Sociocultural-Based Character Education Riyadlul 'Ulum Integrated High School: Riyadlul 'Ulum Wadda'wah Islamic Boarding School Tasikmalaya

Rezza Fauzi Muhammad Fahmi
Study Program of History of Islamic Civilization, College of Islamic Science and Culture Riyadul 'Ulum
rezzafauzi@stiabiru.ac.id

Rizal Ramdhani
English Language Education Study Program, Faculty of Teacher Training and Education, Siliwangi University
rizalramdhani178@gmail.com

Abstract: *This research is focused on examining sociocultural-based character education through observing the cultural backgrounds of the different students at the Riyadlul 'Ulum Integrated High School - Tasikmalaya. The research method used is the descriptive qualitative type with the determination of informants using a purposive sampling technique. Research data were obtained from observations, interviews, and FGD (Focus Group Discussion) and analyzed using data analysis techniques from Miles and Huberman. Sociocultural-based character education emphasizes the formation of characters that are in accordance with the social values prevailing in society. This is done by introducing these values from an early age through various activities at school or in the community. In sociocultural-based character education, the formation of individual character is not something that is separate from the social and cultural environment in which the individual is located. Therefore, this approach emphasizes the importance of integrating the formation of individual character with social and cultural values that exist in society. Thus, individuals can have strong character, be rooted in a positive culture and social values, and be able to contribute to improving the quality of social life in society.*

Keywords: character education; sociocultural; society.

INTRODUCTION

Indonesia is a very large nation with a variety of ethnicities, races, social, cultures, and religions, where all this diversity makes Indonesia a rich nation and has sociocultural character values. It is one of the largest pluralism citizens that has a wide range of ethnicity, cultures, and religions (Fatmawati, 2017). In this regard, schools as a means of education should provide insight into character values with the aim of creating an Indonesian generation that has integrity through sociocultural-based character education. One form of implementation that has been carried out is by providing Pancasila and Civic Education subjects that have been designed with the curriculum and adjusted to the needs of students in schools. The implemented program is intended to shape the strong character as foundation to have a better society (Syukri, 2013). With this, it is hoped that it will not only create people with character but also be able to live in harmony with cultural diversity and become responsible individuals as citizens.

In its implementation, our nation's diversity and socio-cultural differences often trigger disputes, conflicts, or even feuds. Cases of student violations in schools, juvenile delinquency

to corruption cases are also the national issue that stems from a lack of direction or teachings that cause them not to have integrity character as an Indonesian citizen. The previous study in (Megawangi, 2013) shows that there are some barriers that prevent our education system to achieve the human resources which have good attitude and personality. However, schools and teachers cannot be entirely blamed because in shaping education, parents also have a very important role. In the case of *cyberbullying* and pornography, the main cause can be from technology and the internet which has no access restrictions for its users. In addition, television shows also lead to things that are less educational, such as promiscuity, violence, and minimal invitations for educational things from actors and actresses as actors. This needs a filter, the foremost of course is the role of parents at home to provide boundaries and be assisted by teachers in the school environment. Providing sociocultural education in schools can be part of efforts to save future generations of Indonesia as fundamental at all levels of education.

One of the schools that implement cultural social-based character education is Riyadlul 'Ulum Integrated High School, Tasikmalaya City. The school is committed to provide the character-based education for students. In line with this, Rosita (2018) stated that education with this educational model is oriented towards the formation of the child human being not only in the cognitive aspect, but also in its character. Unlike public schools in general, in these schools, all students are required to live in boarding schools and are not allowed to bring *gadgets* or other electronic devices. According to Thomas Lickona (2012) it is aimed to shape the personality through character education, the results of which are seen in a person's real actions, namely good behaviour, honesty, being responsible, respecting the rights of others. This uniqueness is the attraction for parents to continue their children's studies at Riyadlul 'Ulum Integrated High School. Students who continue in this school not only come from the surrounding area but from various regions in Indonesia. With this, the students can live in a multicultural environment and interact with other students who have diverse languages, cultures, and personalities. With different school curricula, character education is highly emphasized and made the focus in school development. Through various student activities supported by learning Pancasila Civic Education and local content, the school has a distinctiveness and interest to be researched further.

