

# Character Education at Madrasah Ibtidaiyah Daarul Ma'arif, Serut, Bantul Yogyakarta, Post Pandemic

Tutik Dinur Rofiah<sup>a,1</sup>

<sup>a</sup>IAIN Kediri, Jl Sunan Ampel No 7, Kediri- Jawa Timur, Indonesia

<sup>1</sup> [tutidinur@iainkediri.ac.id](mailto:tutidinur@iainkediri.ac.id)\*

\* corresponding author

## ARTICLE INFO

### Article history

Received: June 16, 2022

Revised : September 22, 2022

Accepted: October 7, 2022

### Keywords

Character Education

Post-pandemic

Family Environment

School Environment

## ABSTRACT

This study is aimed to analyze the implementation of character education at MI Darul Ma'arif Serut Bantul Yogyakarta due to the two-year pandemic. This research is a type of qualitative research through a case study approach with the technique of taking research subjects by purposive sampling based on the results of previous researches. Data collection was conducted by interview, observation, and documentation. Data analysis was carried out in three ways: data reduction, data presentation, and drawing conclusions. The result shows that the internalization of character education, which was carried out offline or face-to-face learning, could run better. This is influenced by four main factors in students namely, spiritual and emotional development (*olah hati*), intellectual development (*olah pikir*), physical and kinesthetic development (*olah raga*), affective and creativity development (*olah rasa*). This increase affects the growth of engagement (*penghayatan*) and habituation which can be seen in the better actions or attitudes of students. Based on this post-pandemic case study, it was found that the misconception of parents to fully hand over the character education recovery process only to the school made it not optimal. Because the implementation of character education learning is mostly done in the family environment than at school.



## INTRODUCTON

Education is a planned effort that needs to be well-prepared to build a reliable system. Good education is education that can make a meaningful impression on students so that they are motivated to implement it in themselves and their environment. This meaningful education will be more easily given by strengthening the character values of students to be real human beings (*insan kamil*).

Agus Zaenul Fitri stated that character education is an effort to shape and build students' personalities, mindset, attitudes, and behavior to become good individuals, have noble character, noble spirits, and be responsible (Agus Zaenul, 2017) In addition, character education is a controller of online learning that has been running during the pandemic for the last two years. This character education is a determinant and reinforcement of students to be more committed and can always prioritize wisdom in every step of the stages and learning outcomes during the pandemic because the teacher movements are very limited in monitoring students' online learning activities (Lajim, 2022)



Given the obstacles to online learning described above, institutions need to focus their commitment on internalizing character education at MI Darul Ma'arif Yogyakarta. Internalization is a strengthening activity to overcome the problems experienced by teachers in character education learning. Character education internalization activities are living up, in-depth assignments that take place through coaching, guidance, counseling, and upgrading (Hamid, 2016). Based on case studies during this pandemic, there were many difficulties experienced by a teacher during online learning. Previous observations and research studies found that the implementation of character education during the COVID-19 period was not easy and even tended to be ignored. (Wijayanti & Nugraha, 2022)

A previous research study at MI Daarul Ma'arif Serut Bantul stated that the implementation of character education learning had only reached 64 percent during the pandemic. Among the obstacles are the lack of students' understanding of the meaning and urgency of character education in themselves, the lack of focus on the application of character education during the pandemic, and the lack of monitoring of evaluation of character education learning in online thematic learning at MI Daarul Ma'arif Serut Bantul Yogyakarta. Based on this, I am interested in studying more deeply how the implementation of post-pandemic character education at MI Daarul Ma'arif Serut Bantul Yogyakarta.

