

COMMUNITY CULTURE-BASED SOCIAL CAPITAL EMPOWERMENT

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Abstract: This research aimed to describe the social capital empowerment based on community culture in implementing Noble Character Education Curriculum in SMP Muhammadiyah 5 Surakarta. This study was descriptive qualitative research with naturalistic approach. The research was taken place in SMP Muhammadiyah 5 Surakarta. Data collection was conducted through in-depth interview, observation and document analysis. The research instrument was the author himself as data collector. Data validation was carried out using triangulation, recheck, and peer debriefing techniques. Data analysis was conducted using an interactive technique of analysis encompassing data collection, data reduction, data display, and verification/conclusion drawing. From the result of research, the following conclusions could be drawn. (1) The synergic cooperation network based on mutual trust and shared value/norm was the social capital that had been empowered in the attempt of supporting the implementation of noble character education curriculum policy in SMP Muhammadiyah 5 Surakarta. (2) Social Capital supports the creation of noble character- and religion-based school culture in SMP Muhammadiyah 5 Surakarta and community culture. This condition was a main cultural capital utilized and managed in implementing the Noble Character-Education Curriculum.

Keywords: noble character education, social capital, community culture

INTRODUCTION

Majority populations of Surakarta City or called Solo City are Javanese, followed with Chinese, Arab descent, Banjar, Madura, and minorities coming from various areas of Indonesia. Surakarta society is a plural one horizontally consists of several ethnics, races, religions, ideologies, and cultures; and vertically consists of some social-economic classes with the largest portion belonging to an individual or a group.

In the society with sharp social polarization like Surakarta City people, it is well established that historically many social conflicts had occurred in Surakarta city, particularly in the 20th century, making it identical with violence culture.

Solo (City) is a phenomenon containing uniqueness, contradiction, and controversy. The mass riot (*Solo kelabu* or the Gray Solo) had occurred on May 14-15 1998 in the downtown of a city formulated as “**Cultural City**”, in which violent behavior occurred in the high culture’s hug. The riot lasting for about 40 hours is the largest one not only along New Order period but also along Social History of Surakarta. The riot is the eleventh on befalling Surakarta City. The intensity of riot can be seen from riot area width, duration, volume of mass involved, result of mass riot (physical environment damage and property loss), traumatic experience for those affected directly and social-

economic effect of the event. The riot occurred in the form of destruction, firing, plundering, oppression (ill treatment), and even rape.

In the following year, exactly on November 1999, the mass riot reoccurred in Surakarta followed with the action of burning *Balai Kota Surakarta* (Mayor's Office of Surakarta) and of destroying other public facilities. The riot was triggered with Megawati Soekarno Putri's defeat in Presidential Election through voting by House of Representatives.

Those two riots indicate that violence as if has been the common behavior or culture. Ironically, the violence involves the youths, particularly students. On the other hand, the violence generates a big question "how can violence in high quantity occur in the society with fine culture and Javanese cultural values transcending concord and respect principles?"

The vision of Surakarta City as the cultural city and student city all at once becomes a meaningless slogan only when there is no serious, programmed and comprehensive management to deal with the violent action. For that reason, Education, Youth and Sport Service of Surakarta City in collaboration with UNICEF and Surakarta City government tries to formulate Noble Character Education process as included in the concept of Noble Character Education material in school curriculum in SMP of Surakarta City. In 2005, this policy has begun to apply to all Junior High Schools in Surakarta City. This policy is one of preventive measures to deal with violent culture indicating moral degradation in Surakarta City (Surakarta City Government & UNICEF, 2004, pp. i-ii).

In the attempt of dealing with violent culture and moral degradation problem, Surakarta City people have had positive social and cultural capitals enabling their community to achieve the expected objective cooperatively. The social and cultural capitals are contained in Surakarta people culture upholding Javanese cultural values emphasizing on concord and respect principles. These two principles are normative framework determining the concrete forms of all interaction. Concord principle is intended to maintain community in harmonious, quiet, and composed condition without conflict and dispute. Respect principle plays a very big part in governing interaction pattern in Javanese community. This principle refers to the respect to others in the form of either language or action.