In general, to succeed in character education means that the society will have a more prosperity life, and the difference doesn't distinguish them. Rampersad (2014) also explained that multiculturalism is a social characteristic of different cultural communities living together and maintain their original identity. In addition to abundant natural wealth, if this is not maintained or improved, it will lose something very valuable. This needs to be supported by human resources with character and integrity. In realizing national goals, the government affirms through Law No. 20 of 2003 concerning the National Education System in Article 3, that national education has the function of developing abilities and shaping the character and civilization of a dignified nation to educate the nation's life. The objective of education indicates that core value of human resources are based on good attitude in societies (Baginda, 2014). In other words, it can be concluded that character-based education carried out by schools through learning national insight along with the support of parents is well implemented and will produce individuals who are ready to make the Indonesian state a dignified nation. Through this research, the success rate of sociocultural character-based education in Riyadlul 'Ulum Integrated High School has been reviewed with the aim of contributing insights, be it

for policymakers, teachers, students, or researchers who have an interest in topics related to sociocultural-based character education.

RESEARCH METHODOLOGY

This type of qualitative research method is applied in this study to manage information data obtained from research respondents. Moleong (2014) explained that qualitative research is research that describes a phenomenon with language and words using scientific methods. Observation, interview, and *FGD* (*Focus Group Discussion*) techniques were carried out with the aim of obtaining *valid* information about respondents' views on the implementation of character-based education and sociocultural insight through PPKn learning. This research was conducted on students from various regions who were studying at Riyadlul 'Ulum Integrated High School in Tasikmalaya City.

In general, researchers observe the situation that takes place in Riyadlul 'Ulum High School by observing facts that occur in the field related to the implementation of sociocultural-minded character education through PPKn subjects. To complete the data, Awancara is carried out to find out direct implementation from informants related to sociocultural-based character education. Research informants are determined through *purposive sampling* techniques, then conduct *Focus Group Discussions* to listen to opinions and suggestions and discussions with various figures such as schools and education practitioners related to the problems studied. Three stages in analyzing data by Miles and Huberman are also applied by researchers, which include data reduction, data presentation, and conclusion making (Ghony and Almanshur, 2016). Researchers believe that using these methods and techniques will produce more objective and systematic data on the application of character education based on socio-cultural values.

The data that we obtained from the respondent was still need to be filtered out in order to make the researcher easer in analysing the data. In other words, data reduction is an analysis process for transforming the data into sharpening, sorting, and organizing the data in a way that allows for final conclusions to be drawn and verified (Miles and Huberman, 1994). The researcher transcribed an audio recording in form of line. Thus, the relevant data will be visible to the research question. Secondly, the data was displayed thouroughly and showed a comprehensive information for the researcher. This part contributed to portray the conclusion of this study. Data display is a process of organized, compressed assembly of information that permits conclusion drawing and action (Miles and Huberman, 1994). The selected and organized data was displayed carefully by the researcher, and the researcher described the most important form of appearance around the sociocultural-based character education at Riyadlul 'Ulum Integrated High School. Lastly, the final step is to attempt making the conclusion that answer the research question. In this part, the researcher made a conclusion after analysing the data. The researcher wrote the conclusion and verification based on the data displayed at the end of this research. To conclude the result of this research, the researcher conveyed his interpretation of the data and supported by theory so that the this will bring this study to the reputable and reliable paper for a wide range audiences.

RESULTS AND DISCUSSION

Students' View of Character and Sociocultural Education

The results of interviews with respondents showed that they had a positive outlook on the curriculum applied in the school, especially in character building and sociocultural through learning Pancasila and Civic Education. This is here to unite the diversity of languages, languages, and characters possessed by students. In accordance with Kertajaya's opinion (2010) that character is a characteristic possessed by individuals. Thus, the different character of each individual is something that must be accepted and appreciated by others. The students also interpret character and sociocultural education in the school as education of ethics and national values. Nisak (2020) explained that character education activities in schools aim to help students to have noble characters and a sense of nationalism for their country.

