined, independent, can work together and is creative based on freedom of expression. Children not only have to be good in the field of science but also have to be good at ethics, attitudes, character and good morals. So the success of children is judged not only from learning outcomes but from changes in attitudes. Teachers teach not only about science but also about changing children's behavior from bad to good in accordance with the Pancasila philosophy.

## 5. CONCLUSION

From the above description, two conclusions can be drawn in brief. First, character is a characteristic of each individual which is obtained from the innate traits passed down by his parents or the surrounding environment. This character can sometimes make people around him happy, but some can also make trouble. Likewise with elementary school students who must recognize, realize and internalize the values of character or behavior that are used in everyday life. All of that is in education. Education applied in schools. Education is a business that helps develop a child's future. That way children can master the character and distinguish right from wrong. Second, the implementation of character education in the school has been implemented well and is running smoothly.

The values that are deduced can be useful in everyday life. Such as the values of discipline, cooperation, solidarity, tolerance, caring, togetherness, courage, responsibility, cohesiveness, entrepreneurship, creativity, independence, honesty, social skills and abilities. The results of this study provide an overview to teachers and researchers about the condition of teachers having to be more creative in designing and developing learning tools in order to be able to improve students' critical thinking skills in character assessment. Teachers must involve students in learning situations that are able to stimulate students' ability to think critically through various active learning models. With this research, it is hoped that it can be a reference for readers who want to do research on the character of elementary school children through a multicultural approach to civic education.

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