



## Featured Research

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# Experiential learning theory (ELT)-based classical guidance model to improve responsible character

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**Abstract:** This research aims to: (1) determine the improvement of responsible character of students before and after experiencing character education based on classical guidance service using Experiential Learning Theory (ELT) approach; (2) determine the effectiveness of character education based on classical guidance service ELT approach. This is a quantitative study using pre-experimental One-Group Pretest-Posttest Design. The data collection used Responsible Character Questionnaire with reliability 0.788 in Alpha Cronbach. Subjects in this study were 30 students of class VII A batch 2014-2015 in Kanisius Junior High Schools, Yogyakarta. The results of the study show that: (1) there is an improvement in responsible character of students before and after experiencing seen from the score distribution in each category and from the average score; (2) based on the t-test, there is a significant improvement in the students' responsible character in the Sig. value of (2-tailed) (0.001)<(0.05). Therefore, the implementation of classical guidance service using ELT approach is effective in improving the students' responsible character.

**Keywords:** Experiential Learning Theory; Classical Guidance; Responsible Character.

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## INTRODUCTION

Characters are personalities that exist in a person, which are formed from the internalization of various life values that are believed and used as a foundation to think, to behave, and to act. Individuals who have good character will certainly have good personality as well. Characters

are formed through process and in a variety of settings and life experiences.

One of the parties that play a role in forming the teenagers' characters is educational institution. Educational institution has long been given the mandate to form the teenagers' characters. The problem is, the character education given in schools, especially in junior high

schools across the nation only touches the norms or values recognition level, and has not entered levels of internalization and concrete actions in everyday life (Suyanto, 2010).

The initial information gathering in one of the private catholic junior high schools in Sleman, Yogyakarta showed that the students did not have responsible attitude as learners. The behaviors of some students at that school reflect irresponsible attitude as students. It is reflected by the following behaviors: 10% of the same students are always late in attending school and participating in the learning activities, 10% of the students cheat during mid-term exam, 30% of the students do not do the homework and are doing the homework at school by copying their friends' work, 50% of the students underestimate the subjects, 50% of the students are unable to set a schedule for studying, and 50% of the students rely on remedial tests to get good scores, so that they do not do their best in studying in order to not undertake remedial tests.

From those data, it can be concluded that the teenagers' responsible character is still low. To help students to have a responsible character, there should be a strategy in learning to effectively embed the responsible character in the students. In this context, Guidance and Counseling teachers have a role that needs to be recognized and supported to provide services that can help students to have a responsible character.

Guidance and Counseling services are integral part of the national education system. Therefore, the orientation, purpose and implementation of Guidance and Counseling are also parts of the orientation, purpose, and implementation of character education. Guidance and

Counseling program in schools is a core element of character education which is implemented through various service strategies in the effort of developing the students' potency to achieve independence, by possessing the characters that are required today and in the future.

One strategy to develop the students' responsible character is Experiential Learning Theory (ELT)-Based Classical Guidance. Experiential Learning Theory (ELT)-Based Classical Guidance is effective to embed character values. Experiential Learning Theory (ELT) is an approach in organizing group guidance by using effective group dynamics. This article elaborates classical guidance service steps by using ELT approach. The aim of this study is to reveal the improvement in the students' responsible character before and after experiencing classical guidance service using ELT approach. In addition, studies have confirmed that classical guidance service using ELT approach is effective to improve the junior high school students' responsible character.

In Bahasa Indonesia Dictionary (2008: 337), character is defined as properties of mental, moral or traits that distinguish one person from another. Character is the inner tool that combines senses and feelings to separate the good from the bad, habits, manners, character, good deeds, effort and understanding. Behavior is defined as a response or reaction of the individual in the form of motion (attitude), not only through the body but also the speech.

According to Lickona (2015: 13) character is the ownership of the good things, or good objectivity on human qualities. What is meant by good quality

is the disposition to behave morally. Further, it is explained that character has two sides: the correct behavior in terms of relationships with others, and correct behavior in relation to oneself. Characters consist of operative values, values in action that are reliable in responding to situations in a manner that is morally good (Lickona, 2012: 81). Characters are not automatically possessed by every human being when he or she was born, but it requires a long process through parenting and education (Megawangi, 2004: 25).

Character is also understood as a way of thinking and behaving that become unique characteristics of each individual to live and work together, in the family, community, and nation (Suyanto, 2010). Individuals who have good character are individuals who can make decisions and are ready to be responsible of every effect of the decisions made. From the definitions above, it can be concluded that character is a person's personality which is formed through the internalization results of various virtues believed and used as a foundation for perspective, thinking, behaving, and acting, which become the unique characteristic of every individual to live and work together in the family, school, community and nation.

According to Lickona (2012), the component that forms character is the relationship between moral knowledge, moral feeling and moral action. Although moral is not identical to character, but it is closely related to a person's character. There is inter-relation among the components forming the good character. Based on the moral knowledge component, there are several self qualities that should be possessed, namely (1)

Moral consciousness. This factor is a situation when a person is unable to see that the situation he is facing involves moral issues and requires further consideration. Teenagers are particularly vulnerable to failure as they often act without questioning whether something is right or wrong; (2) Choosing perspective. Choosing perspective is the ability to take others' perspective, to look at the situation from others' perspective, to imagine how they will think, react, and feel; (3) Moral reasoning. Moral reasoning is to understand the meaning as a moral person, and why we should have moral; (4) Decision making. This factor is a person's capacity to think reflectively on possible steps that will be taken when facing a moral issue; (5) Self-knowledge. This factor is the situation where a person is aware of his strengths and weaknesses, and know how to manage those weaknesses.