Respondents added that sociocultural-based character education not only has an impact on socio-cultural activities but also provides an influence on the level of knowledge and behavior of students. In this regard, the Ministry of Education, (2010) the formulation of sociocultural-based character education includes three aspects, namely aspects of knowledge (*cognitive*), feelings (*feeling*), and action (*action*). Lickona (2013) asserts that success in character education contains at least three components, namely moral knowledge, moral feelings, and actions. Then, morals through these three components of character education will run thematically and continuously so that students can assess an action through their knowledge, can feel an action through their moral feelings, and can decide the action through the moral actions that students have. In other words, sociocultural-based character education applied at Riyadlul 'Ulum Integrated High School can be categorized as a program that has been running effectively and produces positive outputs.

Education of Character and Sociocultural Program at School

Since the beginning of the establishment of Riyadlul 'Ulum Tasikmalaya Integrated High School, *stakeholders*have agreed that the ultimate goal of education is to produce a generation of people who are complete and have noble morals. This is the *primary goal* of the school in educating its students so that the design of activities and learning are designed by the aim of providing opportunities to learn character and socio-culture in the school environment. However, the program that has been running is not lepas a self-development program, by the direction of the Central Curriculum Research and Development Agency (2010). Where the planning and implementation of national character education are formulated by school principals, teachers, education staff (counselors) together and applied to the curriculum through self-development programs. In this program, sociocultural-based character education is integrated into the "Pillars of Struggle" in the school. Some of these pillars of struggle are prerequisites for successful education and teaching in this school.

a) *Sincerity.* Sincerity in learning means purifying intentions in learning to gain knowledge at school. When a student achieves a degree of sincerity in learning, then only they enjoyment of the world they get but also the enjoyment of the hereafter. In the context of socializing, students always accept the differences in character possessed by each individual, so that conflicts or disputes can be minimized.

b) *Togetherness.* The struggle cannot be carried out alone but must be carried out together. Successful students will always use all ways to use congregational concepts in learning such

as connecting relationships, building networks, and so on. The students realized that one stick would be easily broken but the pool would be a huge force. This school has set a good example for us about the pillars of togetherness. When students come from various regions with their characters and uniqueness, students are required to respect each other's differences and live in harmony in the school environment.

c) ***Tenacious.*** *Man Jadda Wajada*, "He or she who means it will be successful". In learning, every student always has to be serious by carrying out a job optimally and not halfway. In the history of mankind, civilization was built with earnestness and hard work. In achieving school goals, students and teachers struggle in realizing these goals. For more than 20 years since the establishment of the school, with sincerity produced various achievements achieved. This is certainly an indicator of the success of educational development to become an attraction and public attention and trust to send their children to Riyadlul 'Ulum Tasikmalaya Integrated High School.

The Challenge in Realizing the Character of Students

In the application of sociocultural-based character education, Riyadlul 'Ulum Integrated High School is considered capable and successful in its implementation. Not without obstacles, there are several challenges from internal and external factors that can be obstacles to success. Referring to the data, the results of the interview show that internal factors stem from one's inability to control actions and cannot consider the consequences that will occur from these actions. On the other hand, external factors are very likely to trigger obstacles. For example, differences in character or culture between students who come from areas with different disciplines, the use of social media that is very complex to learn, and associations outside school that have escaped the reach of control of teachers and parents. However, as long as there is sincerity from the school in the implementation of sociocultural-based character education, it will remain under the control of the school, so that the form of violations or delinquency of students is still below the average number when compared to other schools. Riyadlul 'Ulum Tasikmalaya Integrated High School has achieved the objective of sociocultural-based education successfully, based on (Kemendiknas, 2010: 7) One of the goals of education character is to develop habits and commendable student behavior in line with universal values and religious national cultural traditions. Research and Development Center Curriculum.

