

## **Application of Character Values for Teenage Proletarians at the North Jakarta Kemah Kasih Foundation**

**Sutrisno**

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*Submitted: 9 Maret 2021 Revision: 1 Oktober 2021 Accepted: 28 Oktober 2021*

### **Abstract**

*The community service activities carried out aimed at improving the values of the character of the proletariat of adolescents (12-17 of ages) in the Yayasan Kemah Kasih so that they become a better person and can be accepted by the community well. Counseling conducted in this activity is to provide assistance and understanding about the application of character values that must be possessed by proletariat teenagers (12-17 of ages). The result of this community service activity is that the counseling conducted effectively can improve the understanding and ability of proletariat youth (12-17 of ages) regarding values in character education such as respecting diversity, understanding the shortcomings and advantages of themselves, showing self-confidence, independence, obeying the social rules that apply in the environment and instilling moral values they can apply in social life.*

**Keywords:** *counseling, character values, proletariat, teenage*

### **INTRODUCTION**

Children are the buds of a nation. The environment in which children grow and learn today is a good influence, but some is a bad influence. To help free society from ignorance and backwardness which results in the low quality of human resources, education plays a very important role. Education is a basic need in an effort to improve the quality of human resources. The essence of education is a process of transformation of knowledge that can humanize humans (make their lives better), but in a very "capitalistic" era, education is turned into a commodity that can only be bought by people who have money. Education should be enjoyed by all people without exception. Not only free, but also quality, education must also be scientific, so that students not only know the "results", but also know the process of the results.

The lack of family roles and education causes indications of the problem of brawls, free sex, drugs, which are still rampant among teenagers. The above problems are also experienced by urban communities in the West Pademangan area. Seeing this phenomenon, researchers are very interested in sharing a little knowledge on how to

apply character values to their children. It's a very sad fact about the narcotics epidemic attacking children of every social level, every city, every religion, every level of education<sup>1</sup>. Therefore, every parent and educator must be obliged to educate children to avoid things that are contrary to religious values, because children are the generation of heirs and successors to national development, the good and bad education they receive and experience will also determine the good and bad continuity of inheritance. developments left behind by its predecessors. Early education is actually nothing but to emphasize the urgency of attention to children's education itself<sup>2</sup>. Thus the importance of character education from an early age for children. According to him, character is a positive quality of caring, fair, honest, respectful of others and responsible<sup>3</sup>.

Teachers or educators have a big responsibility in producing a generation of character, culture, and morals. A good teacher is the main factor in education, because it is the teacher who guides students to learn, recognize, understand, and face the world in which they are located (the world of science and technology, faith, work and the world of socio-culture). There are indications that the problem of delinquency in adolescence is triggered by the lack of attention from teachers or educators to the application of moral values<sup>4</sup>.

From the explanation above, it can be said that the formation of a child's character in addition to being influenced by his own personality, is also influenced by environmental factors, such as school, family, community and playmates, because wrong in getting along will result in a child not having moral values in himself. So with the character, culture, and moral education, it is hoped that there will be no fights between tribes, fights between religions, fights between neighbors which are only limited by the highway. The existence of a culture of shame to cheat, shame to cheat,

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<sup>1</sup> Kent R. Brand and D Charles Williams, *Delapan Masalah Orangtua Dan Anak* (Jakarta: BPK Gunung Mulia, 2018); Dharma Kesuma, *Pendidikan Karakter* (Jakarta: Temprina Media Grafika, 2011).

<sup>2</sup> Yasin Nurfalah, "Urgensi Nilai-Nilai Pendidikan Karakter," *Jurnal Pemikiran Keislaman* 27, no. 1 (2016): 170–87, <https://doi.org/10.33367/tribakti.v27i1.264>.

