Al-Ulum

Construction of Islamic Based Character Education Study on Bedhol Bhawikarsu at SMAN 3 Malang

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Abstract

This research focuses on the process of understanding the implementation of character education in SMA Negeri 3 Malang through Bedhol Bhawikarsu *activities. This activity is organized by and for students in rural communities under the guidance of educators. On one hand, this activity is designed with the hope of internalizing normative values character in students. Therefore, this research will understand the design and implementation of character education models based on normative values. This research uses a qualitative approach to produce descriptive data in the form of written, oral, and observable behaviors. Data were collected by interview, observation, and documentation methods, and then analyzed by interactive analysis of Miles and Hubermann. This research concludes character education through the direct implementation of* Bedhol Bhawikarsu *in society can internalize values such as the values of honesty, tolerance, religiosity, patriotism, hard work, and independence. These character values are forms of values that are sourced from Islamic values. Therefore, the construction of the character education organization will be able to be realized through activities that unravel many Islamic values to be internalized in students.*

Konstruksi Studi Pendidikan Karakter Berbasis Islam di Bedhol Bhawikarsu di SMAN 3 Malang

Abstrak

Penelitian ini difokuskan pada proses pemahaman implementasi pendidikan karakter di SMA Negeri 3 Malang melalui kegiatan Bedhol Bhawikarsu. Kegiatan ini diselenggarakan oleh dan untuk siswa di komunitas pedesaan di bawah bimbingan pendidik. Di satu sisi, kegiatan ini dirancang dengan harapan menginternalisasi karakter nilai-nilai normatif pada siswa. Oleh karena itu, penelitian ini akan memahami desain dan implementasi model pendidikan karakter berdasarkan nilai-nilai normatif. Penelitian ini menggunakan pendekatan kualitatif untuk menghasilkan data deskriptif dalam bentuk perilaku tertulis, lisan, dan dapat diamati. Data dikumpulkan dengan wawancara, observasi, dan metode dokumentasi, dan kemudian dianalisis dengan analisis interaktif Miles dan Hubermann. Penelitian ini menyimpulkan pendidikan karakter melalui implementasi langsung Bedhol Bhawikarsu di masyarakat dapat menginternalisasi nilai-nilai seperti nilai-nilai kejujuran, toleransi, religiositas, patriotisme, kerja keras, dan kemandirian. Nilai-nilai karakter ini adalah bentuk nilai-nilai yang bersumber dari nilai-nilai Islam. Oleh karena itu, pembangunan organisasi pendidikan karakter akan dapat diwujudkan melalui kegiatan yang mengungkap banyak nilai-nilai Islam untuk diinternalisasi pada siswa.

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A. Introductions

The solution to finding the best model of education to be said to be successful is through character education. The implementation of character-based education will lead to an increase in the quality of education, although on one hand, the activities are formal while maintaining a conventional approach. Therefore, the implementation of character education needs to be pursued massively and systematically, such as in various extracurricular activities such as scouting, a commemoration of national holidays or religious holidays, sports and so forth. All structural lines also need to participate in overseeing the process of organizing character education; as estimated by Wahyudin's research (2018) or Jayanti's (2019).

In fact, some educational institutions avoid conventional modes of character education. One of them is SMA Negeri 3 Malang –hereafter it is SMAN 3- is written in organizing *Bedhol Bhawikarsu* activities. This activity is an implementation of socio-cultural learning carried out in the form of outdoor learning. This activity involves all the residents of SMAN 3 starting from the principal to students to interact with rural communities. All citizens will be invited to understand the culture and values embedded in the community, to get to know nature and the environment in which the community rests. It even invites the students to be involved and experience first-hand the daily lives of rural communities.

Uniquely, the implementation of *Bedhol Bhawikarsu* in SMAN 3 is based on the principle that it is not merely individual (personal) but needs to be implied in the social structural dimension -which ultimately determines the criteria for success to be personal. The implementation of character education which is concluded in *Bedhol Bhawikarsu* has a social structural dimension, which is to create a social system that is conducive to the growth of students' character. In this context, activities in the community are used as capital for character education; as in accordance with the study results of Putro (2017) or Subianto (2013). This means that character education will not be effective if it does not involve community participation. Therefore, SMAN 3 opens itself to work together to develop and improve the character of students more fully and comprehensively -starting from the mental, moral, spiritual, academic, and physical aspects. However, such collaboration with various parties still needs to pay attention to pedagogical and

educational elements that are beneficial to educational institutions themselves, especially for the interests of students [1].