The Effectiveness of Application of the Sociocultural-Based Education Model

Schools build character education values within the scope of sociocultural values with PPKn learning and various school activities. Organizational culture can also be a means of supporting the achievement of understanding in sociocultural-based character education, where the students involved in it will always be educated to be able to respect each other, support, defend and fight together to carry out organizational tasks. For instance, in the Students' Organization of Riyadlul 'Ulum School, where there were several divisions, such as discipline, sport, language, and many others. This allowed them to collaboratively work, respect and hand in hand understand the core value, the differences of culture or perspective. Therefore, in the end, they have a strong understanding of good action and cultural diversity among students.

About this, Lonto & Pangalila (2013) illustrate the development of socio-cultural aspects as an approach that holds the view that socialization, even the cultivation of sociocultural values will succeed if supported by the surrounding sociocultural environment. Sociocultural values will be formed and become generators that regulate one's actions in groups or organizations. With these values, a person will know how far he can act as an individual and what he is responsible for in the group.

This research data shows that a sociocultural-based character education model has proven effective in Riyadlul 'Ulum Integrated High School, Tasikmalaya City. However, respondents agreed that the model is not necessarily relevant if implemented in different schools, both geographically and demographically. Specifically, this educational model is summarized in the learning of Pancasila and Civic Education (PPKn) and daily activities in the school environment. The students not only have a sense of kinship with each other but there is an emotional bond of brotherhood among Indonesian citizens regardless of skin color, race, ethnicity, and culture. Learning in the school environment is in line with what Daniel Goleman explained (Adisusilo, 2012: 79-80), including (1) responsibility, (2) respect, (3) justice, (4) courage, (5) honesty, (6) sense of nationality/citizenship, (7) self-discipline, (8) caring, (9) perseverance. Therefore, the exploration and application of sociocultural values have lived in each student in the school. With this, the education model can be a provision for social life and support its application in character education in the community.

CONCLUSION

The implementation of sociocultural-based character education at Riyadlul 'Ulum Integrated High School is one of the efforts to fortify the Indonesian generation from the decline of national values and the association of adolescents who can violate the norms of community life. The data from this study outlines students' perspectives on the program, and overall, they agree that there are many advantages and benefits to the implementation of sociocultural-based character education programs. At Riyadlul 'Ulum Integrated High School, the program is mixed in comprehensive PPKn sec are learning and daily activities based on the pillars of school struggle, namely sincerity, togetherness, and sincerity. The challenges that occur are divided into two factors, internal from oneself and external from other factors, such as the external environment and social media. On the other hand, the success rate of Riyadlul 'Ulum Integrated High School in the program is almost perfect, this is evident from the strong value of education and social understanding in each individual.

REFERENCE

Adisusilo, S. (2012). *Pembelajaran Nilai Karakter: Konstruktivisme dan VCT sebagai Inovasi Pendekatan Pembelajaran Afektif*. Jakarta: Rajagrafindo Persada.

Aqib Z. (2018). *Pendidikan Karakter: Membangun Perilaku Positif Anang Bangsa*.

Badan Penelitian dan Pengembangan Pusat Kurikulum. (2010). *Bahan Pelatihan Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Jakarta: Kemendiknas.

Baginda, (2014) Nilai-nilai Pendidikan Berbasis Karakter Pada Pendidikan Dasar dan Menengah. Yogyakarta

Fatmawati (2017). Pengembangan Modul Pendidikan Multikultural Berbasis Karakter Cinta Tanah Air dan Nasionalis pada Pembelajaran Tematik*, Jurnal Pendidikan dan Kebudayaan*, Vol 8 No. 1 (

Hamka Abdul Aziz; Dwi Bagus MB; Tim Al-Mawardi. (2011). *Pendidikan Karakter Berpusat Pada Hati: Akhlak Mulia Pondasi Membangun Karakter Bangsa / Hamka Abdul Aziz; editor, Dwi Bagus MB, Tim Al-Mawardi*. Jakarta: Al-Mawardi Prima.

Hendraman. (2019). *Pendidikan Karakter: Era Millennial*. Bandung: PT Remaja Rosdakarya.

Hendri, Kak (2013). *Pendidikan Karakter Berbasis Dongeng*. Bandung: Simbiosa Rekatama Media.

Hermawan, Kertajaya. (2010). *Grow with Character: The Model Marketing*. Jakarta: PT. Gramedia Pustaka Utama.