<sup>3</sup> Barbara A. Lewis, *Character Building Untuk Anak-Anak* (Batam: Karisma Publishing, 2011); Kesuma, *Pendidikan Karakter*; Ade Chita Putri Harahap, "Pendidikan Karakter," *Jurnal Pendidikan Dan Konseling* 9, no. 1 (2019): 1–11, <http://jurnal.uinsu.ac.id/index.php/al-irsyad/article/view/6732/0>.

<sup>4</sup> Aryuna Kusuma Tria Dewi, I Nyoman Sudana Degeng, and Syamsul Hadi, "Implementasi Pendidikan Nilai Karakter Di Sekolah Dasar Melalui Budaya Sekolah," *Jurnal Pendidikan: Teori, Penelitian Dan Pengembangan* 4, no. 2 (2019): 247–55, <https://doi.org/http://dx.doi.org/10.17977/jptpp.v4i2.12011>; Asriana Harahap, "Implementasi Nilai-Nilai Karakter Dalam Pembelajaran Tematik Kelas Iii Sdit Darul Hasan Padangsidempuan," *Abdau: Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 1 (2018): 18–36, <https://doi.org/10.36768/abdau.v1i1.3>.

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shame to do something crime, shame to corruption is really embedded in the hearts and minds of every Indonesian <sup>5</sup>.

It is very sad when we see that children have no manners, concern for themselves and the community around them. Indonesia's future success depends on how we can educate the nation's children to become children who care and have a moral responsibility to build our beloved country of Indonesia.

The existence and formation of a family cannot be separated from a society. The family is the basic unit forming society. When we talk about a society, it means we are talking about a group of families with various cultural patterns of these families. The symptoms of society, the concept of existing values and all patterns of behavior are nothing but manifestations of the symptoms, concepts of values and behavior of the majority of the families that make them up.

The phenomenon of street children has recently become increasingly crowded in several cities and regions, especially in city centers and highways with high vehicle mobility, in traditional markets, inter-city/sub-district terminals. These children have to lose their right to go to school and play with their peers with full of joy and excitement like a child's world, and are also forced to leave their dreams by working, because their parents are unable to bear the burden of paying for school needs, buying textbooks, clothes, uniforms and more <sup>6</sup>.

Children with the above conditions are also experienced by children in the West Pademangan area. Not a few of them were forced to drop out of school and become unemployed due to the poor economic situation. These poor children are at risk of growing up as people with low education and even illiteracy so that they are most likely to become poor people in the future and will become the lost generation that is never free from problems such as malnutrition, prostitution very vulnerable to HIV/AIDS and crime <sup>7</sup>.

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<sup>5</sup> Suranto Aw, "Nilai-Nilai Pendidikan Karakter Yang Terkandung Dalam Tayangan "Mario Teguh Golden Ways",  
*Jurnal Pendidikan Karakter* 6, no. 2 (2016): 181-91, <https://doi.org/10.21831/jpk.v6i2.12048>; Muhsinin Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran," *Edukasia : Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2013): 205-28, <https://doi.org/10.21043/edukasia.v8i2.751>.

<sup>6</sup> Derajad S. Widhyharto, "Kebangkitan Kaum Muda Dan Media Baru," *Jurnal Studi Pemuda* 3, no. 2 (2014): 141-46, <https://journal.ugm.ac.id/jurnalpemuda/article/viewFile/32030/19354>; Nurfalah, "Urgensi Nilai-Nilai Pendidikan Karakter."

<sup>7</sup> Widhyharto, "Kebangkitan Kaum Muda Dan Media Baru"; Sumartono Mulyo Diharjo, "Dinamika Perubahan Sosial Dalam Teori Konflik," *Jurnal Ilmu Komunikasi Dan Bisnis* 5, no. 1 (2019): 1-17,

In this case, the researcher concludes that the awareness of children's social behavior in West Pademangan is still low. Therefore, the application of character values needs to be given to their children, with that I am a lecturer who carries out the obligation to provide appropriate counseling for children in West Pademangan. Seeing the reality that exists in the children's environment described above, then we as citizens of the nation should be burdened together to form a forum for social education, where in this place we hope that they can meet positive activities that can build their potential, and which can finally produce new hope for children in the future <sup>8</sup>.