There are several benefits obtained by SMAN 3 from involving participation and using the neighborhood environment as a source of learning. Among these are *the first*, students get information based on direct experience so that learning will be more meaningful and interesting. *Second*, learning becomes more concrete which can be proven through the process of applying science in everyday life which becomes easier and following the problems faced by students –read: the contextualization of science. This is following the principles in education, namely, start learning from things that are concrete to the abstract [2] from simple to complex; or from the known to the unknown.

Therefore, the implementation of *Bedhol Bhawikarsu* can be said as one of the *ijtihad* to realize the noblest ideals of education, namely making students as real human beings. Moreover, SMAN 3 wants to mold the students to realize themselves as active actors, decision-maker and who are responsible for all the dynamics in society. That is why, *Bedhol Bhawikarsu* is emphasized as a model of developing and enhancing intellectual abilities and shaping the character of students who uphold human rights, values and norms of religion, culture and diversity in society.

B. Between Education and Character

Character education to build up the quality of the nation is very important in the midst of national life. The picture of a nation who has great character is, that upholds the values of independence, democratic, critical and intellectual, skilled in solving any problems of local, national, regional or international dimensions (Tillar, 2012:138). Therefore, character education is said to be a pillar for the formation of national character,[3] which is inseparable from the education system [4]. Moreover, the pace of social development that continues to deal with globalization, advances in information science and technology have turned out to be a problem. It is like a virus that has implications for the cultural fabric of society, such as a fading sense of togetherness, cooperation, weakening tolerance among religious believers, depletion of solidarity with others.

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[1] Doni Koesoema A, *Pendidikan karakter* (Grasindo, 2007), 115.

[2] "Belajar dan pembelajaran: berorientasi standar proses pendidikan / Rusman," 2017, 126, http://opac.library.um.ac.id/oaipmh/../index.php?s_data=bp_buku&s_field=0&mod=b&cat=3&id=58860.

[3] Nanda Ayu Setiawati, "PENDIDIKAN KARAKTER SEBAGAI PILAR PEMBENTUKAN KARAKTER BANGSA" 1, no. 1 (2017): 5.

[4] Nopan Omeri, "Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan," *Manajer Pendidikan* 9, no. 3 (2015).

As if these conditions have the opportunity to overhaul the structure value and provide opportunities for the presence of values, choices, and new views that are crystallized in cultural institutions by ignoring the potential and values of humanity. Although on the one hand, the crystallization of culture is very attached to the pace of science and technology development that is transformed through a partially insightful educational process that is not grounded in the normative values of God. The implication of this condition raises new consequences as humanitarian problems [5] such as symptoms of deviant community behavior. Even behaviors that are free from cultural norms of tradition and religious normative values. But strangely, educational institutions becoming one who held responsible for these social problems. This condition indicates how educational institutions obtain positions and functions that are very important and strategic in the life of a nation and country [6] thought, educational institutions have a big role and task in the development of students character education.

It is no exaggeration if, character education is expected to strengthen the morality of the educational institutions' community so that it will impact the development of a just and prosperous society. Especially at this time, the Indonesian education system does not only prioritize mastery of scientific and intelligence aspects, but also the strengthening and character development of students. This encourages the efforts to build character in learners to strengthen and encourage the harmony of values and behavior. In this aspect, indeed education should provide students with provisions to choose what is good, less or not good based on logical and critical considerations (Wijaya, 2017:3). The implication is, if students have achieved grades or graduated with adequate academic grades or above the *KKM* (Minimum Completeness Criteria) and also a qualitative moral measure –read: character-, then the education can be said to be successful.

Not surprisingly, formally, the education system in Indonesia tries to formulate the organization of character education integrated with religious education and moral education. Indeed, these two subjects have long been regarded as one of the effective media for internalizing noble characters for students. Although in practice, it is only taught the basics of religious, theoretical, and limited to memorization of certain materials. There are also philosophical problems that infect these two subjects -especially religious education- that is, the material is only emphasized on theological dimensions and ritual

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[5] Hermen Malik, *Fajar kebangkitan pendidikan daerah tertinggal : catatan pengalaman Kabupaten Kaur, Bengkulu*, 2013, 215.
[6] Haedar Nashir, *Pendidikan Karakter Berbasis Agama Dan Budaya* (Yogyakarta: Multi Presind, 2013), 53.

teachings. Whereas the theological and ritual dimensions in their implementation are not placed in a wealth of mystical-supernatural discourse and not related to human reality. Even so in the methodological dimension, the implementation of religious education is still fixated with conventional models that emphasize the use of lecture methods. Tragically, this method tends to be a monologue and doctrinaire and does not lead to an enrichment format for students' discourse through a process of deep reflection and critical-dialogue [7] .