It is further explained that moral feeling requires a number of self-qualities, namely: (1) Conscience. Conscience has two sides: cognitive side and emotional side. Cognitive side leads a person to determine the right thing, while the emotional side makes a person feels obligated to do the right thing; (2) Self-esteem. This quality is a person's capacity to see himself positively, not relying on the others' opinions, more resistant to peer pressure, able to follow personal considerations, and more responsible to himself, to others, to the environment and to God; (3) Empathy. Empathy is the ability to recognize or feel the situations experienced by others. Empathy is the emotional side of choosing perspectives; (4) Loving kindness. If someone loves kindness, they will feel happy to do good. Love will result in passion and not just obligation; (5) Self-control. Self-control is

an important moral character for controlling emotions and one's behaviors; (6) Humility. Humility is a part of self-understanding. A form of pure openness to the truth as well as the will to do something to help fixing the failure.

The final component described by Lickona is moral action. Moral action is the product of the two characters' part above. There are three aspects in the moral action components, namely: (1) Competence. Moral competence is the ability to change the consideration and moral feelings into effective moral actions; (2) Will. Will is required for sense to control emotions. Will is also needed to see and think of a situation through the entire moral dimension. Will is needed to prioritize obligation, not pleasure. Will is needed to resist temptation, to withstand the peer pressure, and to stand against the tide. Will is the core of moral courage; (3) Habits. Habits are earnest, loyal, brave, virtuous, and fair behaviors without much tempted by opposite things that are done repeatedly so that they are internalized in oneself.

From the above explanation, it can be concluded that in a person of good character, knowledge, feeling, and moral action will work together to support each other, though that is not always the case. A very nice person often fails to show their best morale. It is apparent that the character formation is a lifelong process in every human's life. Moral life lived by every individual including teenagers can gradually integrate consideration, feelings, and patterns of correct behavior. Thus, one can continue to form a good character.

In the context of the formation of responsible character, the character formation principles as described by Lickona also apply. Responsible character is one of the character values that is a part of the good character components. If a teen/student has a good character, balanced knowledge, feelings and moral action will together support the student to continue processing to form a responsible character.

According to Wibowo (2011), the behavior of a person with a character is essentially a manifestation of psychological totality function that covers the entire potency of an individual (cognitive, affective, and psychomotor) and the socio-cultural totality function in the interaction context (family, education unit, and public) which last for a lifetime. Configuring characters in the context of psychological and socio-cultural process totality can be categorized into: (1) spiritual and emotional development, (2) intellectual development, (3) physical and kinesthetic development and (4) affective and creativity development.

Those four psychosocial process (spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development) are interrelated and complete each other holistically and coherently that lead to the character formation of a character that becomes the embodiment of noble values. Diagrammatically, the coherence of the four-psychosocial process is described in the following Venn diagram.

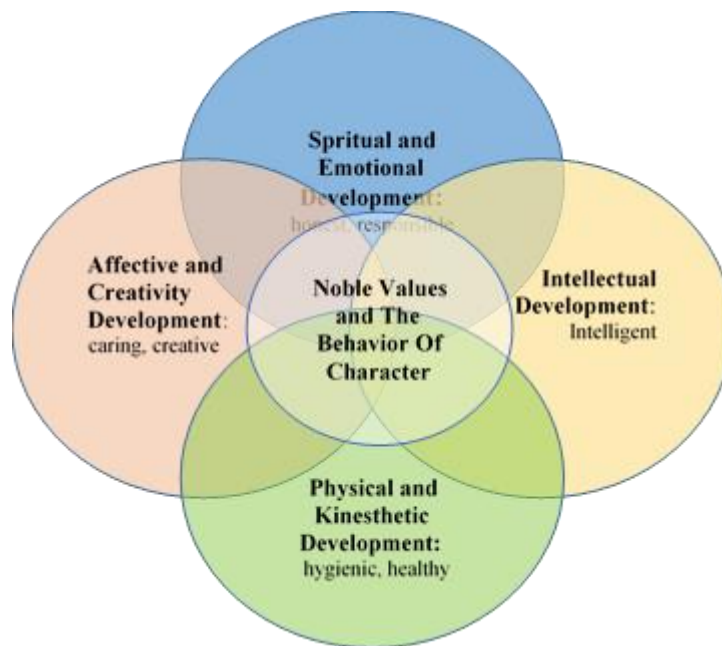


Figure 1. Character Coherence in Psychosocial Process Totality Context

Each of the psychosocial process (spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development) can conceptually be treated as a cluster of noble values which contain a number of values. The four-psychological process are interrelated to one another and mutually reinforcing. Therefore, every character, as well as attitude, is always multiplex or has plural dimensions. The values grouping is very useful for the sake of planning in the intervention process (teaching, modeling, and reinforcement) and the habituation process (conditioning, habituation, and reinforcement) and eventually become a character. The four clusters of noble values will be integrated through a process of internalization and personalization in the individual themselves.