The research, Community Service that the researchers conducted was targeted at children in the West Pademangan sub-district. And so that the implementation to be achieved can be realized optimally, educators and teenagers in West Pademangan understand some character values. So in this case the researchers provide counseling about the understanding of character and the application of character values to them.

### **Character building**

The term character comes from the Greek, namely: "Character" which originally meant a sign outlined on a milestone to tell who the owner of the land that was given the boundary was. In general, a character can be interpreted as a sign or stamp. But specifically character can be interpreted as a Greek showman mask which is a sign of identification of the role he plays. Thus the "character" shows the characteristics of the person being played.

According to language, character is psychological, moral or character traits that distinguish one person from another, in other words called character or habit. Meanwhile, according to psychologists, character is a system of beliefs and habits that

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<https://doi.org/http://dx.doi.org/10.36914/jikb.v5i1.259>; Nurfalah, "Urgensi Nilai-Nilai Pendidikan Karakter."

<sup>8</sup> Nurul Hidayah, "Penanaman Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Indonesia Di Sekolah Dasar," *Jurnal Pendidikan Dan Pembelajaran Dasar* 2, no. 2 (2015): 190–204, <https://doi.org/https://doi.org/10.24042/terampil.v2i2.1291>; Harahap, "Implementasi Nilai-Nilai Karakter Dalam Pembelajaran Tematik Kelas Iii Sdit Darul Hasan Padangsidempuan"; Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran"; Nia Nuraida, "Pengembangan Nilai-Nilai Karakter Melalui Pendidikan Pencak Silat Untuk Anak Usia Dini (Studi Kasus Di Paguron Pencak Silat Galura Panglipur Bandung)," *Tunas Siliwangi: Jurnal Program Studi Pendidikan Guru PAUD STKIP Siliwangi Bandung* 2, no. 1 (2016): 26–77, <https://doi.org/https://doi.org/10.33367/tribakti.v27i1.264>.

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direct the actions of an individual. Therefore, if knowledge of a person's character can be known, it can also be known how the individual will behave in certain conditions <sup>9</sup>.

From the point of view of understanding, it turns out that character and morals do not have a significant difference. Both are defined as an action that occurs without any more thought, because it is already embedded in the mind, and in other words, both can be called habits.

Character is an attitude to life such as; steadfast and tenacious (not afraid of failure), active, honest, love or kindness, joy or gratitude, patient, generous, humble or not arrogant, diligent, orderly, obeying the rules, neat, responsible in everything, and so on .

Character is formed because of habits that are done repeatedly. In other words, if we as educators want our children to have good character, then we must not get tired of giving education about morals continuously. So, because character must be manifested through moral values that are imprinted to become a kind of intrinsic value in us, which will underlie our attitudes and behavior, of course character does not come by itself, but we have to shape, we grow and develop and we build <sup>10</sup>.

Character as a noun, comes from the word "Charasso" which means a notch, indentation, sharpening, etching or writing on stone. Can be obtained the meaning of "Character" as a special sign that is influenced or shaped by external and internal forces over an individual <sup>11</sup>.

Character is a strength, a foundation, a guarantee for success and can stand the test in difficult times in facing a hopeful future. In his book entitled "Character: True Beauty and Our Thoughts" Chandra Suwondo says that character is the original person within us, which constantly influences our actions, feelings and thoughts.

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<sup>9</sup> Widya Hary Cahyati and Muhammad Azinar, "Peningkatan Pengetahuan Dan Sikap Tentang Kesehatan Reproduksi Pada Remaja Di Desa Margosari Kecamatan Limbangkabupaten Kendal," *Jurnal Abdimas* 15, no. 2 (2011): 110-15, <https://journal.unnes.ac.id/nju/index.php/abdimas/article/view/9904>.