As a result of these problems, among students, teachers and other education stakeholders, despite knowing that character education is important for life, its implementation is still far from ideal expectations. Religious and character education still dominates the cognitive domain, while the affective and psychomotor domains do not work well. However, students who have memorized a lot about the conception of the noble values of religion, culture, and nationality contained in character education are often unable to absorb its usefulness. Or vice versa, character education which includes religious noble values such as Islamic values is not able to internalize in students. Therefore, the character of students needs to be worked out systemically (regularly) in all aspects from learning, management, to extracurricular [8] or needs to be formed through education [9].

The descriptions show the application of character education is not enough just in the conceptual framework and formal learning in the classroom. But it also needs to be practiced directly in forms that are in-formal or non-formal outside of the learning environment. That is, character education is not just taught through subjects that shape knowledge, but also needs to be practiced and comprehended comprehensively in the student environment. Thus, all educational activities are planned and lead to the formation of character. The same story goes to intracurricular (academic) and extracurricular activities as the core of education in the education unit that are designed in the context of character development; such as *Bedhol Bhawikarsu*'s activities at SMAN 3 with the content or based on Islamic values.

C. **Research Focus**

Based on this description, this research focuses on the process of organizing character education through *Bedhol Bhawikarsu* activities in SMAN 3. This activity must be

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[7] "Filsafat Pendidikan Islam; Studi Filosofis Atas Tujuan Dan Metode Pendidikan Islam | Jurnal Pendidikan Islam," accessed December 16, 2019, http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/article/view/1149.

[8] "POLA PENGEMBANGAN PENDIDIKAN KARAKTER SISWA (Sebuah Studi Di SDN 1 Polorejo) | Cahyono | Jurnal Dimensi Pendidikan Dan Pembelajaran," 5–12, accessed December 16, 2019, http://journal.umpo.ac.id/index.php/dimensi/article/view/81.

[9] Zulhijrah Zulhijrah, "Implementasi Pendidikan Karakter di Sekolah," *Tadrib* 1, no. 1 (2015): 118–36.

attended by school residents (educators, education staff and students) and carried out from 2002 until now. In addition to being socio-cultural, it also emphasized the Islamic religious values that were to be internalized. Naturally, if it is preserved by SMAN 3 to continue to spur and develop the character of more resilient students. Therefore, this research tends to understand the argumentative framework of organizing these activities and to analyze the design and implementation of character education models in SMAN 3 in *Bedhol Bhawikarsu* based on Islamic values.

Seeing the focus of the research construction, this research takes qualitative as an approach to more critically understand the meaning of the reality of *Bedhol Bhawikarsu*'s activities. The process of understanding the meaning referred to in this context is understanding the implementation of integrated character education in the *Bedhol Bhawikarsu* activities. Moreover, the activities of *Bedhol Bhawikarsu* organized by SMAN 3 have elaborated on the success in shaping students' character from 2002 until now. Seeing this framework, this research seeks to explore the basic framework of the implementation of character education in *Bedhol Bhawikarsu* with Islamic values as its basis. Therefore, this research tries to understand the reason why SMAN 3 organizes character education based on Islamic values through *Bedhol Bhawikarsu*, the design and model implementation. To achieve this understanding, the researcher acts as a key instrument that is fully involved in each stage and process of the research. In this domain, researcher openly or explicitly act as observers, moreover the position of researcher cannot be represented in the field through other people.

This research uses interview, observation, and documentation techniques as data collection. Interview techniques are used for informants that selected by researcher with purposive and snowball, such as the headmaster, vice headmaster of curriculum department, vice headmaster of student department, teachers and students. While data analysis uses the interactive analysis of Miles and Hubermann; and to find out and achieve the validity of the data in this study, it was carried out with four techniques, *i.e: credibility, transferbility, dipendability*, and *confirmation*

D. Design of Character Education in *Bedhol Bhawikarsu*

Character education is an essential part of the duty of educational institutions. This means that the obligations of educational institutions in addition to increasing academic achievement, at the same time it is responsible for shaping the character of students. Therefore, academic achievement and character building are two integral missions that need to be considered by educational institutions. These two things aim to make students

smart and have noble morals; as research conducted by Kristiawan (2015). Thus, through character education, the intelligence of students is not only based on academic intelligence and emotion. Emotional intelligence is the most important provision in preparing students to welcome their future; because through this intelligence, students can face various challenges, including the challenge of achieving achievements in the academic field [10] .