Miller wrote about responsibilities as follows:

“to be responsible means to be answerable or accountable. A responsible person can be relied upon to make a strong effort to perform his or her duties and to honor commitments. If a person acts responsibly, others know that this person is dependable” (Yaumi, 2014)

The statement implies that responsibility means can be answered or accountable. A responsible person can be relied upon to do a strong effort to perform his job and to honor the commitments. If someone is acting responsibly, others know that this person is steadfast and reliable. The definition is in line with the definition presented in Character Education Volume 2, Issue 3 that states: "Responsibility is being to be accountable for one's own actions and to know and follow laws, rules, and conduct codes". Yaumi (2014: 72) defines responsibility as a duty or obligation to perform or complete a task with full satisfaction (given by a person, or for a promise or a commitment to oneself) that

must be fulfilled by someone, and which has consequences of penalties towards failure.

Simply put, the meaning of responsibility is an obligation to perform or complete a task (assigned by someone, or created by one's promise or circumstances) that a person has to fulfill, and that has consequences of penalties towards failure. Rachman, et al. (Yaumi, 2014) wrote some general understanding of responsibility as follows; (1) responsibility is to do the given task, (2) responsibility is to keep something, (3) responsibility is to help others when they need help, (4) responsibility is justice, (5) responsibility is to help make a better world, (6) responsibility can also be interpreted as the commandment of God Almighty.

In addition, responsibility is defined as one's consciousness of intentional or unintentional behaviors or actions. Responsibility also means to perform as the embodiment of awareness of the obligation. Responsibility is defined as a consequence that must be accepted or executed towards what has been done by the students (Shah, 2008). Establishment of the responsibility value cannot be detached from the learning process at home and at school.

From the several definitions above, it can be concluded that a responsible character is conscious attitude and students' behavior to carry out the duties and obligations that should be done to oneself, school, community, environment (nature, social and culture), nation, and God Almighty, with a readiness to bear the consequences of one's decisions and actions.

Responsible character consists of a number of aspects. First, Dare to take risks. Mustari (2014: 200) said that courage is the ability to confront fear, pain, risk, danger, uncertainty, or intimidation. Courage occurs when a person is not too cowardly and not too frivolous. In particular, the courage discussed is the courage to take risks. Dare to take risks is the readiness to accept the risk/consequences that may arise from the real action. With the courage to take risk, someone is trained to be consequent and be ready to bear the consequence. If the students want to pass the exam and get a satisfactory score, they must learn seriously, and perform their obligations responsibly.

Second, Self-consciousness. Mustari (2014: 103-104) said that self-consciousness is the attitude to know and understand as well as implement what belongs to or the right of oneself and others and also the duties/obligations to oneself and others. Self-consciousness is a consciousness of oneself that is separate from the thoughts of the events that are encountered daily. In other words, self-consciousness is the awareness that one exists as an individual being. Self-awareness gives people choices or options to choose thoughts that are carefully thought than just thinking thoughts stimulated by various events leading to occurrence. Individuals who have self-awareness will know and understand their existence in terms of their weaknesses or strengths, needs, limitations and imperfections.

Third, Self-discipline. Discipline refers to systematic instruction given to students. To discipline means to instruct people to follow a certain order through certain rules. Mustari (2014: 35) said

discipline is an act that shows orderly behavior and comply to various rules and regulations. Self-discipline refers to the exercises that make people volunteered themselves to carry out specific tasks or to run a certain pattern of behavior although at first they might feel lazy.

Fourth, Perseverance/hard work. According to Mustari (2014: 43), hard work is a behavior that indicates an earnest effort to overcome various obstacles in order to complete the task (study/work) as well as possible. Never giving up is one of the signs of hard work and perseverance which is the effort to finish the activities or tasks optimally. Hard work/persistence is characterized by: Completing the task within the time limit targeted; Using all abilities/sources to achieve the objectives; Trying to find various alternative solutions when confronted with obstacles. Indications of unyielding efforts are: Demonstrate sincerity in performing the task; Remain working on the tasks despite the difficulties encountered; Trying to find a solution to the problems.

Fathurrohman et al. (2013: 130) described the indicators of a responsible character as follow: (1) used to complete the tasks on time; avoid breaking promises; and is used to work on the tasks to completion; (2) used to complete the tasks assigned to him on time; avoid prejudice and negligent attitude; dare to take risk; dislike blaming others; and (3) always complete the tasks given on time; always avoid hypocrisy and despair.

Indicators of responsible characters by Fathuroohman, et al (2013), are reaffirmed by Yaumi (2014: 74; 114-115) detailing the characteristics of individuals who have the responsible character as follow: (1) do something that should be

done; (2) always show perseverance, diligence, and continuous efforts; (3) always do the best for himself and others; (4) always discipline and control himself under any circumstances; (5) always review, analyze, and think before acting; (6) consider and take into account all consequences of the action; (7) always look for tasks and work that should be completed soon; (8) complete tasks without being asked or told to do so; (9) understand and accept the consequences of every action done; (10) think before acting; (11) do the job as best as possible with maximum results; (12) clean or tidy up anything that is used after the work is finished even when no one sees it; (13) Always try to do the best; (14) continue to do the tasks and does not stop before completion; and (15) willingly do anything for devotion reason to God Almighty.

In the Guidance and Counseling Implementation Operational Guidelines for Junior High School (Kemendikbud, 2016: 62), classical guidance is defined as service activities carried out to a large number of students/counselee in a learning group and implemented in the classroom in the form of face-to-face meetings between Guidance and Counseling teachers or counselors with the students. It is further explained that classical guidance is one of the strategies of basic service and specialization service as well as individual planning in the components of guidance and counseling program.