<sup>10</sup> Sayektiningsih, Bambang Sumardjoko, and Muhibin Achmad, "Penanaman Nilai-Nilai Karakter Dalam Pembelajaran Pendidikan Pancasila Di Madrasah Aliyah Muhammadiyah Klaten," *Jurnal Manajemen Pendidikan* 12, no. 2 (2017): 228-38, <https://doi.org/doi.org/10.23917/jmp.v12i3.5518>; Nuraida, "Pengembangan Nilai-Nilai Karakter Melalui Pendidikan Pencak Silat Untuk Anak Usia Dini (Studi Kasus Di Paguron Pencak Silat Galura Panglipur Bandung)."

<sup>11</sup> Sevilia Sujarwo Indrias Putri and Trisakti Trisakti, "Pembelajaran Menggambar Dengan Accelerated Drawing Technique (ADT) Untuk Anak Usia Dini," *Jurnal Pendidikan Anak* 8, no. 2 (2019): 107-15, <https://doi.org/10.21831/jpa.v8i2.28779>; Sayektiningsih, Sumardjoko, and Achmad, "Penanaman Nilai-Nilai Karakter Dalam Pembelajaran Pendidikan Pancasila Di Madrasah Aliyah Muhammadiyah Klaten."

Character means:

1. A positive quality that a person possesses, which makes him attractive and attractive;
2. One's reputation; and
3. Someone who is unusual or has an eccentric personality.

### **The Proletariat**

While the proletariat is the lowest social layer; the working class, especially the workers who do not own the means of production and live by selling labor.

In the big Indonesian dictionary it is explained that what is meant by the proletariat is the common people who live from selling their energy. We can see this in the event when the Indonesian nation was colonized by the Dutch colonials and the people were deprived of their rights and not even a few of them lost their rights. They were forced to work and not a few of them did not receive wages. And from this incident the people are increasingly oppressed and very deprived and even unable to meet their needs.

It was Karl Marx who first referred to this word to denote a class called the proletariat. This class has actually appeared a lot as a reference class with different names. In Karl Marx's understanding the proletariat is a second class society after the capitalist class who lives on the wages of their work. Many stereotypes view that the proletariat is only limited to a low class society. Their work cannot be separated from laborers, farmers, fishermen or people who are struggling with manual work (manual work) <sup>12</sup>.

There are several examples of the proletariat in the world. In European society, especially before the French Revolution occurred, the proletariat could be defined as a peasant, where at that time this number of people dominated France, but had no power. The power was carried by the nobility who were usually also regarded as the government society and the holders of capital along with the clergy. In India society is limited by caste which is legalized by their religion. The proletariat there is divided into

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<sup>12</sup> Rustono Farady Marta, "Esensi Dan Pemetaan Teoretisasi Media Komunikasi Dalam Perspektif Karl Marx," *Bricolage: Jurnal Magister Ilmu Komunikasi* 2, no. 2 (2017): 117–23, <https://doi.org/10.30813/bricolage.v2i02.839>; Mohammad Takdir, "Transformasi Kesetaraan Buruh: Studi Kritis Teori Keadilan John Rawls," *Jurnal Sosiologi Reflektif* 12, no. 2 (2018): 327, <https://doi.org/10.14421/jsr.v12i2.1430>.

two parts. The first is the sudras who are a class of workers and servants. The second is pariah, in fact this class is an outcast class from the previous classes, it can even be said that this class is a community group that is not recognized by caste. The work of the pariahs is the most grievous of all the work carried out by the other classes, for their duties are those which are deemed unfit to do. In Indonesia, especially in colonial Java, the proletarian society was held by the natives. They were the most exploited people in the colonial era of the Dutch East Indies. According to the regulations made by the colonial government, their rights were actually reduced to a minimum <sup>13</sup>.