Therefore, the structural of SMAN 3 continues to strive for faith and piety to become the top internal priority within students. These two things underlie character education activities because they determine the students' success level in the future. This confirms that the capital of academic competence and professionalism is not enough to achieve success, without the character values that are applied to the daily activities of students, such as religious values, honesty, discipline, tolerance, hard work, and responsibility. Naturally, if they internalize the values of these characters through formal and non-formal education systems, such as activities or direct practice to comprehend and live comprehensively in society. Students are not only taught the knowledge of right and wrong values but are accustomed to feel and live it to be applied in the family or community.

This belief grows the pattern of character education in SMAN 3 that character formation needs to be realized in a character culture that is designed in the form of educational programs and processes that are not separate from environmental factors that are loaded with social, cultural, and human values. Their character education is not done in a closed room, but it is done amid direct society because the character is very closely related to life. They do not guarantee the character of students can be formed through formal learning in class, especially if the learning process is only in the form of delivery of course material. From this framework, SMAN 3 guides students to actively develop themselves.

The implication is that *Bedhol Bhawikarsu* as a form of character education activities places an emphasis on students being free and creative actors. One example, the center of activity is determined by agreement among students themselves. Thus, it will create or be able to build an educational base that is student-centered, and it is hoped that they will understand the process of carrying out appropriate activities along with responsibilities and mutual respect. From this individual and social association also emerges a fair and democratic attitude in conveying ideas in the students' self, awareness

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[10] Ahmad Mansur, *Pendidikan Karakter Berbasis Wahyu* (Jakarta: Gaung Persada Press, 2016), 14.

of the meaning of self-actualization in various capacities and competencies that each have their uniqueness and diversity.

Interestingly, the various activities that exist in *Bedhol Bhawikarsu* are dynamically designed but can produce a consistent attitude that can be seen from the minimum level of violations committed by students. This is because everything is regulated and agreed upon by and for the students themselves, so educators do not need to act beyond the limits of authority, namely as a supervisor of what students do. Even the creativity dimensions of students can also be grown if they are full of confidence and without fear of creating *Bedhol Bhawikarsu* activities. In this situation, all creative potential can be accommodated in the complexity of unique learners by experiencing firsthand the social dynamics of society. This is what distinguishes the situation of formal learning activities in the classroom with the actual conditions in the community. The educational implication of student-centered theoretically has been parsed in detail and diametrically [11].

Bedhol Bhawikarsu is a gateway for students to experience firsthand the real life in the community. When they are accustomed to interacting with their family and school environment, through this activity they are required to adapt to the new environment and atmosphere with limited conditions. Therefore, they are also required to learn problem-solving, understanding each other, have mutual respect and work in groups. They are challenged with various activities that require collaboration and trust between friends, managing and utilizing time effectively and efficiently.

Indeed, the main purpose of *Bedhol Bhawikarsu*'s activities is for the students to feel confident that they are unique and great individuals. This positive image is believed by SMAN 3 to be the initial capital for students' successful learning to achieve successful lives. *Bedhol Bhawikarsu*'s activities were highly prioritized by SMAN 3 once during their education at the institution. The purpose of this is so that students experience the meaning of living together in society with rules and objectives that require their active involvement. Various dimensions of personality are fostered through these activities, such as practicing empathy, self-control, obedience and discipline, communication skills, and so on.

Furthermore, character education in SMAN 3 is designed not only by theoretical and direct learning in the classroom, but it is designed through habituation, example, accompaniment and guidance. This method be a challenge's ones for SMAN 3 to translate effectively in growing students' character values; This method gained recognition from

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[11] Linda Suskie, "Assessing Student Learning : A Common Sense Guide," 2018, 9, http://public.eblib.com/choice/publicfullrecord.aspx?p=5215462.

Anshori's research (2017) and Syarief (2017). Interestingly, in the context of character education in SMAN 3, it is done directly (applicative) in the midst of the community.

It is normal if the internalities of SMAN 3 strengthen. The introduction of the interaction with society is needed by students to develop themselves in accordance with their nature. Moreover, community is a symbol of person's willingness to socialize and synergize with others; or interpreted as giving some time for the interests of others. Hence, the activities of *Bedhol Bhawikarsu* that in touch with real community are very identical to intimacy nuances on interacting, socializing and working together. In instilling the importance of this society, the students of SMAN 3 are habituated to getting interact and making friends with people who have diverse backgrounds. However, the students are not merely objects of the implementation of character education, but they also stand-alone and become a part of the subject of the activity.

At the end, positive values are emerge as a result of student struggles with the other student; or between students and the community. Positive values that can be seen namely respect for each idea that emerges and develops, and also a willingness to accept an agreement. These values are the main base for the implementation of *Bedhol Bhawikarsu*; and this is also a sign that democratic values are always held in high esteem between them. The value of dialogue, communication, willingness to listen to each other, openness and respect for differences become the basic characteristics of the students' democratic life of SMAN 3. Thus, the organization of *Bedhol Bhawikarsu* has indirectly become a real place for a test of democratic experience.