Classical service in large groups is usually informative, so that it can be given by a counselor or Guidance and Counseling teacher (Sukmadinata, 2007: 116 & 118). The needs and problems are general in nature, faced by all or the

majority of students, not too personal, and can be helped by support services in classical or large groups. Guidance is given to prevent the occurrence of problems and to develop the students' abilities. From the above opinion, it can be concluded that classical guidance is a basic service that counselors design by providing materials that suit the students' needs in the classroom unit (Makhrifah & Nuryono, 2014: 1). Based on the above understanding, it can be concluded that the definition of classical guidance service is a guidance activity given to help students who have needs and problems of a general nature, faced by all or most of the students in the class unit.

Winkel & Hastuti (2004: 31-32) explained that guidance service aims to help people to organize their lives, ensure their development optimally, use freedom as adult human beings guided by the ideals that embody all the good potency in themselves, and complete all the tasks faced in this life satisfactorily. Guidance service aims to make the people served to take their own actions, and dare to bear the costs and consequences of their actions. The help is provided so that the person or group that is served will be able to face all the tasks in their developing lives freely. This is in line with Winkel and Hastuti, Makhrifah and Nuryono (2004: 2), who stated that the aim of the guidance is to launch service activities that develop students' potency or achieve development tasks so as to achieve the purpose of education.

Experiential Learning Theory (ELT) is a learning theory developed by David. A. Kolb. ELT refers to the important thoughts of the twentieth century experts who have leading roles of experience in learning and human development, such

as John Dewey, Kurt Lewin, Jean Piaget, William James, Carl Jung, Paulo Freire, Carl Rogers and other thinkers, develop a holistic model of a learning process from the experience and multi-linear model of adult development (Kolb & Kolb, 2005). ELT understands learning as: "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience" (Kolb, 1984: 41). It means that learning is a process of creating knowledge through the transformation of experience. Knowledge is obtained from the combination of grasping and transforming the experiences. ELT is understood as actions to achieve something based on the experience that is continuously changing to increase the effectiveness of the learning outcomes. In other words, experiential learning is a learning model that directly involves students in the learning process and students obtain experiences that turn into knowledge. ELT emphasizes the strong desire from students themselves to succeed in learning. The desire to succeed can increase the students' responsibility towards their learning behaviors and they will feel that they are able to control the behavior (Supratikya, 2011).

Association for Experiential Education (AEE) defines: "experiential education is a process through which a learner constructs knowledge, skill, and value from direct experiences". Experience-based education is a process in which the students develop the knowledge, skills and values from direct experience. According to Ng (1997) there are a number of assumptions underlying the ELT approach, namely: (1) The students learn best when they are involved in learning experiences; (2) Ideas



and principles experienced and discovered by the students will be more effective in the behavior change; (3) There are differences in the preferred learning styles of each individual; (4) Students' commitment in learning will be bigger if they are involved in their own learning process; (5) Learning occurs through a process of concrete experience, reflective observation, abstract conceptualization and active experimentation; (5) The learning behavior will affect a person's beliefs. Experiential learning is a process in which students construct or develop the skills knowledge and values from direct experience. In other words, ELT is a learning approach that pays attention or emphasizes the experience that the students will experience. Students are directly involved in the learning process and they construct their own experiences into knowledge. Experience that is experienced directly by the students in the learning process will change in order to enhance the effectiveness of the learning outcomes.

According to Kolb (1984, in Kolb & Kolb, 2005), there are six propositions that build Experiential Learning Theory (ELT), namely: (1) Learning is best understood as a process, not outcomes. The main focus of learning is student engagement in the learning process; (2) Learning is relearning. Learning is facilitating the process of expressing students' beliefs and ideas about a topic so that those beliefs and ideas can be examined, tested, and integrated with newer ideas well; (3) Learning requires conflict resolution between the ways of adaptation as opposed dialectically. Conflict, diversity and opinion differences are the things that encourage learning. In the learning process, everyone is called to move back and forth between opposing ways of

reflection, action, feelings and thoughts; (4) Learning is a holistic process of the world's adaptation. Learning is not just the result of cognition but engagement that is integrated in the overall individual functions: thinking, feeling, accepting and acting; (5) Learning results are derived from transaction synergies between humans and environment. Learning occurs through balanced dialectical assimilation process of new experiences into existing concepts and accommodate the existing concepts to new experiences; (6) Learning is the process of creating knowledge. ELT proposes a constructivist learning theory in which knowledge is socially created and recreated in the students' personal knowledge.

ELT approach aims to influence students in three ways: changing the students' cognitive structure, changing the students' attitudes and expanding the students' existing skills (Baharuddin & Wahyuni, 2010). According to Kolb (Sinaga, 2013), ELT is an action to achieve something based on the experience that is continuously changing in order to improve the effectiveness of learning outcomes. The purpose of this approach is to influence students in three ways, namely (1) to change the student's cognitive structure, (2) to change the students' attitudes, and (3) to expand the students' existing skills. Those three elements are interrelated and affect each other as a whole, not separately, because if one element is missing, the other two elements will not be effective.

Kolb said that ELT approach is a circular process that consists of four phases as follow. First. Concrete Experience. It is a phase of using the experience that the students have been through or the experience provided for

more advanced students. Second, Reflective Observation. It is a phase of using the experience that the students have been through or the experience provided for further learning. Third, Abstract Conceptualization. It is a phase in which the process of finding a common trend and truth in an experience that the students have been through or forming reaction to recent experience into a

conclusion or a new concept. Fourth, Active Experimentation. It is a phase of modifying old behaviors and applying them in the students' daily lives. The effectiveness of the learning process of experiential learning will be supported if the students have the ability to follow the process of each phase. The four phases are visualized in the following figure.