So what is meant by the proletariat is the lower class people who live from the salary of their work (selling their labor). They are workers who only live as long as they get a job. The proletariat is only limited as a low class society. Their work cannot be separated from construction workers, farm laborers, housemaids (wash-rub workers), coolies, fishermen or people who are struggling with manual work (manual work). <sup>14</sup>.

### **Applied Character Values**

The purpose of character education is to educate children so that they can make wise decisions and can practice them in everyday life. Character values that need to be instilled are universal values that can be the glue for all people with different cultural, ethnic, religious backgrounds and patterns of behavior. In a society of different ethnicities, religions, customs or socio-cultures, it is necessary to have values that are universally recognized as true, and are held in high esteem together by the whole community and become an effective glue so that harmonious social relations will be created in a heterogeneous society. . These values need to be explored and developed into character-building values.

The character values are applied as follows:

*Appreciate diversity.*

We cannot deny the pluralistic nature of our nation so that each of us needs to provide a place for the development of ethnic culture and religious culture embraced by Indonesian citizens. Indonesia is an association of people consisting of various ethnic groups that bind themselves as one nation, namely Indonesia.

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<sup>13</sup> Widhyharto, "Kebangkitan Kaum Muda Dan Media Baru"; Takdir, "Transformasi Kesetaraan Buruh: Studi Kritis Teori Keadilan John Rawls."

<sup>14</sup> Marta, "Esensi Dan Pemetaan Teoretisasi Media Komunikasi Dalam Perspektif Karl Marx."

In everyday life, ethnic culture and religious culture, together with the guidelines for the life of the nation and state, color our behavior and activities. These various cultures go hand in hand, complement and complement each other, do not stand alone, and are even able to adapt (flexibly) to each other in the arena of daily life.

In that context, hundreds of ethnic groups in Indonesia need to be seen as state assets thanks to an understanding of their natural environment, traditions, and cultural potentials, all of which need to be utilized for national development. On the other hand, each ethnic group also has its own cultural barriers, which differ from one ethnic group to another. So it is the duty of the state to understand, then overcome the cultural barriers of each ethnic group, and actively provide encouragement and opportunities for the emergence of new cultural potentials as a nation's strength.

Many discourses about the Indonesian nation refer to the pluralistic characteristics of our nation, as well as the importance of understanding Indonesian society as a multicultural society. The point is to emphasize the importance of providing opportunities for the development of a multicultural society, each of which must be recognized for its right to develop itself through their culture in their ancestral lands. This also means that multicultural communities must have good opportunities to maintain and develop their local cultural wisdom towards better quality and utilization.

The continuity and development of local culture needs to be maintained and avoided from obstacles. The elements of local culture that are beneficial for oneself even need to be further developed so that they can become part of the nation's culture, enriching the elements of national culture. However, as Indonesian professionals, our main mission is to transform multicultural reality as an asset and source of national strength, making it a national synergy, strengthening the movement of convergence, diversity.

Therefore, although multicultural communities must be respected for their potential and rights to develop themselves as supporters of their culture on the land of their ancestors, but at the same time, they must also be given the space and opportunity to be able to see themselves, as well as be seen by other people in the same Both are Indonesian citizens, as part of the Indonesian nation, and their



ancestral lands are included as part of the Indonesian homeland. Thus, building himself, building his ancestral land, also means building the nation and homeland without feeling it as a burden, but because of the bond of togetherness and mutual cooperation.

From what has been described above, the author concludes that the pluralistic Indonesian people are a reality, which must be seen as a national asset, not a risk or a burden. People are national potentials that must be empowered, their physical, mental and cultural potential and productivity increased.

### *Show self-confidence*

We all agree that self-confidence is important to grow in an effort to build quality human resources. This self-confidence can make a person excited to do something, and can make him excel in the field he is engaged in. Insecurities, nervousness, anxiety, and fear of presenting themselves in front of other people or the public (not confident), not only affect children, but almost everyone and all age levels.