On the other hand, the involvement of students in *Bedhol Bhawikarsu's* committee is also intended for foster leadership. From this leadership souls, the point is the ability to communicate, negotiate, understand others and work in teams. From this soul, what we want to highlight are the ability to communicate, negotiate, understand others, and work in teams. In fact, through the *Bedhol Bhawikarsu's* activities, SMAN 3 have an *ijtihad* to prepare their students to become leaders who were able to take an important role in society. Leadership skills and souls cannot be taught to be formed theoretically in the classroom, but it is continually honed by the interaction process and interaction with fellow students, teachers, families and communities in the SMAN 3 environment or through character education activities namely *Bedhol Bhawikarsu.*

From this way, the students of SMAN 3 have indirectly learned to choose the leaders who can stand at the highest place, but still be able to guide all groups they lead. This leader is considered by SMAN 3 community as high-minded leaders; so that this

leader figure can be a bearer, caregiver, or even servant. Therefore, the leader who upholds the values of responsibility becomes the embryo of the emerge of future leaders who are noble and civilized in character; that is their hope.

E.   Implementation of the Character Education Model Through *Bedhol Bhawikarsu*

The presence of educational institutions cannot be separated from the community. Collaboration with the community or listening to people's aspirations is one way for educational institutions to remain relevant and exist. Instead, the community receives benefits from the presence of students who have been educated competently and professionally. These two entities cannot be separated[12]   to improve the quality of education[13]. So, it can be said that educational institutions are an integral part of people's lives to answer all the social dynamics of society. As for the community, educational institutions are a place to hang their hopes and ambitions. Therefore, they need knowledge, skills, and expertise following the field they are in. This is to prepare the flow of change in society that requires qualified members of the community [14].

That condition is felt by SMAN 3 which leads to organizing *Bedhol Bhawikarsu* as socio-cultural learning. Therefore, it is carried out in the form of *outdoor learning* for all school residents. Students are invited to understand the culture and values that are embedded in society, to know nature and the environment as community support. Learners are also required to be involved and experience the direct life of the community, so they are encouraged to explore, create, experiment, and construct. Indeed, their spirit is awakened, when the learning material is under the dynamics of the community, or also their desires and needs. This model learning has become the norm in SMAN 3 to encourage and accustom students to think critically, have a broad mind, and find their maturity.

Nevertheless, the organization of *Bedhol Bhawikarsu* was arranged pleasantly while still being oriented to the benefit of the local community. Collaboration between learning and community service does not let go of the interesting study tours and bring benefits to shape the character of students. There are several activities in *Bedhol Bhawikarsu* with various character values in them, including: *First*, a friendly match or a

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[12] "INTEGRASI UNSUR HUMANISASI, LIBERASI DAN TRANSIDENSI DALAM PENDIDIKAN AGAMA ISLAM | Masbur | JURNAL EDUKASI: Jurnal Bimbingan Konseling," accessed December 16, 2019, https://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/690.

[13] Sitti Roskina Mas, "Partisipasi Masyarakat Dan Orang Tua Dalam Penyelengaraan Pendidikan," *El-Hikmah*, 2013.

[14] A, *Pendidikan karakter*, 18–19.

race with citizens. Students in this context need social competence to always be respectful and appreciate the feelings of others. Physical activities in the form of matches provide opportunities for students to learn socially through interaction and controlling emotional behavior. One of the goals of organizing the match is to develop social aspects in terms of adjusting the integration of individuals into society and the surrounding environment. Thus, friendly competition with citizens –read: the subject of society- has a role to foster social aspects.

At the time of the match, problems that often arise include situations where students are challenged to create a balance simultaneously, namely the balance between their rights and responsibilities with the rights and responsibilities of their opponent. At this level, students are required to show the development of self-maturity character; one of them if they can have the will and ability to struggle to find that balance, then he/she is included in the category of students who pass on this activity. Naturally, if one of the teachers of SMAN 3 gives a statement that:

> *"In this friendly and competition match participants Bedhol Bhawikarsu does not mean they have to give in. But even if they lose they don't blame or throwthe blame on others. They face this defeat sportsmanship while studying, analyzing and evaluating why they lost. Then they immediately find a solution to avoid the next defeats. Thus, students are expected to be embedded in a disciplined attitude, able to control themselves under any circumstances, carefully calculating all the consequences of each action".*

On the other hand, competition with citizens can also foster students' tolerance, which is an attitude that allows others to have different opinions with them, or do things that are not supporting their opinions, without being disturbed or intimidated. That is, in this context, the importance of every element of society with any background can eliminate all forms of doctrine that are contrary to the values of tolerance. Therefore, they voluntarily are willing to accept the diversity of opinions, habits, and customs that others believe. Tolerance is needed because humans cannot live alone; they are a social creature that requires the presence and assistance of others. Through tolerance as the main asset for mutual help and cooperation in various fields of life both individually and groups.