Social capital has some benefits to society, organization, and individual. The benefit of social capital to society is indicated, among others, by Putnam stating that economic growth correlates closely to the presence of social capital. Furthermore, the benefit of social capital to organization is suggested, among others, by Hartanto's study revealing some prepositions about the relationship between social capital and organization's progress. In line with this, Sulasmi found that cooperation spirit and mutual trust correlate to cooperation intensity that in turn affect the quality of organization's work synergy (Ancok, 2003, pp.20-22).

Similarly, Fukuyama suggested that social capital will be stronger in the society in which mutual help and compact cooperation norms prevail in a social institutional relation network. Faith relates to culture, particularly ethics and moral. Finally,

Fukuyama concluded that mutual trust level in a society is closely related to cultural values the corresponding society has. In this case, cultural capital in the form cultural values a society has along with social capital will affect significantly the achievement of an expected objective (Fukuyama, 2007, pp.22, 146). The utilization of social capital and cultural capital should be considered in the implementation of noble character education at school as one solution to deal with moral degradation problem, including character education in Surakarta City. Although social capital and cultural capital contribute to the attempt of improving and advancing social organization enabling human beings to cooperate in achieving the expected objective, however the role of social capital and cultural capital in implementing character education in Surakarta City packaged in a title “Character Education in School: Social Capital and Cultural Capital Empowerment.

METHOD

Type of Research

This study was a descriptive qualitative research with naturalistic approach. The research was conducted to describe a community culture-based social capital empowerment in implementing character education in SMP Muhammadiyah 5 Surakarta. Therefore, a research is exploratory in nature, explaining a detailed, comprehensive and in-depth phenomenon (Muhadjir, 2011, pp.192, 194).

Setting

This research was taken place in SMP Muhammadiyah 5 Surakarta. This research employed purposive sampling technique, the sampling technique with certain consideration specified by the author. The location of research was selected with the following reasons: (1) SMP Muhammadiyah 5 Surakarta is an Islam religion-based private school established by Muhammadiyah organization. (2) It is located in the edge of large street that is sufficiently crowded and replete with city nuance as it is close to government, private offices and shopping center or mall. (3) The students are largely come from family with lower-middle social-economic class with parents’ inadequate caring about children education. (4) The mean score of National Exam for Elementary School Students enrolled in SMP Muhammadiyah 5 Surakarta is relatively low. (5) Most teachers have not had Civil Servant status and are still young. (6) Before the enactment of character education curriculum in 2005, the students’ mischief level is high and their discipline level is low. The research took 4 months, from March to June 2015.

Subject of Research

The subject of research consisted of headmaster, teachers, administration staffs, school guard, school security guards, students, canteen personnel, students’ parent, foundation administrators, and people around SMP Muhammadiyah 5 Surakarta and SMP Kasatryan. Particularly in selecting the students as the subject of research, the

following criteria should be taken into account: even class distribution, sex, and special case type related to students' character education. Because this research used naturalistic approach, the subject of research was selected using purposive sampling technique, the one that can give information about the implementation of character education at school. Sample can be case, event, human beings, and situation observed. The sample or informant that can be interviewed was then asked to designate another one that can give information and these respondents were asked to designate another one and so on. To obtain certain information, sampling can be continued up to 'redundancy' level, meaning that through employing informant, it can be said that no more meaningful information is obtained furthermore. Informants were selected continuously using snowball sampling technique, the technique of selecting informants beginning from the small number, and then considering the recommendation it increases the number until the expected number is achieved. The object of research was character education at school.

Data, Instrument, and Data Collection Technique

Techniques of collecting data used were (1) in-depth interview, (2) direct observation, and (3) content analysis. In-depth interview was conducted with many informants including students, teacher, administration staffs/employees, headmaster, students' parents, people surrounding school, and foundation administrators. The process of in-depth interview was conducted using free, informal procedure with non-structured question but focusing on the problem, thereby reflecting on natural circumstance allowing the collection of empirical data (Moleong, 2007, p.187). To avoid biased data, the author used recorder.

Observation was conducted by the author participating directly in the actual social situation, so that he can conceive and capture the configuration of event phenomenon occurring (Lincoln in Moleong, 2007, pp.191-192). Event and place observed involved behavior and circumstance of interaction between students, between students and teacher, staffs/employees, and headmaster, and interaction between teachers, between teacher and staffs/employees, between teachers and staff/employees and headmaster, and between school citizens and people surrounding school.