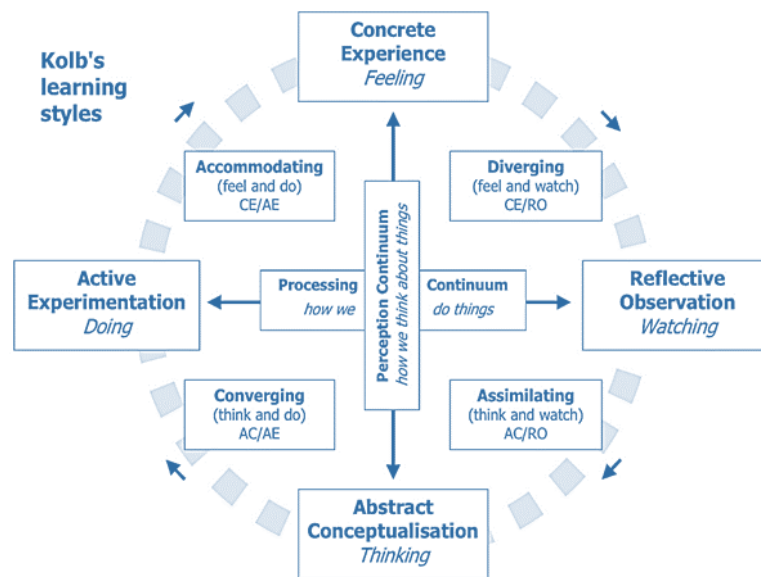


Figure 2. Kolb's Learning Cycle

Kolb and Kolb (2005) further explained the ELT model scheme as follows: "The ELT model portrays two dialectically related modes of grasping experience - Concrete Experience (CE) and Abstract Conceptualization (AC) - and two dialectically related modes of transforming experience - Reflective Observation (RO) and Active Experimentation (AE)". The main idea of the statement is that ELT depicts two dialectic interrelation, namely: (1) holding the knowledge through interaction of

Concrete Experience (PK) and Abstract Conceptualization (KA); (2) the transformation of experience through the dialectical interrelation between Reflective Observation (RO) and Active Experience (PA) that is tested or real action.

In the guidance and counseling context, ELT is placed as an approach in providing guidance, using the effective group dynamics. The following is a visualization of the implementation of classical guidance service using ELT approach.

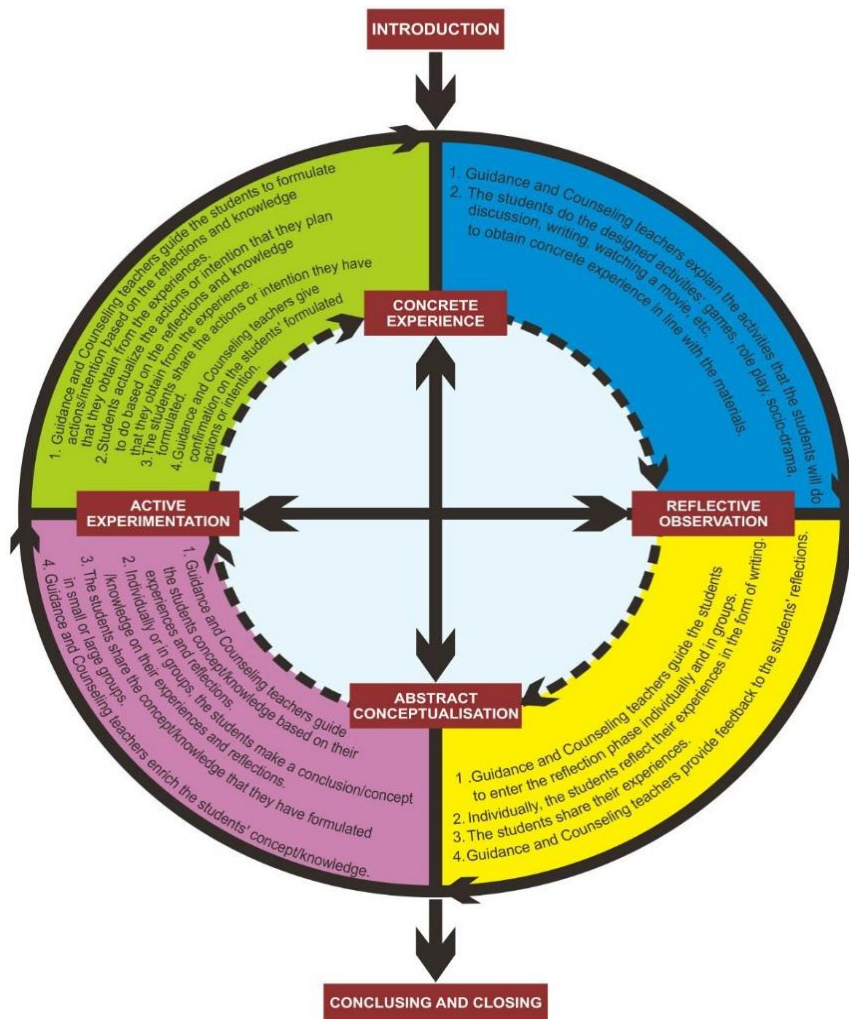


Figure 3. The Implementation of Classical Guidance Service Using ELT Approach

A group's dynamics is said to be effective if it can deliver a healthy psychological atmosphere among the participants of the activities, increase spontaneity, raise positive feelings (such as joyful, relaxed, happy and proud), increase the interest or passion to be involved in all activities, enable catharsis as well as increase knowledge and social skills (Prayitno, et al, 1998: 90). Based on the above explanation, classical guidance using ELT approach is a guidance activity that is intended for the students, designed and implemented by counselors/guidance and counseling teachers that aims to help the students develop optimally in terms of

personal, social, learning and career aspects.