## METHOD

This research is qualitative research with a case study approach. It is an in-depth, detailed, intensive, holistic, and systematic data and information collection approach to people, events, social settings (social settings), or groups in an in-depth way towards a case that occurred using various methods, techniques, and various sources of information. (Sugiyono, 2011). The respondents in this study are selected through an emergent sampling design with a purposive sampling technique. Emergent sampling design is the determination of the respondents in qualitative research when the researcher begins to enter the field and during the research (Sugiyono, 2015) involving teachers, parents, and students at MI Daarul Ma'arif Serut Bantul Yogyakarta. Data collection techniques were carried out through interviews, observations, and documentation, while the data analysis techniques included data reduction, presentation, and concluding.

## FINDINGS

### 1. Post-pandemic character education in the family environment

Family is the initial foundation where children can access an education. Anthropologically the family is the smallest unit that begins with the formation of society. Society is an association of people living in the same house who are united by ties of marriage, blood, birth, or adoption. Each family member has a function and role that must be played well and go hand in hand. (Afrilia, 2020) Good roles and giving each other a balance will form patterns and habits that will impact the quality of human life itself. The life patterns and habituation that exist and are carried out continuously will affect the formation of human values and character. Character education in a child,

broadly in the family environment, is influenced by four main factors, which will be described below (Sofyan Mustoip, Japar, Muhammad, 2018)

**Table.1 Factor forming Character Education in the Family**

Indicator	Factors forming Characters in the Family	
	<i>(Indicator)</i>	
<i>Instinct Factor</i>	<i>The instincts that a person has of self-will (the instinct for struggle, the instinct for choice, the instinct for matchmaking, and so on).</i>	<i>The instincts to obey the rules, to motivate self to be better, and stay away from bad attitudes.</i>
<i>Traditional or Habit Factors</i>	<i>Tradition or habit is an action or deed that is done repeatedly in the same form to produce a habit.</i>	<i>Habituation of activities at home, habituation in attitude and speaking. Behaving: how to eat, how to perform the rights and obligations as a child.</i>
<i>Heredity Factor</i>	<i>Factors that influence the success of one's character formation, in this context are the traits that parents have for their children.</i>	<i>Innate characters from parents</i>
<i>Environmental factors</i>	<i>Environmental factors can affect a person's attitude and character, it can be in the form of the natural environment, and social environment.</i>	<i>The strategic location of residence, social environment, spiritual environment</i>

Based on some of the factors above, it can be concluded that the instinctual factors students have at MI Daarul Ma'arif Yogyakarta are the instinct to understand and motivate themselves toward good values and morals. In addition, they are also able to direct themselves to comply with the rules of school and family environment. This instinct has been strengthened by the new patterns of activity after the pandemic in the last two years. Children carry out physical and non-physical activities that are monitored to reduce the influence of gadgets and all activities that have not been able to be filtered independently. In addition, there is an increase in the instinct to communicate because during the pandemic, it is only virtually limited. Communication is the first step for parents in shaping the good and bad of their children. This is what parents must do in providing comfort and openness to children in shaping the child's personality. (Baharuddin, 2019)

The customary and habitual factor in question is the act of habituation by parents to their children from how parents get used to the actions of children's activities in the home environment. This habit will continue to be memorable and shape the child's character, as stated by Mulyasa. (Shoimah, 2018) The formation of character through habituation can be seen in the way parents train their children in polite speech and behavior, giving habituation to orderly in carrying out daily activities, being responsible, and being active in learning and reading. (Bahri, 2022) Based on the respondent's explanation, it was stated that this habit was often less than optimal because of the busy activities of parents who mostly worked.

Based on the interviews, several parents stated that children's bad habits during a pandemic are very difficult to be removed, especially in using gadgets. In the post-pandemic period, many parents began to make deals with their children in limiting the use of gadgets. In addition, parents started to get their children used to activities like before the pandemic period, such as reciting the Koran, joining private classes, and also extracurricular. This is due to the limitations of parents in accompanying their children

personally. Since there is face-to-face learning, they feel it is not difficult to accompany their child's learning. As explained below:

*“Since face-to-face learning, I feel that I don't need to check the children's homework because it has been conditioned by the teacher. School helps me lighten up my work, because I'm already busy at work.”*

Supriono and his friends stated that heredity is an informal educational institution that naturally shapes children's character. A family is a natural form of children's education without being dramatized in a complicated way like formal education.(Supriono, Iskandar, 2015). The results of interviews with respondents stated that heredity or descent has a straight comparison to the character of students as described by people without realizing it is a natural determinant of children's character achievement. This is in line with the statement of Prof. Dr. Supiono, M.Pd above.