Another technique used to support data collection is to analyze documentation data/archives related to event or visual data of activities conducted by school citizens in implementing character education. Document, according to (2007, p.217), is any written material or film. Document is used in a research as data source because in many cases it serves as utilized information.

The research instrument was the author himself acting as data collector. The author collected the data based on norms and provisions prevailed in qualitative research (Nasution, 1992, p.55).

Data Validity

To validate the data, triangulation, recheck and peer debriefing techniques were used (Moleong, 2007, p. 324). Triangulation was conducted by crosschecking the data

collected from many data sources (informant, place/event, document/archive) regarding the same problem. Meanwhile, recheck technique was conducted by means of testing the data resulting from interview with informants to enrich and to confirm its validity. Then, peer debriefing technique was conducted by discussing the result of research with many personals based on the similar knowledge and ability. This way confirms the result tested with logical argumentation, so that the actually valid data will be obtained.

Technique of Analyzing Data

Data analysis was carried out using an interactive model of analysis (Miles and Huberman, 1984, pp.21-23). The interactive analysis process encompassed: (1) data collection, (2) data reduction, (3) data display, and (4) verification/conclusion drawing. Analysis was conducted continuously from data collection to the acquisition of complete data. Thus, the process of analyzing data occurred interactively, testing the relation between components cyclically in a long period of time, so that the complete and in-depth result was obtained. Output of research was the data of social capital based on community culture in implementing character education in SMP Muhammadiyah 5 Surakarta.

RESULT AND DISCUSSION

Community Culture-Based Social Capital Empowerment in SMP Muhammadiyah 5 Surakarta

Social Capital Empowerment in Implementing Character Education in SMP Muhammadiyah 5 Surakarta

Considering the group dynamic theory, social capital can be viewed from a group with high cohesiveness characteristic. The cohesiveness characteristic intended is the presence of active relation between human beings, based on mutual trust, mutual understanding, and shared value and behavior binding the members in a network and community allowing for cooperation.

Social capital, based on this group dynamic theory emphasizes on the social relation network aspect bonded by information ownership, mutual trust, mutual understanding, shared value and mutual support. Social capital will be stronger when a community or organization has cooperation network, either internal community/organization or between communities/organizations. Synergic network is a social capital that will be beneficial to collective life. Social capital, according to Brehm and Rahn in Ancok (2003: p.16), is a cooperation network between members of society facilitating the searching for solution to the problem, they encounter. Feniger et al (2005, p.9) suggested that the utilization of social capital and cultural capital optimally through cooperation between school and students' family in religion-based school in fact impacts on the better academic achievement compared with public school in Israel.

SMP Muhammadiyah 5 Surakarta as education unit as an education unit is a community with high cohesiveness level. Cohesiveness level, as characterized with active social relation between school citizens, in this case teachers and education staffs, is like a big family binding them in a compact network. A network bonded with mutual

trust and shared values and norms they believe as something good and appropriate to duty and responsibility as educator and education staff results in cooperation.

Network between teachers and education staffs based on mutual trust and shared values/norms can be identified in implementing and making all policies and programs successful in SMP Muhammadiyah 5 Surakarta; and it is a strong social capital belonging to SMP Muhammadiyah 5 Surakarta. This synergic network is a social capital that has been utilized and empowered in the attempt of supporting the implementation of character education curriculum policy in SMP Muhammadiyah 5 Surakarta. It is because character education requires support and cooperation from all school citizens. Recalling that character education in its implementation should be taught using cognitive learning process in the class, habituation, and role modeling in school environment, the successful implementation of character education requires participation and cooperation of all school citizens, particularly teachers and other education staffs. It is in line with Benninga, J.S, et al. (2005, p.12) stating that character education through learning process, role modeling, habituation, and serious and good designing affects the students' academic achievement. It is because there is a good cooperation between school, family and community.

There is a good network between citizens of SMP Muhammadiyah 5 Surakarta (headmasters, teacher, administration staffs, school guards, *security*) based on mutual trust due to shared values. Every individual believes in and sees him/herself that the citizens of other school care about character education in their schools. Every individual will be involved in any activities supporting character education, consisting of habituation, role model, and learning process. Every individual conducts it based on their existence as human beings embracing Islam religion, as Javanese people who should implement Javanese cultural values in students' life in school because they are very appropriate to character education concept, feeling of responsibility as a teacher indeed obligatorily undertaking learning and education activities, particularly moral/character education, and their commitment to be obedient and faithful school citizen in order to implement any rules in school and to achieve the school's and foundation's objective and program successfully.