The right attitude of self-confidence is an attitude that knows his abilities and weaknesses, so he feels comfortable with his situation. Because he feels comfortable and respects himself, he can accept criticism from others, can acknowledge the success of others, and does not need to be proud of what he has done or what he has. It's not that he isn't proud of what he does, but that this sense of pride will be expressed in moderation, or in moderation. People who have true self-confidence are usually people who are responsible for doing their jobs, respect others, have high motivation, and are tolerant of differences.

Self-confidence is an attitude that everyone needs to have. People who have great self-confidence are able to carry out the responsibilities that are given well.

### *Independence*

Independence is indeed a common thing, not a strange thing to talk about in everyday life, but there are still many people who do not understand and understand the meaning of independence itself. The word "independent" generally refers to the ability of individuals to carry out life activities on their own, without depending on the help of others. According to the English-Indonesian dictionary, the term autonomy is

the same as autonomy, *swatantra*, which means the ability to govern oneself, take care of oneself or manage one's own interests.

According to Hanna Widjaja, the term "independence" indicates a belief in one's ability to solve problems without special assistance from others and an unwillingness to be controlled by others. Individuals who are independent as individuals who can stand alone, can solve the problems they face, are able to make their own decisions, have initiative and are creative, without neglecting the environment in which they are located.

According to some experts, "independence" refers to psychosocial abilities that include freedom to act, do not depend on others, are not influenced by the environment and are free to regulate their own needs. According to Johnson and Mendinnus, independence is one of the characteristics of maturity that allows individuals to function autonomously and strive towards personal achievement and the achievement of a goal.

According to Mu'tadin that independence means: (a) a situation in which a person has a competitive desire to advance for his own good, (b) is able to take decisions and take the initiative to overcome the problems at hand, (c) have confidence in doing tasks. , and take responsibility for what he does.

From some of the opinions above, the author concludes that the meaning of independence in this study is a situation where a person has a competitive desire to advance for his own good, is able to make decisions, takes the initiative to overcome the problems faced, has confidence in doing tasks, and is responsible. to what he did.

### *Cooperation.*

Humans need to work together to live in harmony and make things happen. Barbara A. Lewis, in her book entitled "Character Building for Children" says that cooperation is working or playing together in peace. Have we ever imagined how all parts of the body work together to help us live, if the brain, nerves, and muscles do not work together, we will not be able to jump, hold, or even sleep <sup>15</sup><sub>16</sub>.

Humans also need to work together. We can imagine what it would be like if in a band there was no collaboration with one another, the music it produced would not be

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<sup>15</sup> (Lewis, 2011b  
<sup>16</sup> )

harmonious and could not be enjoyed properly. If we cooperate with other people, we must strive to do something together, because cooperation can enable us to achieve things that we cannot do alone. Cooperation also allows us to get along better with our parents, friends, relatives and even those in the environment around us.

As social beings, this ability to cooperate must be built from childhood. Besides the family, educational institutions have duties and responsibilities for this. Because people who cannot cooperate with other people will find it difficult to achieve a goal that will be achieved together.

## **METHODS**

### **Forms of activity**

The Community Service Research (P2M) activity in West Pademangan - North Jakarta, was held on 2, 9, 16, 23, 30 January and 7 February 2021 at the Kemah Kasih Foundation. The activities carried out include counseling on the application of character values. The number of children who participated was 72 children.

Extension activities for the application of character values are carried out through the following stages:

Preparation of Activities, including:

- a. The P2M survey activity is at the Kemah Kasih Foundation, one of the foundations in the West Pademangan sub-district.
- b. Application for an activity permit to the Head of RT: 14 and the Coordinator of the Kemah Kasih Foundation
- c. Preparation of tools and materials as well as accommodation
- d. d. Preparation of a place for P2M counseling, namely using a room at the Kemah Kasih Foundation.
- e. Preparation for the practice of simulating the application of character values.