*“When I observe parents who hold fast to religion, their children tend to like and be active in religious activities at school. If the parents are quiet and lack communication, the child also has the same character. Heredity naturally affects the students' character, although as time goes by, there will be adjustments if students have started to relate to the surrounding environment.”*

MI Daarul Ma'arif Serut Bantul Yogyakarta is located in a village in the highlands. The Parents/guardians work as farmers and factory workers because of its strategic location, which is close to several factories. From these two professions, we can see how the role of parents in mentoring the formation of students; character. Environmental factors in Serut village are classified as good and are in the average community group that upholds social values.

From the results of interviews with the four factors that most influence the level of student development after the pandemic, the obstacle is the understanding of parents who are not in line to restore the spirit of character education after children were free to do anything during the pandemic. Most parents feel that their children have done a lot of activities at school during the pandemic, so parents feel the burden of assisting at home is reduced.

## **2. Post-pandemic character education in the school environment**

Post-pandemic character education in schools has begun to reactivate intensively to restore the implementation of character education in schools during online learning. The implementation of character education at MI Daarul Ma'arif Serut Bantul Yogyakarta has decreased due to activities carried out during the pandemic. Character education is not only related to right or wrong but also how to instill habits about good things in life so that children have high awareness and understanding as well as concern and commitment to establish virtues in everyday life.(Harun, 2013) The implementation of post-pandemic character education focuses on 18 character values as stated in the 2010 Ministry of National Education (Kemendiknas), which describes 18 cultural and character values as personality provisions to become Indonesian citizens that must be instilled in students in schools. According to the Ministry of National Education, 18 cultural and character values consist of religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

Character education, according to Islam, is when a person's physical, spiritual, and psychological parts are motivated and directed towards goods and appropriate

behavior. The true aspect of moral education has to do with the individual and his soul. The Islamic perspective on ideal social morality seeks to develop an Islamic character and manifest itself in a peaceful society of people who are directed to interact exclusively in ways that are noble in their hearts. There is no substantial difference between character and morality. Both are described as activities that occur spontaneously, because they are ingrained in the mind, and both can be called habits.(Bahri, 2022)

Some steps taken by schools in the post-pandemic period are to provide programmed activities for a certain period to develop a post-pandemic personality individually or in groups. Furthermore, the school also conducts regular habituation of students, such as morning meetings, congregational prayers, etc. The use of the above methods is expected to be an encouragement to restore students' abilities in the implementation of character education in the post-pandemic as the concept of character education is to provide good habits to students.(Bahri, 2022)

Students' spiritual activities began to be carried out again with daily memorizing of Qur'an activities. Asmaul Husna readings, *wirids* and morning prayers, began to focus on restoring the spirit of students to religious values. Based on the explanation of one of the student respondents, this face-to-face learning activity made him have to be more active because so far, he claimed to be more passive when learning online. Based on the indicators above, the implementation of character education in schools is influenced and supported by students, teachers, and principals at MI Daarul Ma'arif Serut Bantul Yogyakarta.

Based on the interview results, it was found that the implementation of post-pandemic character education has big challenges such as shifting habits such as the issue of using gadgets, less strict monitoring, and children's detachment from regulations. The steps taken by the school are to motivate and restore the good habits of students starting with controlling the morning meetings on time by the principal, teachers, and staff.