The creation of good network between teachers and education staffs in supporting the implementation of character education is based on and due to shared values and norms believed as attitude and behavior guidelines, in addition to because of character the teachers and the education staffs have allowing for social interaction and cooperation. The character intended is personality the teachers and education staffs of SMP Muhammadiyah 5 Surakarta have. Personalities inherent to individual teachers and education staffs of SMP Muhammadiyah 5 Surakarta allowing for a good cooperation in supporting the implementation of character education are positive thinking about others, empathy, service, and appreciative habit.

Those personalities are confirmed with personality theory viewing that a new cohesive work group will appear when individuals have certain personality supporting social interaction. Those personalities become a part of or growing social capital. This personality theory is supported with "Emotional Intelligence" concept suggested by

Daniel Goleman, explaining that individuals with high emotional intelligence level, characterized with the abilities of motivating themselves, surviving in frustration, controlling impulse, organizing mood, being empathic to others will be more acceptable and will interact well within their society. Thus, those with such the characteristics will cooperate easily in their community and have high productivity in their life (Goleman, 1999, pp.45-48).

It can be concluded that shared value and norms, and personalities inherent to individual teachers and education staffs have grown a good network, not only in work relation between teacher and education staff but also in good social communication with society members or community around the school. Interaction and communication are conducted with the villagers around the school, members of other school proximate institutions, beverage sellers, parking officer, *becak* (pedicab) driver, store owners and shopkeepers surrounding school, street sellers, food stall owners, even employees of institutions or foundation surrounding school. A good interaction and communication affects positively the implementation of character education curriculum that should be supported by all parties, particularly people surrounding school. The positive effect includes SMP Muhammadiyah 5 Surakarta often receiving report, either directly or by phone, related to students' action considered as harmful to public orderliness or breaking the social societal norm.

Good social relation and communication with members of community surrounding school also result from the school policy gives those qualified surrounding school the opportunity of being teachers and education staffs in SMP Muhammadiyah 5 Surakarta. The recruitment of education and non-education staffs coming from people surrounding school has established as good social relation supporting the implementation of character education in school. A good societal relation between teachers and education staffs coming from people surrounding, in fact, exerts positive effect, in which the members of society become caring more about the school, particularly related to the development of students' behavior. It is indicated with informing the schools when some students disturb public orderliness or break the school rule such as playing truancy, smoking, hanging out in the street edge, or with reprimanding the students directly if possible. People surrounding usually will call teachers and education staffs coming from their environment or neighborhood.

Mutual trust, shared values growing cooperation spirit, positive personalities and recruitment of educators and education staffs from surrounding people are a potential social capital the SMP Muhammadiyah 5 Surakarta has to realize the school's vision and mission, including implementing the character education curriculum successfully. It is this social capital that is utilized by the school in implementing character education curriculum. Headmaster as the school authority holder should empower the social capital leading to the achievement of character education implementation's objective, as expected by Surakarta City Government, in this case Education and Culture Service of Surakarta City. The school, under the headmaster's leadership, took the following attempts in empowering the social capital in implementing character education: firstly, developing a good school regulation applied to students, educators and education staffs.

Student regulation governs, among others, the students' obligation and right, infringement and all of its consequence. Meanwhile, the regulation of educators and education staffs governs right and obligation, duty and responsibility, and consequence of infringement for each individual that has been agreed and shared. Secondly, there is work agreement and commitment signed on the stamp. The agreement and commitment intended is the commitment and promise to implement teaching duty and to comply with regulation/order enacted as included in the agreement. Thirdly, the recruitment of permanent teachers and employees in Muhammadiyah foundation should meet the requirement that has been specified according to Muhammadiyah foundation's regulation.

Such the school policy grows social capital established in SMP Muhammadiyah 5 Surakarta including mutual trust and shared values that creating a good network between school citizens and people surrounding the school. Teachers and education staffs get positive feedback from schools in the form of appreciation, reward and guarantee that everything they have believe in and done will have consequence for those infringing it. Schwartz (1994, pp.19-45) said that there are such personal characteristics as appreciative habit growing and confirming social capital. Those having appreciative characteristic love to appreciate what others have done. Appreciation given to others makes them feeling valued.