Second, *Malam Jadul* (the Old-school Night). Preserving the nation's culture is a work that is prioritized by SMAN 3. There is an expression that respected nations are those who value and uphold their cultural heritage, not the culture of other nations. Wagiran (2012) explained, in this era what is needed besides knowledgeable young people, they must also have good character and positive constructive insight into local wisdom. Indeed, countless numbers of cultural diversity are spread across the archipelago

and some of them have already become extinct due to the influence of global culture which is indeed difficult to avoid. The incomparable national cultural wealth in the world must not be left in vain. That is why the most important task of present and future generations is how to make global and local cultures coexist.

The local culture wisdom that contains universal values and can be used as the basis of character education is exemplified by Ki Hadjar Dewantara with the parable of the Javanese people's way of life, namely: *tetep, antep, mantep*, meaning that education must shape the determination of the living mind; *ngandel, kendel* and *bandel. Ngandel,* means "upright conviction". Education must be able to deliver people to *ngandel* conditions (stand upright / firm). People who stand tall are people who have life principles*. Kendel,* an attitude that shows courage. Education must shape person to be a brave, authoritative and knightly person. Educated people are people who dare to uphold truth and justice, mature and adult facing the problems. *Bandel*; shows that educated people are "test-resistant". All the problems of life and in every situation are dealt with with tawakal, they are not fast to be afraid and lose their courage and *neng, ning, nung* and *nang*; it means that education at the deepest level is religious pattern. Education creates pleasure *(neng)*, silence *(ning)*, reflection *(nung)*, and calmness *(nang)*. With and through education, someone can experience purity of mind and inner calm [15].

It can be concluded that the culture of this nation contains character values, such as spiritualist, friendly, mutual cooperation, tolerant, passion of art and beauty, and upholds attitude. Therefore, SMAN 3 seeks to harmonize the flow of character development of students with national culture or local wisdom. This is assumed to be their social capital in living their own daily lives. Therefore, through the *Malam Jadul* activities students are expected to absorb and translate the values that grow in the culture of the community.

Third, spiritual night activities. This activity serves as a medium to train students to have personalities that exude character values. These values that attached within the students are to be applied in real life, so they are accustomed to carrying out their obligations, and are responsible for themselves, society, the environment, and religion. The basic concept that emerges is to revive the spirit of cooperation, helping each other and *ta'aruf* in the community. This is the main asset for character education.

Therefore, in the spiritual night activities, the spirit of mutual cooperation between students and the society is highlighted as a tool or media to redevelop the spirit of kinship.

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[15] Kokom Komalasari and Didin Saripudin, "Pendidikan Karakter, Konsep Dan Aplikasi Living Values Education," 2019, 14.

On the other side, *ghirah* of community unity can be seen from the support and self-subsistent provided by them starting from setting up the stage or preparing equipment to be carried out in jest. The difference in social status which at first looked stiff became liquid, so primordial barriers turned into *ukhuwah* attitudes.

Fourth, observation and exploring the village. Character education conducted by SMAN 3 also refers to the formation of personality towards the environment. With this knowledge, students will utilize nature potential and guard it as well as possible to prevent catastrophic events or huge losses. The implementation of *Bedhol Bhawikarsu* is also focused on growing environmental awareness, which is integrated through observation and village roaming activities. In this activity, students gain basic knowledge about the urgency of the introducing nature and its use as well as the impact on negligent nature management. Also, students are directed at disaster response such as awareness of not littering, planting trees, the importance of protecting the environment from illegal logging.

The village observation and exploration were also used as an environment-based learning model by SMAN 3. This learning strategy utilizes the environment as a learning target, learning resource, and learning media to solve environmental problems while instilling an attitude of environmental love. Therefore, the learning process activities are more meaningful and create excitement in learning, so that pseudo-thinking activities and students' verbalistic understanding of the concepts being studied can be minimized and directly obtain real learning experiences. Even these benefits are felt by students; they feel the benefits of learning when they are able to apply and implement their values in the reality of life. This is one of the positive dimensions underlie learning with an approach or environment-based in SMAN 3. In real terms, getting awareness about the environment becomes an important part in the implementation of Bedhol Bhawikarsu. The aims is that students have an awareness of the importance of maintaining harmony themselves with nature (environment).