Jalaludin, Abdullah. (2012). *Filsafat Pendidikan: Manusia Filsafat dan Pendidikan*. Jakarta: Rajagrafindo Persada.

Kemendiknas. (2010). *Model Pembinaan Pendidikan Karakter Di Lingkungan Sekolah*. Jakarta.

Komalasari, K & Saripudin., D. (2017). *Pendidikan Karakter: Konsep dan Aplikasi Living Values Education*. Bandung: Reflika.

Kusnaedi. (2013). *Strategi dan Implementasi Pendidikan Karakter: Panduan Untuk Guru dan Orang Tua*. Bekasi: Duta Media Tama.

Lacson, Donald N. And Smalley, William A. (1972). B*ecoming Bilingual: A Guide to Language Learning*. New Canaan, C.N: Practical Anthropology.

Lickona, T. (2013). *Educating For Character (Juma Abdu Wamaungo)*. Jakarta: Bumi Aksara.

Lickona, Thomas. (2013). *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Bandung: Nusa Media.

Lonto., A. L. (2015). *Pengembangan Model Pendidikan Karakter Berbasis Nilai Sosio-Kultural pada Siswa SMA di Minahasa*. Makassar: UNM.

Mahmud, Siregar, Hariman Surya, Khoerudin, Koko. (2015). *Pendidikan Lingkungan Sosial Budaya.* Bandung: PT Remaja Rosdakarya.

Megawangi. (2013) Pendidikan Berbasis Karakter: Jurnal Tarbawi Vol. II. IISN 2088-3102.

Moleong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

Mulia, Siti Musdah, Aini, Ira D. (2013). *Karakter Manusia Indonesia: Butir-butir Pendidikan Karakter Untuk Generasi Muda*. Bandung: Nuansa Cendekia.

Mulyasa, H. E. (2015). *Guru Dalam Implementasi Kurikulum 2013*. Bandung: Remaja Rosdakarya.

Muslih, Masnur. (2011). *Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*. Jakarta: Bumi Aksara.

Nasution. (1987). *Sejarah Pendidikan Indonesia*. Bandung: Jemmars.

Nisak. C. (2020). *Sosiokultural Dalam Implementasi Pendidikan Karakter di Sekolah Dasar*: Yogyakarta: UNY.

Rampersad, I. (2014). Multiculturalism and the Challenge of Managing Diversity in Trinidad and Tobago. *Journal of Social Science for Policy Implications,* 2 (1), 127-149.

Rosita (2018). Peran Pendidikan Berbasis Karakter Dalam Pencapaian Tujuan Pembelajaran Di Sekolah :Jurnal Ilmu Politik dan Komunikasi., Vol VIII No. 1

Santosa. (2020). *Mendidik Generasi Milenial Cerdas Berkarakter*. Yogyakarta: PT Kanisius.

Sanusi, Achmad. (2016). *Pendidikan untuk Karakter: Mempertimbangkan Kembali Sistem Nilai Belajar dan Kecerdasan*. Bandung: Nuansa.

Saptono. (2011). *Dimensi-Dimensi Pendidikan Karakter: Wawasan, Strategi dan Langkah Praktis*. Jakarta: Esensi.

Seeley, Levi. (2015). *History of Education*. Yogyakarta: Indo Literasi.

Suyadi. (2015). *Strategi Pembelajaran Pendidikan Karakter*. Bandung: Remaja Rosdakarya.

Syarbini, Amirulloh. (2016). *Pendidikan Karakter Berbasis Keluarga (Studi Tentang Model Pendidikan Karakter Dalam Keluarga Perspektif Islam)*. Yogyakarta: Ar-Ruzz Media.

Syukri (2013) Pendidikan Berbasis Karakter Melalui Pembelajaran Kontekstual

Undang-undang Nomor 20 Tahun 2003 Bab II Pasal 3 Tentang Sistem Pendidikan Nasional.

Yaumi, Muhammad. (2018). *Pendidikan Karakter* (*Landasan, Pilar dan Implementasi*). Jakarta: Prenadamedia Group.