There is something growing a more meaningful feeling and confirming social capital in teachers and education staffs in SMP Muhammadiyah 5 Surakarta, role modeling shown by headmaster as the implementation of some school regulation believed as norm. Role modeling element includes discipline in undertaking duty and responsibility as teacher and leader. Headmaster always walks around all classes in the first lesson hour to see whether or not the teacher has been present to organize learning process. Schwartz suggested that those having service characteristic will grow social capital (1994, p.45).

Community Culture Empowerment in Implementing Character Education in SMP Muhammadiyah 5 Surakarta

Character- and religion-based school culture is the main "community culture" cultural capital empowered in realizing the successful implementation of character education curriculum in SMP Muhammadiyah 5 Surakarta. The character and religion-based school culture is established recalling that SMP Muhammadiyah 5 Surakarta is an Islamic school established by Muhammadiyah organization, so that any activity in learning and education process should be based on Islamic values corresponding to vision and mission of Muhammadiyah organization, including Character Education curriculum implementation. Therefore, a variety of routine activity or habituation that has been the school culture utilized or built deliberately in supporting character-education is replete with Islamic nuance.

The establishment of character and religion-based school culture is inseparable from the headmaster's role in maintaining value, norm, believed by school citizens, students' parents/guardian, and people surrounding school upholding character values. To

Moslems, teachers and education staffs, and Javanese people, values and norms are inseparable from high (*adiluhung*) Javanese cultural values upholding the *unggah-ungguh* or respect principle in acting, behaving and speaking. The role the headmaster plays is basically based on habituation, role modeling and character education learning. Those three elements are identical with Peterson and Deal (Darmiatun, 2013, p.31)'s stating that headmaster can play his/her role in building the school culture in the form of modeling, teaching and reinforcing all school citizens (teachers, students, and employees). Peterson and Deal's argument is confirmed by Widyaningsih, Zamroni, and Zuchdi (2014, p.189), stating that the establishment of school culture as values is highly affected by headmaster in conducting comprehensive approach through habituation (activity and learning program), and modeling to all school citizens, including teacher. The spirit the headmaster has to realize a school culture with noble character impacts on the climate created in the school environment.

The role the Headmaster of SMP Muhammadiyah 5 Surakarta plays in building character and religion-based school culture in detail consistent with Peterson and Deal's argument aforementioned is modeling. The modeling is performed by the headmaster of SMP Muhammadiyah 5 through releasing a variety of school regulation and policy in the attempt of realizing the school's vision and mission, including character education policy issued by Surakarta City government. Many school regulations and policy should be socialized first to the school citizens including students' parents/guardian to get input, critique and approval before it is enacted. In addition, headmaster also conducts teacher and employee building routinely weekly as discussion, evaluation, and socialization process related to school regulation and program that have been and will be enacted. Meanwhile, particularly for teacher, everyday before lesson hour, the headmaster provides forum to deputies of headmaster and teachers to deliver information and input related to a variety of activity that has been and will be conducted, and evaluation on a variety of programs/activities in progress. This meeting/briefing is intended as well to check the presence of teachers who teach in the first hour.

To give the school citizens (teachers) more comfort and trust in undertaking the school's vision and mission, and their duty and responsibility for the sake of character-based school culture implementation, a work agreement is established formally containing many consensuses and commitment with any consequences that should be obeyed by teachers. The agreement and commitment intended is the commitment and promise to implement teaching duty and to comply with regulation/order enacted as included in the agreement, such as coming timely to teach and to do the school chores given corresponding to main duty and function, no empty teaching hour (particularly for the 9th grade) except there is other very important service duty and affair with the headmaster's approval, capability of implementing and guiding the students in doing *sholat berjamaah* (praying together), not calling other teachers or employees with their name only "but with Mr. or Ustadz for the male and Mrs. or Ustadzah for the female coworkers", maintaining cooperation and mutual cooperation in performing school activity. Consequently, the school is willing to fulfill teachers' right, particularly

teachers' welfare problem. For that reason, the school will raise hourly teaching wage for teacher annually.

The second is teaching. Character education learning is delivered by Character teacher through a variety of learning strategies adjusted with the characteristics of character value materials to be conveyed to students. Through an appropriate and compatible learning strategy, the students are expected to be aware of the importance of character values to their life. The Character Education learning strategy is also implemented through habituation and role modeling in the class.