### METHOD

This study is a quantitative study using pre-experimental approach of one-group pretest-posttest design. According to Sugiyono (2010: 107), pre-experimental research one-group pretest-posttest design is pre-experimental research that conducts the test before and after treatment to one group.

Experimented treatment in this study was the classical guidance service

using ELT approach which was designed in three meetings with three guidance topics, namely; "Learning Discipline", "I Achieve My Dreams because I Study Diligently", "I'm Responsible for Things I Did". Meanwhile, to measure the students' level of responsible character before and after getting treatment, Responsible Character Questionnaire containing 30 items was used. The instrument validity was assessed using experts' content validity. Instrument reliability coefficient value was calculated using the Alpha Cronbach ( $\alpha$ ) formula of 0.788. The research subjects were 30 students of class VII A in one of the private junior high schools in Sleman, Yogyakarta. Before analyzing the data, data normality test was conducted using the Kolmogorov-

Smirnov normality test. Normality test results showed normal distribution of research data. Data analysis technique employed was descriptive analysis using the mean value and categorization based on normal distribution model. The effectiveness was tested using t paired sample test of t-test analysis technique.

## RESULTS AND DISCUSSION

The research data gathered using Responsibility Character Questionnaire before and after treatment showed the responsibility description of the class VII A student's batch 2014-2015 in one of the private catholic junior high schools in Sleman as follows.

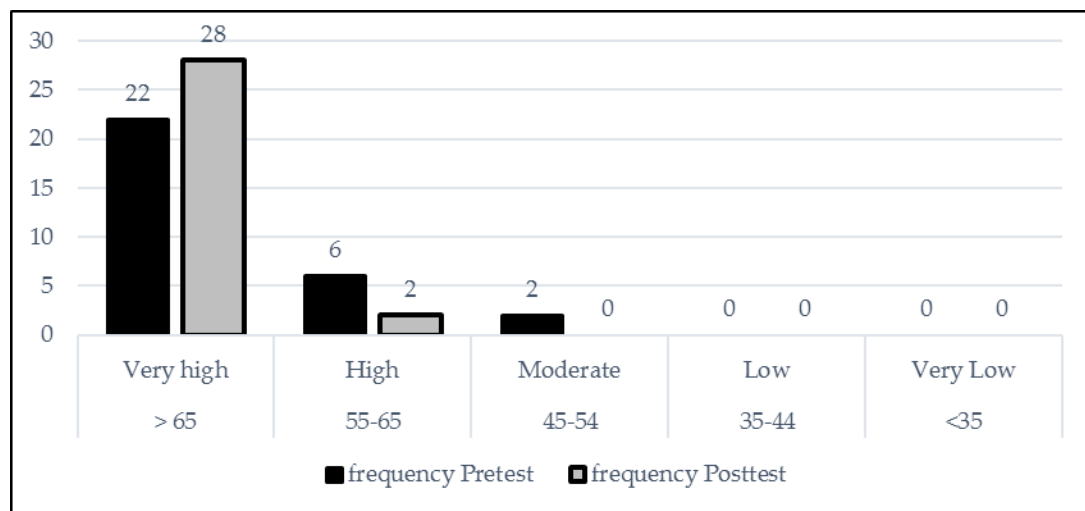


Figure 4. Pretest-Posttest Score Distribution of Class VII A Students' Responsibility Character in one of private Catholic Junior High Schools Batch 2014-2015 in Sleman

The polygon graph above shows: (1) in the category of "very high", there is an increase in frequency, from 16 (55.33%) students before experiencing classical guidance service using ELT approach to 20 (66.67%) students; (2) in the category of "high", there is a decrease in the frequency from 12 (40%) students before experiencing classical guidance service

using ELT approach to 10 (33.33%) students; (3) in the category of "moderate", there is a decrease in the frequency from 2 (6.67%) students before experiencing classical guidance service using ELT approach to 0 (0%) student. No students are included in the category of "low" and "very low".

Paired samples t-test results to determine the effectiveness of classical guidance service using ELT approach in enhancing the responsible character of

class VII A students of Kanisius Kalasan Junior High School Yogyakarta batch 2014-2015 are shown in table 1 below.

Table 1. t-Test Pretest and Posttest Paired Samples

	Paired Differences					t	Dt	Sing. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pretest-Posttest	3.73333	5.22549	.95404	5.68456	1.78210	-3.913	29	.001

The above table of Paired Samples Statistics shows that in terms of the average score of responsible character before and after character education based on collaborative classical guidance service using Experiential Learning Theory approach is provided, there is an increase of 3.7333. The above data table of Paired Samples Test Shows Sig. value of (2-tailed)  $(0.001) < (0.05)$  and value of t count of  $(-3.913) > t$  table (29; 0.05) is 2.045, so that  $H_0$  is rejected. Therefore, statistically, the classical guidance service using Experiential Learning Theory (ELT) to improve the responsible character of class VII A students in one of the private catholic junior high schools in Sleman before and after the treatment is significant.

