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CHARACTER BUILDING: AN ANSWER TO THE WORSENING OF HUMAN CHARACTER?

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ABSTRAK

It has become public awareness that education is a means that human beings use throughout their lives to transmit and transform values as well as knowledge. Due to its strategic roles in transmitting and transforming values and knowledge, education also plays a very important role in instilling and developing the nation's character. Character education is important for the human's life so that the role education plays is not only limited to showing moral knowledge but also loving and willing to take moral actions.

Keywords: Character Education, Character Education Strategy.

1. INTRODUCTION

Historically, if you pay attention to the nature of the content, the age of character education is actually the same age as the history of education itself. It's just that regarding the terminology used, the term character education has only emerged in the last decade in the United States, including that used in Indonesia in the last two years. As stated by Suyata (2011: 13), in the past ten to twenty years, the term moral education was more popular in America, while the term character education was more popular in the Asian region. Meanwhile, in England people prefer the term value education. In Indonesia, in particular, the terms character education and Pancasila moral education have been used. [1]

Throughout its history, throughout the world, education essentially has two goals, namely helping humans to be smart and smart (smart), and helping them become good human beings (good) [2]. Making humans smart and intelligent, may be easy to do, but making humans to be good and wise people seems much more difficult or even very difficult. Thus, it is very reasonable to say that moral problems are acute problems or chronic diseases that accompany human life anytime and anywhere [3].

This fact about the acuteness of the moral problem then places the importance of implementing character education. Our reference as religious people (Islam for example) related to moral problems and the importance of character education can be seen from the moral case that happened to the two sons of the Prophet Adam (Shariati, 1996:34). The behavior of Qabil and Abel in giving alms of their wealth, Cain's jealous attitude towards Abel which led to a murder case, as well as the number of Prophets that Allah sent down to mankind, show the acuteness of this moral problem. The Prophet Muhammad was even sent to this world by Allah SWT solely to perfect human morality [4].

The decline in moral quality in Indonesian human life today, especially among students, demands the implementation of character education [5]. Schools are required to play their roles and responsibilities to instill and develop good values and help students shape and build their character with good values. Character education is directed at emphasizing certain values such as respect, responsibility, honesty, caring, and fairness and helping students to understand, pay attention to, and apply these values in their own lives. [6]

2. LITERATURE REVIEW

The word character comes from the Greek *charassein*, which means to engrave (painting, drawing), such as people who paint paper, carve stone or metal [7]. Rooted from such an understanding, character is then interpreted as a special sign or feature, and therefore gives birth to a view that character is 'a pattern of individual behavior, one's moral state'. After passing through the childhood stage, a person has character, a predictable way that a person's character is related to the behavior around him (Kevin Ryan, 1999:5). [8]

Good character is related to knowing the good, loving the good, and acting the good [9]. These three ideals are closely related to each other. A person is born in a state of stupidity, the primitive impulses that exist within him may command or control his senses [10]. So, the effect that accompanies a person's

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upbringing and education will be able to direct tendencies, feelings, and passions to be in harmony with the guidance of reason and also religious teachings [11].

Knowing what is good means being able to understand and distinguish between good and bad. Knowing the good means developing the ability to infer or summarize a situation, deliberately, choosing something good to do, and then doing it. Aristotle calls it practical wisdom. Having a practical policy means knowing what circumstances require [12]. Knowing, for example, students can plan their activities, such as how they do their homework, spend time with their family and friends. But practical wisdom is not solely about time management, it is also concerned with prioritizing and choosing what is good in all situations of life. This relates to the ability to make wise commitments and keep them (Kevin Ryan, 1999:5). [8]

Furthermore, Aristotle defines good character as right behavior right behavior in relation to others and also with oneself. On the other hand, character, in the view of contemporary philosophers such as Michael Novak, is a mixture or blend of all the goodness that comes from religious traditions, stories, and the opinions of wise men, which have come to us through history. According to Novak, no one has all these virtues, because everyone has weaknesses. A person with a commendable character can be distinguished from others (Lickona, 1991: 50). [13]

According to Lickona, there are seven reasons why character education should be delivered. The seven reasons referred to are as follows.

1. The best way to ensure the children (students) have a good personality in their lives.
2. Ways to improve academic achievement.
3. Some students cannot form a strong character for themselves in other places.
4. Preparation of students to respect other parties or people and can live in a diverse society.
5. Departing from the root problems related to moral-social problems, such as impoliteness, dishonesty, violence, violations of sexual activities, and a low work ethic (learning).
6. The best preparation for the behavior in the workplace.
7. Learning cultural values that are part of the work of civilization.

3. RESEARCH METHOD

This research is a literature review. Techniques for collecting data by searching, studying, analyzing, and finding relevant and up-to-date literature related to building good character. This data is then interpreted and the concept of character quality development is made as a solid concept to build the character of the Indonesian people [14].