The involving of SMAN 3 students to take responsibility for the preservation of nature (environment). It is an important things in the midst of people concerns about natural damage; it is normal if there are teachers who state that the observation and village exploration are directed as an implementation of character education so that students have a concern for the environment. This concern is a representation of a gratitude form for the gifts given by God through the universe; hence, on the other side there is a transcendental goal which is to be realized.

On the other hand, there is a profanistic goal which is realized through observation and village exploration activities, which foster nationalism spirit, a way of thinking, acting, and having insight that put the nation and state interests exceed self and group interests. Nationalism is the philosophy of life that upholds the love of the country, the love of all the riches of the archipelago both in nature and in the form of humans and their customs. The spirit of high nationalism is instilled in students as the next generation so it is able to develop the nation's civilization.

Fifth, teaching in elementary school. Discipline students need to be considered because it gives a very big influence on themselves. Through teaching activities at elementary school, *Bedhol Bhawikarsu*'s activities want to foster disciplinary character. One structural student of SMAN 3 states that disciplinary learning is designed so that students are trained and controlled in every activity so that they have skills that are reflected in their behavior following established norms or rules. From the disciplinary framework, the structural of SMAN 3 wants the ability to control and manage oneself in every student, so that they can behave positively without the influence and control from outside.

Even when it has been seen from the relationship of discipline with students' self-control of various regulations determined by the person concerned or from outside. So their discipline refers to compliance with following rules or regulations in SMAN 3 which are driven by self-awareness. Therefore, learning activities in elementary schools do not merely become an annual routine activity in the implementation of *Bedhol Bhawikarsu*, but have goals to be achieved including growing self-confidence. This sense also has a close relationship with their own capabilities, sure that they are able to work by themselves in accordance with expertise and skills in their field, and everything they do can be accounted for.

Confidence is important to be instilled in students in order to become valuable base for them in undergoing life competition, said one of the teachers. SMAN 3 believes that the instilled confidence character can foster confidence in the ability possessed in completing tasks assigned to the students. Including having confidence in their own abilities -read: students- when he faces a challenging environment. It is a common if at SMAN 3 it is very easy to meet students who are independent in doing their tasks without being dependent on their friends or in every decision-making, being optimistic and dynamic, constantly pushing for achievement.

Sixth, social service. This activity is based on plurality awareness; where society consists of the variety and differences in social class, status, and class. The diversity and

differences have the potential to cause social conflict, so the attitude of tolerance and mutual respect needs to be internalized in students. To encourage the emergence of these attitudes there needs to be an attitude of social care; a positive attitude that starts from the willingness to help those who need it. This attitude is raised above the high morality of all members of SMAN 3 community without discriminating aspects of religion, ethnicity, class, or any identity. They work hand in hand, helping each other, work together in realizing a positive "something" for the common good.

One of the student affirmatively described, social care as an action, not just limited thoughts or feelings. Social care attitude not only knows something that is wrong or right, but there is a willingness to make the slightest movement. This social service activity is an effort to train students to have a social care spirit. Therefore, in the context of learning, social care is a pattern and learning activity by involving the community where the student demonstrates their concern for social problems. The manifestation of this character is the implementation of social service or voluntary work participation directly in the community. The main purposes is to help students develop social competence as citizens so that they can later be actively involved in improving society.

Even through social service, It will make the students to have care feeling for the other people's suffering; and instilled into students to see for themselves about the real society in their country. Therefore, this character is designed in the *Bedhol Bhawikarsu* activities and not only taught or conveyed through classroom learning. The expectation of SMAN 3 is that the values of sincerity are strengthened for students so that they can contribute to the benefit of people's lives. Sincere feelings that have been ingrained encourage students to do something with full sincerity, without any intervention from various parties. And whatever they do is completely free from self-esteem or hopes for appreciation, but he does it for the sake of getting *ridha* from God. In this context, social service teaches students to have high sincerity.

Seventh, if I become. During *Bedhol Bhawikarsu* the students watched a variety of plants, traced the forests and gardens in the location, passing rice field and sugar cane fields, watching the hard work of farmers who never gave up in completing their work. This experience is expected to foster the enthusiasm of students to do their work to completion. Hard work does not mean to be able to complete the task which is its responsibility and then stop, but it is directed to the will and great ideals to be achieved to reach the human benefit and the surrounding environment. So the hard work that is

meant in this activity is an effort to achieve the goodness that is unrelenting as long as the opportunities and abilities within students.