Based on the exposure of the research findings, it can be concluded that the level of responsible character of class VII A student's batch 2014-2015 in one of the private catholic junior high schools in Sleman Yogyakarta before and after experiencing classical guidance service using ELT approach is mostly in the category of "very high" and "high". This means that students have had a basic understanding that builds the responsible character which are being aware and

willing to carry out their roles, willing to take risks with the consequences that follow, possessing self-discipline, being aware of their strengths and weaknesses and possessing the spirit of perseverance to face every challenge and difficulty in real life, especially in their role as students. This is in line with the opinion of Muhibbin Shah (2008), saying that responsibility is defined as a man's consciousness of both intentional and unintentional behaviors or actions. Responsibility also means to act as the embodiment of awareness of the obligation. Responsibility is defined as a consequence that must be accepted against what has been done by a person. These definitions conclude that the students who have "very high" and "high" levels of character possibly already possess good responsible character in carrying out their role as students.

Students who have "very high" and "high" levels of character are believed to have obtained sufficient character education, whether in the family, school, and community. Therefore, they are able to have a good responsible attitude in their role as students. Character is not formed instantly inside the students. Students' characters can be formed

through interaction with others. The parties involved in the formation of their responsible character are themselves (internal) and the family, school, peers, and community (external). Students can possess responsible characters if they are able to carry out their development tasks well and are able to carry out their duties and responsibilities properly in accordance with their role as students. In addition, there is also support from external parties that increasingly develop students into responsible individuals in line with their roles.

In terms of the characteristics of adolescence, students who have "very high" and "high" responsibility can be interpreted as students who are able to discover their identity and their roles in the society well, which in this case is as students. Erikson (Joseph, 2010: 71) argued that adolescence is a period of identity development. Identity is the vocal point of teenage experience. Erikson viewed the experiences of adolescent life in a moratorium state, which is a period where teenagers are expected to prepare themselves for the future, be able to answer who they are and what their roles are. Teenagers who fail to develop a sense of identity will lose their way and tend to commit deviant behavior.

Judging from the moral aspect development, students who have "very high" and "high" responsible character can mean that their moral reasoning has developed properly. The moral reasoning of class VII A students in one of the private catholic junior high schools in Sleman as teenagers is in the preconventional stage in which teenagers recognize the rules, good and bad start to have meaning for them, but the assessment of good and bad deeds is only

determined by external factors. The motivation for moral judgments towards their act is only based on results or consequences brought by adolescent behavior (Kohlberg, in Adisusilo, 2011: 24-25).

In addition, the research results also found some students who have "moderate" responsible character. This can mean that the basic components that build responsible character of the students are in the category of moderate, namely being aware of and willing to carry out their roles, willing to take risks with the consequences that follow, possessing self-discipline, being aware of their strengths and weaknesses and possessing the spirit of perseverance to face every challenge and difficulty in real life, are less developed. This means that in this category the students hesitate in understanding, feeling, believing and internalizing the values of responsible character in themselves as well as implementing them in their everyday behavior. The factors that influence students to not practice the values of responsible character are internal factors (laziness, boredom, lack of perseverance, etc.) and external factors (lack of opportunity, lack of support from the family, family problems and others).

Internal factors are factors originating from within the students themselves. Internal factors are usually genetic or heredity factors and are the influences over generation from one character of one of the parents, or even combination of both parents' characters (Sjarkami, in Sinaga, 2013). Based on that theory, it is alleged that students who are in the category of "moderate" have less self-motivation, lack of a good understanding of self-understanding and

moral behavior. There is also a factor of heredity of the family. Due to those factors, some students lack the good responsible character which means that they are less able to internalize the values in the real life in their roles as students.

External factors are factors that come from outside the students such as family, school, peer groups, communities and mass media. In addition, external factors can also be related to cultural background, inadequate character education in the family, lack of moral example, and lack of support for self-understanding and good moral behavior (Sinaga, 2013). Based on the results of the interviews conducted by the researchers to the school members namely; principals, guidance and counseling teachers, class teachers and also the results of personal encounter with some of the students who shared their experiences, family background and difficulties, external factors really influence the development of the students' character formation.

In terms of family, some of the students come from families that are less harmonious, families that experience difficulties in economy, families whose parents are busy with work activities so that less attention is given affectionally, families that involve the children in fulfilling the family's needs. Those things affect the students' psychology and families have failed to play the proper role to instill character in their children.

The schools also experience problems to realize the character dissemination to their students. On one side, the schools lack of support from the families, in which the families do not continue to embed characters formed in schools. On the other hand, the schools require interesting and effective teaching

strategies to embed characters needed by the students. In terms of peer groups, students who have responsible character in the "moderate" category relate to friends who more or less have the same problem, so that the students have even less understanding of themselves and of correct moral behavior. This will in fact trigger the students to perform actions that deviate from the rules and school regulations and are less able to carry out their duties and roles as students. Those things from outside the students are affecting the less responsible character possessed by the students and making the students less able to internalize them in real life.