4. RESULT AND DISCUSSION

Lickona (1991) states that character education is a deliberate effort to help a person so that he can understand, pay attention to, and practice core ethical values. The understanding conveyed by Lickona shows that there is a development process that involves knowledge (moral knowing), feelings (moral feeling), and action (moral action), while also providing a strong basis for building a coherent and comprehensive character education. This definition also emphasizes that we must engage students with activities that will lead them to think critically about ethical and moral issues; inspire them to be loyal and loyal with ethical and moral actions; and provide opportunities for them to practice ethical and moral behavior. [15]

There are various types of moral knowledge related to the moral challenges of life. The following are six stages that must be passed in order to achieve the goals of moral education.

- a. Moral awareness
The moral weakness that afflicts almost all humans of all ages is the existence of moral blindness or poverty. Simply put, we rarely see any particular way in society that pays attention to and involves moral issues and moral judgments. Young people, for example, often don't care about this; they do something without questioning the truth of an action.
- b. Knowing moral values
Moral values such as respect for life and freedom, responsibility for others, honesty, fairness, tolerance, courtesy, self-discipline, integrity, kindness, compassion, and courage or courage, all show these qualities. good people. All of this is a legacy from past generations for future life. The ethical literature requires knowledge of these values. Knowing the values above also means understanding how to apply those values in various situations.
- c. Perspective taking.

Perspective-taking (*hasibu anfusakum qabla antuhasabu*) is the ability to take lessons from events that happen to or happen to other people; see a situation as they see it; imagine how they think, react, and feel.

d. Moral reasoning

Moral reasoning includes an understanding of what a moral act is and why it is necessary to do a moral act. Why, for example, is it important to keep promises? Why do you have to do your best? Moral reasoning is generally the center of attention in psychological research related to moral development.

The emotional side of character is often overlooked in discussions of moral education, but it is very important. Really (simply put), knowing what's right doesn't guarantee correct behavior. Many people are very good at talking about right and wrong, but instead they choose the wrong course of action.

- a. Conscience (Awareness). Consciousness has two sides: a cognitive side (knowledge of what is right), and an emotional side (a feeling of obligation to do what is right). A mature awareness, in addition to a feeling of moral obligation, is the ability to construct wrongdoing. If a person consciously feels obliged to perform an action in a certain way, then he can also show a way not to do wrong actions.
- b. Self-esteem (self-esteem). When we have a healthy measure of self-worth, we judge ourselves. When we judge ourselves, we will value or respect ourselves. We will not abuse our body or mind or allow others to abuse us.
- c. Empathy (empathy). Empathy is identification with, or as if experiencing, the situation experienced by the other party. Empathy allows us to tap into the feelings of the other party. Empathy is the emotional side of perspective-taking (*hasibu anfusakum qabla antuhasau*).
- d. Loving the good. The highest form of character is shown in good manners. When a person loves good, he will gladly do good. He morally has a desire to do good, not merely because of a moral obligation.
- e. Self-control. Emotions can overwhelm (overwhelm) reason. One's reasons why self-control is necessary for moral good. Self-control is also necessary for young people's self-interest. If one wants to find the roots of social deviance, one of them can be found in this self-interest, says Walter Niogorski.
- f. Humility (humility). Humility is a moral virtue that is often overlooked, but is an essential part of good character. Humility is an effective side of self-knowledge. Humility and self-knowledge are a frank attitude to the truth and a desire to improve our weaknesses. Humility is the best protector against evil deeds.

Moral action (moral action), in a broad sense, is the result or result of moral knowing and moral feeling. If a person has the moral qualities of intellect and emotion, we can expect them to do what they know and feel. To fully understand what is meant by moral action, here are three aspects of character: competence, will, and habit.

- a. Competence. Moral competence is the ability to transform moral judgments and feelings into effective moral action. To solve a conflict problem, for example, practical skills are needed: listening, expressing views without insulting the other party, and developing solutions that are acceptable to each party.
- b. Will. The right (right) choice of a moral behavior is usually a difficult one. To be and do something good usually requires a strong will to act, an effort to mobilize moral energy. Willingness is the core of the moral impulse.
- c. Habit. In many ways, moral behavior occurs because of habit. A person of good character, as William Bennett put it, is one who acts 'with all his heart', 'sincerely', 'with valor', 'with love or generosity', and 'with full honesty'. People do good behavior because it is based on the power of habit.

5. CONCLUSION

Character education as a way to return humans to their moral awareness must always be guarded by all parties. Families, educational institutions, mass media, communities, and the government must work hand in hand to work together in this responsibility. Without the involvement of all parties, the ideals of implementing character education will only end up at the level of discourse and ideas. Therefore, a comprehensive program of action is needed from all components of this nation.

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