### **Target**

The counseling activity on the application of character education values at the Kemah Kasih Pademanagn Foundation, North Jakarta, was aimed at the proletarian youth aged 12-17 years, totaling 72 children. The youth who took part in this activity were all located in the vicinity of the West Pademangan sub-district.

## RESULT AND DISCUSSION

### Extension Activities

Extension Activities, including:

*2nd meeting,*

At the initial meeting, the researcher arrived at the Kemah Kasih Foundation and met directly with the chairman and coordinator of the mother's foundation. Dr. Christiani Hutabarat. The activity was carried out at 10.00 WIB with the opening by the Chairman of the Foundation. The activities carried out include:

1. Opening and remarks from the head of the Kemah Kasih Foundation: Ir. Palupi Castle.
2. Foreword Coordinator of the Kemah Kasih Foundation: Dr. Christiani Hutabarat, M.Pd.
3. Foreword from the head of RT: 14: Bpk. Awaludin
4. Opening Prayer by West Pademangan Youth Leader: Bpk. Jarwo
5. Introduction of the researcher to the participants
6. General discussion
7. The plan is to continue the practice of applying character values to local residents.

Picture 1. Opening

Picture 2. Extension  
Activities



Activity: held in Ancol (outdoor) which was attended by 68 participants.

Meeting on January 9, 2021.

Debriefing activities for character values. The activities carried out include:

1. At 8.40 am arrived at the Kemah Kasih Foundation Yayasan
2. At 9:00 am Counseling on the meaning of character education, and the application of character values for the children of the proletariat.
3. Discussion/question-and-answer session with participants according to the subject that has been explained by the researcher.
4. General discussion
5. Plans to continue the practice of applying character values to local residents

Counseling on the meaning of character, examples of characters that must be imitated, and after that a question and answer session was held. Then the activity was closed with a plan of activities for the next few days to be held at the Kemah Kasih Foundation.

Meeting on January 16, 2021.

Kegiatan praktek penerapan nilai karakter ke- 1, yaitu: menghargai keberagaman



Picture 3. Appreciate diversity



Picture 4. Confident Attitude

Counseling was given about the diversity that exists in Indonesia, and how we respond to the diversity that exists, so that we can continue to work hand in hand with each other, even though we are different. Activity: the children were asked to make

traditional clothes from several regions with newsprint material, then they were asked to present them in front of their friends.

Meeting on January 23, 2021.

Practice activities for the application of the 2nd character values, namely: showing an attitude of confidence. Counseling on self-confidence. Here they are taught how they can become individuals who are not easily insecure/embarrassed when dealing with other people. Activity: children are asked to make a work, then they are asked to present their work in front of their friends, and other participants may ask about anything about the work.

The goal: they can speak confidently in public and are trained to speak/deal with many people, and through this activity, it is hoped that they can increase/build their confidence.

Meeting on January 30, 2021.

Practice activities for the application of the 3rd character values, namely: Independence.

Picture 5. Independence



Picture 5. Cooperation



Counseling conducted on the character of independence. In this counseling, participants are asked to apply the character of independence how they can issue their own ideas and put them in the form of drawings/paintings. Activities: children are

asked to make drawings/paintings with their own ideas and prepare their own materials.

Meeting on February 7, 2021.

Practice activities for implementing the 4th character values, namely: cooperation/gotong royong. Counseling conducted on Togetherness/Gotong royong. In this extension, not only theory was given, but participants were also asked to directly practice in the field. Activity: children together carry out mutual cooperation activities to clean garbage and sewers in the RT area. 13, RT. 14 and RT. 15.

Closing

- a. Giving door prizes for participants who are able to answer questions in counseling activities
- b. Group photo with participants from PAUD teachers and the District Coordinator.
- c. Visits to several locations and gotong royong to clean sewers, roads and garbage.
- d. Preparation of PKM activity reports and approved by the Chairperson of STT Moriah.