Based on the research results, it is understood that both internal factors and external factors have an influence in inhibiting and shaping the responsible character of class VII A students in one of the private catholic junior high schools in Sleman, Yogyakarta. Those students are students who are seen as human beings who have latent potential, so it requires consistent guidance and counseling to actualize it so that they may be capable to be decent people (Desmita, 2009). Therefore, the role of external parties is needed to help students to know, understand and internalize the character values particularly responsible character as students in everyday life.

Based on the results of Paired Samples Test, classical guidance service using ELT approach effectively improves the responsible character of class VII A students batch 2014-2015 in one of the private catholic junior high schools in Sleman, Yogyakarta. The significantly increased responsible character in students marks the peculiarities of the implementation of the classical guidance

service using ELT approach. Classical guidance service using ELT approach is an approach in organizing group counseling using effective group dynamics. A group dynamics is said to be effective when it can deliver healthy psychological atmosphere among the participants of the activities, increase spontaneity, emerge positive feelings (such as joyful, relaxed, happy and proud), increase the interest or passion to be involved in the process of the activities, enable catharsis, as well as increase knowledge and social skills (Prayitno, et al, 1998: 90). In line with Prayitno's opinion, researcher used group dynamics with games that support the guidance topics, so that students can experience firsthand, reflect experiences in the dynamics, and make them relevant with daily life experiences as students who are responsible and make sense of values which can be taken to be practiced in real life.

Classical guidance service using ELT approach was designed with the stages and environmental conditions that contribute to a powerful experience, deep reflection, clear concept establishment and concrete action which can be done. Classical guidance service using ELT approach really maintains the balance of feeling domain, thinking domain and psychomotor domain.

ELT approach emphasizes the strong desire inside the students to succeed in learning. The desire to succeed can increase the student's responsibility towards their learning behaviors and they will feel capable to control the behavior (Supratikya, 2011). Classical guidance service using experiential learning theory approach improves the responsible character in accordance with the

principles of learning as follows (Ortigas, 1990, in Supratikya, 2011); (a) learning is an experience that occurs within the learner, (b) learning is the discovery of meaning and relevance of ideas, concepts or principles for private life and society, (c) learning as changes in behavior is the result of experience, (d) learning takes place through a process of working together and participating in an activity, (e) learning is a process that is evolutionary or changes that take place slowly and continuously, (f) learning is sometimes a painful process, (g) learners themselves are very rich learning resources, (h) learning process involves both mind and emotions or feelings, and (i) learning process is very personal and unique. The learning qualities of experiential learning theory include: personal student involvement, initiative, evaluation by the students themselves and lasting effects on the students.

The success of ELT implementation in classical guidance service is supported by ELT principles. When providing counseling services, guidance and counseling teachers should pay attention to the following things as expressed by Kolb & Kolb (2008): respecting the students and their experiences; starting the lesson with students' experience related to the subject matter; creating and building a comfortable and healthy space for students; making distance and differences from conventional learning; making room for feelings and thoughts; making room for an enlightening learning; providing a space for the development of expertise; providing a space for students to fully control their learning process.

The effectiveness of collaborative classical guidance service using



experiential learning approach to improve the students' responsible character is also supported by the following factors: First, students' readiness. Class VII A students batch 2014-2015 in one of the private catholic junior high schools in Sleman Yogyakarta are the students who are classified as possessing good responsible character, when compared to the other three VII classes. There are only a few students who lack a good responsible character. Students who are classified as possessing the good responsible character level are assumed to already have good moral reasoning as described by Kohlberg (Sinaga, 2013) that in general, adolescents have a tendency to maintain the social order. Therefore, for teenagers, society is the source that determines whether something is right or wrong. Moral reasoning is the stage of development of cognitive abilities in considering right and wrong, including in terms of taking wise decisions and making moral judgments.

Second, the example from other parties. Good knowledge of moral values forming the characters of class VII A student's batch 2014-2015 in one of the private catholic junior high schools in Sleman Yogyakarta cannot directly make students possess the character. There is a process to undergo that involves other people namely, family, school, peers, and the environment. As Erikson stated (Joseph, 2010: 71), adolescence is the period of searching for identity so it is not easy to accept the value offered. Therefore, the role of others as a model or example is paramount. The existence of a figure capable of providing exemplary moral values to class VII A student's batch 2014-2015 in one of the private catholic junior high schools in Sleman Yogyakarta will facilitate the character formation. It is important for students to

have moral feelings because it will be the energy to act according to moral principles. Moral feelings and moral understanding are complementary in students' character formation.

Third, involving the students directly. Classical guidance service using ELT approach is a process in which students construct or develop the skills knowledge and values from direct experience. According to Quinn (Siberman, 2014: 176), the learning experience must engage the students. Learning elements must be in harmony with the elements of engagement. It means that the experience presented is an experience that involves.

## CONCLUSIONS

The research results and discussion in this study can be concluded into two things:

1. In general, the responsible character of class VII A students batch 2014-2015 in one of the private catholic junior high schools in Sleman Yogyakarta is in the "very high" and "high" categories, which means that the students have possessed good responsible character. Furthermore, there are also students who are in the "moderate" category, meaning that some of these students have the potential and opportunities to improve their responsible character.
2. Classical guidance service using ELT approach significantly improves the students' responsible character. The three topics were conducted in a single day from morning to evening. Interrelated guidance topics provide continuity from one subject matter to another topic material so that it is easy for students to follow and understand

the contents of the guidance. This is evident from the research results showing an increase of responsible character after being treated with the character education program based on classical guidance service using Experiential Learning Theory approach.

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