Building the hard work character in the students can be done in various ways, in the context of SMAN 3, namely starting learn in class for all subject areas as well as in any activities outside the class, such as *Bedhol Bhawikarsu*. The main priority of hard work character education focuses on "work processes" not "work output". Therefore, one of the teachers said that hard work for Bedhol Bhawikarsu participants became a necessity to get used to being careless in their work. Because hard work is the most important element for the success of national development and the students will be part of the development. If they are accustomed to working improvised, it is certain that their work will also be makeshift, so that ideal targets cannot be realized.

Hard work cannot be separated from independence which arise creativity and innovation. It means that creative and innovative spirits are expressions of those who are independent; but it does not mean working alone without the presence or cooperation with others. Independent is someone who starts an initiative based on ideas, both originating from themselves and others. In the next steps, the students will be able to process their ideas and will design a bright future and immediately make it happen, according to the expectations of SMAN 3 headmaster. Although, in that implementation it could be collaborated with others. The important fact is that they remain in control of what they do freely, without being dependent or let alone by other parties.

They learn to live together, fill a bucket to take a shower, eat together, sleep together with a pad and blanket whatever there are. Those who are accustomed to bathing with warm water, eating with a menu that suits their tastes, sleeping on a luxurious pad and blanket, will feel an extraordinary experience. This pattern of life educates *Bedhol Bhawikarsu* participants to live modestly and be different from their daily lifestyle. For three days and three nights they lived with a new family, new environment, new atmosphere and it demanded their ability to adapt that prioritized independence. In the perspective of the students, the implementation of *Bedhol Bhawikarsu* was very memorable, not only was the element of a change in routine activities at school. Based on the description, it is clear that *Bedhol Bhawikarsu* has rooms for organizing innovative and dynamic character education. In brief, it can be described that the character values of students expected from the implementation of the character education activities nuanced Bedhol Bhawikarsu as shown in the following table:

Activities	Character Values
Friendship Games or Race with Citizens	Fostering friendship, responsibility, honesty, and tolerance
Old-school Night *(Malam Jadul)*	Love the nation's culture
Spiritual Night	Religious or worship and cooperation.
Village Observation and Exploration	Nationalism, patriotism, loving the environment and science
Teaching elementary school	Discipline and confidence
Social service	Social care, helping each other and cooperate
If I become	Hard work and be independent

From this table, the developed values in organizing character education are the harmony values with the normative Islamic values. This harmony arises based on the ideals of an educational institutional community such as in SMAN 3. These character values will open up opportunities for improving the quality of education, developing educational institutions, or also for the future of students. From this framework, the resonance of character education based on religious values began to echo and even become a solutive alternative to social problems.

In the implementation of *Bedhol Bhawikarsu*, students are forged and trained to escape from the shadows of their parents' lives. This method can build their courage, independence and a sense of responsibility; this is like what happened to the prophet Muhammad who since childhood has lived apart from his parents. Therefore, at the location of Bedhol Bhawikarsu when students are placed in people's houses called inang (landlords) that determined by the committee with the consort's approval from the teachers element; although each participant cannot choose friends as they wish to avoid jealousy among students. This proves the value of the internalized character is done applicatively-implementatively in the community space and also theoretically-verbalistic in the learning space.

Implementation of character education with Islamic religious values in a direct way in the midst of society -such as *Bedhol Bhawikarsu* in SMAN 3- is able to achieve success. It will even change the pattern of character education system approaches from conventional models to be more humane by optimizing the potential ability of students. On the one hand, the implementation of character education based on Islamic religious values also encourages the actualization of individual skills to solve their problem, and encourages students to respect each other with social, economic, and cultural diverse backgrounds. Therefore, this system will be a means of applying material that has been taught in classroom, or can even improvise.

F. Conclusion

Bedhol Bhawikarsu is a model solution for character education based on Islamic values in SMAN 3. It is said to be a solutive alternative because character education is not sufficiently implemented in the classroom with a conceptual framework, and is only taught through subjects such as religious education. In organizing *Bedhol Bhawikarsu*, students are invited to interact directly with the community, understand the culture and values embedded in the community, getting to know nature and the environment. Even students become actors who are free to be creative while still adjusting to the provisions agreed upon by all students. With this model design, students can learn to solve problems, empathize, understand and respect each other, can work in groups.

The activities at *Bedhol Bhawikarsu* are designed in addition to being fun outdoor learning, and also being implemented for the benefit of the community. Activities designed in the organization of *Bedhol Bhawikarsu* include *friendly matches or races with residents, old school nights, spiritual nights, observations and village exploration, elementary school teaching, social service,* and *if I become.* Each of these activities has the achievements of the character values to be internalized in the students of SMAN 3. However, all of the character values are in line with the normative values of the Islamic religion. One example is the value of kinship, tolerance, cooperation, mutual respect, or also the attitude of environmental preservation.

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