## DISCUSSION

Based on the grand design developed by the Ministry of National Education (2010), psychologically and socio-culturally, character formation in individuals is a function of all individual human potentials (cognitive, affective, and psychomotor) in the context of socio-cultural interactions (in families, schools, and communities) and lasts a lifetime. Character configuration in the context of the totality of the psychological and sociocultural processes can be grouped into spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development. Diagrammatically, the four groups of character configurations above have core character elements based on the 18 main characters according to the Ministry of Education and Culture 2010 which can be described as follows:(Zubaedi, 2013)

**Table.2 Post pandemic character configuration**

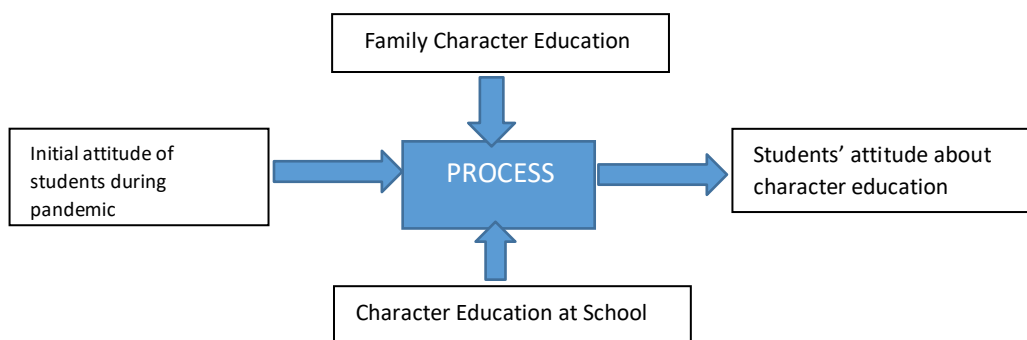
Configuration Group	Character Education	
	Core Characters	Post-Pandemic Character Education Activities at MI Darul Ma'arif Serut Bantul Yogyakarta.
Spiritual and emotional development ( <i>olah hati</i> )	1. Religious	Praying before starting the learning activities, reading <i>asmaul husna</i> , <i>wirid</i> , morning prayers, doing congregation prayer
	2. Honest	Acting and speaking honestly, not cheating in exams
	3. Responsible	Being responsible and Following all activities well
	4. Tolerant	Performing rights and obligations properly and correctly Caring for friends, affectionate towards teachers and friends, Appreciating the opinion of friends when talking
	5. Caring for the environment	Always paying attention to the environment properly, Disposing of trash in its place
Intellectual development ( <i>Olah Fikir</i> )	1. Creative	Personal development by participating in additional activities, both private classes and extracurricular activities
	2. Like to read	Good literacy
	3. Curious	Asking the teacher when the explanation is not clear, studying diligently even though there is no homework/test
Physical and kinesthetic development ( <i>Olah Raga</i> )	1. Healthy	Living a healthy life
	2. Clean	Cleaning the class in turn with classmates, disposing of trash in its place, joining the community service
Affective and creativity development ( <i>Olah Rasa dan karsa</i> )	1. Caring	Being sensitive to the surrounding environment
	3. Teamwork/Cooperation	Doing group discussions, doing the community service

Based on the discussion of several theories, character education is a systematically designed and implemented effort to assist students in understanding the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality manifested in the mind, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. (Zubaedi, 2013)

The implementation of character education at MI Daarul Ma'arif after the pandemic has fulfilled the four configuration stages above. However, its design in the new-normal era still relies on formal education in schools. Russel T. William and Ratna Megawangi said that the basis for the cultivation of the main character lies in the family. (Zubaedi, 2013) However, based on the findings in this study, parents' understanding of this issue is still less. Parents focus more on cognitive development than character building. Another obstacle is their busy work and the lack of strengthening character education in the family circle. In essence, the misunderstanding of parents to hand over all responsibility for character education to the school becomes the biggest problem.