The third one is reinforcing. It includes the activities that have become habits containing the inculcation of character values and through a variety of writing containing moral message or character value put or posted on the strategic and visible places in the school.

Through modeling, teaching and reinforcing based on spirit and collaboration of all school citizens, the character and religion-based school culture in SMP Muhammadiyah 5 Surakarta will remain to be maintained and developed continuously.

CONCLUSION AND RECOMMENDATION

Conclusion

The character and religion-based school culture in SMP Muhammadiyah 5 Surakarta, the establishment of which is highly affected by social capital, has been evidently effective in decreasing mischief rate and improving discipline and obedience among the students. All school citizens' participation and cooperation based on religion values, Javanese cultural values, and commitment and responsibility feeling as the citizens of school and foundation (trust, network, norm) eventually growing cultural capital is the very strong capital to achieve the objective of character education.

The result of research will be able to solve the main problems underlying the issuance of Character Education Curriculum policy in Surakarta, dealing with violent culture particularly among students. The utilization and empowerment of social and cultural capitals by involving all school citizens or people surrounding the school through the establishment of character-based school culture and community culture supporting the implementation of character education has reduced mischief level and immoral action, and improved discipline and obedience among students in SMP Muhammadiyah 5 Surakarta.

Recommendation

School as an education unit is inseparable from its social context. Social context in society meaning is a social structure in which school community becomes a part of it. Therefore, education units in school, particularly Junior High Schools in Surakarta city, should establish communication and social interaction, and involves surrounding people or society in various school activities, either directly or indirectly. It is intended to make school citizens and surrounding people caring about or having sense of belonging to

school by creating the conducive climate to the development of students through role modeling and caring about the students' noble character.

The authorized headmaster should be able to utilize and to empower the components of social capital in supporting the schools' vision, mission and objective effectively, particularly character education. Headmaster can release some policies and program aiming to create good network between school citizens, between school citizens and people surrounding, and between school citizens and students' parents/guardians to support the implementation of character education. It is because the successful education should involve school, society, and family.

The character-based school culture is the answer to the reflection of value education weakness in general and character education in particularly, tending to emphasize on cognitive aspect through the learning in the class so far. The important aspects of character education are modeling, habituation, and environment conditioning, and it has been implemented in the character-based school culture. Therefore, in education units of school, particularly in Junior High Schools of Surakarta City, school culture should be grown and developed corresponding to the school's vision and mission, characteristics, and situation and condition, thereby will generate character-based school culture, multicultural-based school culture, and etc.

Considering the finding of current research, in education units of school, particularly in Junior High Schools of Surakarta City, the recruitment of educators and employees coming from people surrounding school with positive personalities in fact affects positively and contributes considerably to their caring about character education in school. Although the recruitment of teachers and education staffs coming from people surrounding school is not planned but it is accidental in nature and passes through the administration selection and scale of need for educators and education staffs. Therefore, in recruiting and hiring teachers and education staffs from people surrounding, education institution, in this case the school, should recruit them selectively, particularly in attitude and behavior aspects with personalities that can grow social capital such as good social intercourse, sympathy, activeness in societal activity, religiosity or good emotional intelligence, in addition to administrative/academic requirements.

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Profile of Author

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Some of his articles have been contained in some daily newspapers: *Persamaan, Kemakmuran, dan Persatuan* (Equality, Prosperity, and Unity) (Solo Pos, May 2002), *Budaya kekerasan* (Violent Culture) (Suara Merdeka, November 18, 2002), *Seni Dasar Demokrasi* (Basic Art of Democracy) (Bengawan Pos, February 8, 2003).

He has written some scientific works: *Tan Malaka dan Gerakan Persatuan Perjuangan* (Tan Malaka and Struggle Unity Movement), *Integritas Nasional Ditinjau dari Sikap terhadap Nilai-Nilai Budaya Jawa dan Pemahaman Sejarah Nasional Indonesia* (National Integrity Viewed from Attitude to Javanese Cultural Values and Historical Understanding), *Implementasi Nilai-nilai Budaya Jawa Dalam Pelaksanaan Kurikulum Pendidikan Budi Pekerti Pada SMP di Kota Surakarta* (The Implementation of Javanese Cultural Values in Implementing Character Education Curriculum in Junior High Schools in Surakarta City), *Kompetensi Profesional Guru Sejarah Dalam*

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