Picture 7. Gift-giving



For the closing session, a prize giving activity was held for children who were diligent in coming and being able to answer questions.

Description of Activity Process

The counseling activity on the application of character values for the proletarian

youth (12-17 years) was carried out at the Kemah Kasih Foundation on January 2, 9, 16 and 23, 2021.

On January 2, 2021, the opening of the extension was held in Ancol. The activity started with the opening of the PKM by the chairman of the Kemah Kasih Foundation: Ir. Palupi Castle. Welcoming remarks by the Coordinator of the Kemah Kasih Foundation: Dr. Christiani Hutabarat, M.Pd and head of RT: 14: Bpk. Awaludin, Opening Prayer by West Pademangan Youth Leader: Bpk. Jarwo and was attended by 68 participants.

Activities on 9, 16 and 23 January 2021 were followed to be carried out at the Kemah Kasih Foundation, West Pademangan, North Jakarta. The counseling was attended by 42-68 participants on average. Participants, committee and administrators of the Kemah Kasih Foundation helped prepare a place for researchers to carry out PKM activities. This PKM activity involves youth who live on Jl. Budi Mulia Raya RT. 13, 14 and 15 in RW 11, because the existence of the Kemah Kasih Foundation is in RT. 14 RW. 11.

In this activity, before conducting counseling, the presenters introduced themselves first and explained the aims and objectives of this activity. As well as explaining the background of the researchers doing P2M activities. In accordance with the Law of the REPUBLIC of INDONESIA NUMBER 14 OF 2005 CONCERNING TEACHERS AND LECTURERS Article 60 part a, namely Lecturers carry out education, research, and community service, lecturers are obliged to carry out P2M activities.

The activity of providing material by the researcher lasted for approximately 2x60 minutes. This activity was guided by the Coordinator of the Kemah Kasih Foundation: Ibu. Dr. Christiani Hutabarat, M.Pd as moderator at the main event. The researcher explained the extension material for the application of character values using Power Point. Researchers as well as resource persons explain by providing theories and several videos that support the learning. The material that the researcher describes is the understanding of character and character values that must be possessed by teenagers and applied in social and social life.

Outreach activities on: 1. respecting diversity: participants are asked to make traditional clothes from several regions using newsprint, then they are asked to present in front of their friends. 2. Self-confidence: participants are asked to make a work, then they are asked to present their work in front of their friends, and other participants may ask about anything about the work. 3. Cooperation/Gotong royong: participants jointly



carry out community service activities to clean garbage and sewers in the RT area. 13, RT.14 and RT.15.

### Sustainability Program

Research activities, community service on counseling the application of character values for proletariat teenagers (12-17 years) which were carried out at the Kemah Kasih Foundation were carried out well, even the participants were enthusiastic about participating in this activity and hoped to continue with the following activities, because they feel the positive impact that they can directly apply in their environment.

Research and community service are not only focused on proletarian youth in the West Pademangan area but can also be applied in other places.

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

From the results of the Research and Community Service activities carried out, we can conclude several things, as follows:

1. By doing counseling, the understanding of the youth of the proletariat about the meaning of character can be increased.
2. By doing counseling, the youth of the proletariat can understand the main points of discussion about character values that they must apply in the togetherness where they are.
3. By doing counseling, the youth of the proletariat can apply character values, both in relationships at school and in the community.
4. By doing counseling, the youth of the proletariat can be a blessing to the environment they live in.

### **Suggestion**

Based on the evaluation of community service activities that have been carried out, some suggestions can be made as follows:

1. The time for conducting research activities and community service needs to be increased so that the objectives of the activities can be fully achieved.
2. The existence of follow-up activities so that youth can be continuously reminded and

equipped with character values so that adolescents can become good individuals who can be well received by the community and can even be useful and become future leaders who have superior character.

3. Research and community service are not only focused on proletarian youth in the West Pademangan area but can also be applied in other places.

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