The following illustrates the role of the post-pandemic character education process at MI Daarul Ma'arif Serut Bantul Yogyakarta based on the author's illustration:





The illustration above provides an understanding that the implementation of post-pandemic character education at MI Daarul Ma'arif Serut Bantul Yogyakarta is influenced by the process of character mentoring in the family environment and assistance in the learning process and activities at school. The school activities have been structured in a focused manner to restore the soul of character education to students during the COVID-19 pandemic. There have been student assistance as well in the family environment, but it still requires more improvement. The role of character education assistance in the family is a significant factor in determining success in character education. (Bahri, 2022) Therefore, there must be a synergy between the school and the family in this matter.

## CONCLUSION

Based on the explanation above, it can be concluded that the implementation of post-pandemic character education at MI Daarul Ma'arif Serut Bantul Yogyakarta has been running better than what was running during online learning. This increase is influenced by four main factors that exist in students, namely spiritual and emotional development, intellectual development, physical and kinesthetic development, and affection and creativity development. In the process, character education is influenced by two factors, namely the process of character mentoring in the family environment and assistance carried out in the learning process and activities at school. This study also found that there was a misconception of parents who completely surrendered the character education recovery process only to the school so that it did not work optimally because the duration of habituation in the family was much longer than at school.

The steps that must be implemented to improve the results of this character education are; the school communicates with the guardians of students to balance their roles in character education assistance both at school and at home. The school needs to start planning better systematic activities to focus on post-pandemic character education. And lastly, the school develops learning tools that focus on the development of students in spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development.

---

**REFERENCES**

- [1] Afrilia, H. (2020). Internalisasi Pendidikan Karakter Islami Anak Ditengah, 6(2), 46–52.
- [2] Agus Zaenul, F. (2017). *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah* (2nd ed.). Yogyakarta: Ar-Ruzz Media.
- [3] Baharuddin. (2019). Keutapang Aceh Jaya Baharuddin \* \* Dosen Fakultas Dakwah dan Komunikasi Universitas Islam Negeri Ar-. *Jurnal Al-Ijtima'iyah: Media Kajian Pengembangan Masyarakat Islam*, 5(1), 105–123.
- [4] Bahri, S. (2022). Konsep Pendidikan Karakter Anak dalam Keluarga di Era Pasca Pandemi. *Jurnal Pendidikan Tambusai*, 6, 425–435.
- [5] Harun, C. Z. (2013). Pendidikan Komprehensif: *Jurnal Pendidikan Karakter*, 3, 302–308. Lajim, K. (2022). Internalisasi Pendidikan Karakter Disiplin Di SMP Pada Masa Pandemi Covid-19, 7, 14–27.
- [6] Shoimah, L. (2018). Pendidikan Karakter Melalui Pembiasaan Di Sekolah Dasar. *Http://Journal2.Um.Ac.Id/Index.Php/Jktp/Article/Download/4206/2774 e - ISSN: 2615-8787*, 1 Nomor 2, 169–175.
- [7] Sofyan Mustoip, Japar, Muhammad, Z. M. (2018). *Implementasi pendidikan karakter*. Surabaya: Jakad Publishing.
- [8] Sugiyono. (2011). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: ALFABETA.
- [9] Sugiyono. (2015). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- [10] Supriono, Iskandar, G. (2015). *Pendidikan keluarga dalam pembentukan karakter bangsa*. [http://repositori.kemdikbud.go.id/6173/1/PKPKB\\_OK\\_PRINT.pdf](http://repositori.kemdikbud.go.id/6173/1/PKPKB_OK_PRINT.pdf).
- [11] Wijayanti, I. K., & Nugraha, J. (2022). Internalisasi Pendidikan Karakter di Masa Pandemi Covid-19 Melalui Pendidikan Kewirausahaan Universitas Negeri Surabaya , icha.18026@mhs.unesa.ac.id Universitas Negeri Surabaya, jakanugraha@unesa.ac.id, 10(2).
- [12] Zubaedi. (2013). *Desain Pendidikan Karakter Konsepsi dan Apikasi dalam Lembaga Pendidikan*. Jakarta: Kencana Prenada Media Group.