

CHARACTER EDUCATION IN REALIZING HUMAN POTENTIAL WITH NOBLE MORALS

Miftachul Amri

Universitas Negeri Surabaya, Indonesia

Email : miftachulamri@unesa.ac.id

Abstract

This literature review aims to look at character education in realizing human potential with noble morals. Character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character or noble morals in a complete, integrated and balanced manner, in accordance with graduate competency standards. Through character education it is hoped that they will be able to independently improve and use their knowledge, study and internalize and personalize values. -character values and noble morals so that they are manifested in everyday behavior. Character formation and character education starts at home, through school, and in everyday life in society, thus, it cannot be done solely through learning knowledge, but must also be done through instilling or educating values. The formation of human morals in their consciousness is supported by the potential of reason or ratio which drives the selectivity of good or bad actions. Then, humans also have the potential for feeling which they achieve through their visual senses and emotional strength in their souls, thereby developing their intuitive ability to adopt something they judge to be good and beneficial.

Keywords: Character Education, Human Potential, Noble Morals

INTRODUCTION

Humans continue to survive from generation to generation. Its extinction will never happen, there will only be changes in human lifestyles by adapting to ever-changing situations and conditions. This can continue because human courage is supported by the potential of the mind and heart which develops the superiority of life, while at the same time defeating its own inferiority. Humans with their morals will continue to put their own interests first to create instability in their social life. On the other hand, social stability will strengthen its position for the sake of recognizing its existence both structurally and culturally. The balance of rational and heart function, sense function and intuition can give birth to humans who have an optimal level of consciousness, are independent, and are intact physically and spiritually (Susiastik, T, 2018).

Man's primary consciousness is not formed by his own soul, but by the environment around him. Meanwhile, the mind and heart are also developed by this influence. The working pattern of the mind and heart is formed through heredity, as Adam wanted his sons Qabil and Abil not to fight, but what happened was the opposite, the two siblings actually killed each other because of external influences that awakened their animal souls (Fingkirani, E., et al, 2020) . Therefore, humans can behave both good and bad. However, good and bad are determined by one's mindset and psychological outlook. This means that what is good for one person is bad for another person and what is bad for one person is good for another person. Differences in interpretation of good and bad are influenced by the complex environmental conditions in which a person lives. In other words, it depends on the normative culture. Dayak people are completely naked because they are not cultured, but that is their culture, because people who dress neatly with perfect casualty are created by an ever-changing culture and a different social environment.

Meanwhile, Article 31 of the Constitution of the Indonesian nation concerning Education and Culture in paragraph 3 explicitly states that the government seeks and implements a national education system that increases faith and devotion as well as noble morals in order to educate the life of the nation (Pawitasari, E., et al, 2015). Then explained in Law Number 20, 2003 concerning the National Education System, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence. , noble morals, and skills needed by himself, society, nation and state (National, I. D. P, 2003). Likewise, in the preparation of National Education Standards, it is stated that one of its functions is to ensure the quality of national education in order to educate the life of the nation and form a dignified national character and civilization. It is clear that the direction of the aim of providing education is very noble in its desire to create dignified humans who have noble character.

Strong national character is the product of good education. When the majority of people's character is strong, positive, resilient and has a high level of civilization, then civilization can be built well and successfully. On the other hand, if the majority of society's character is negative, negative and weak character will result in the civilization being built becoming weak because the civilization was built on a very weak foundation. National character is the basic capital for building a high level of civilization. A society that is honest,

independent, cooperative, obedient to regulations, trustworthy, tough and has a high work ethic will produce an orderly and good social life system. Social disorder produces various forms of crime, violence, terrorism and others. Then what is the role of education in forming a life order full of civilization that is mutually affectionate, mutually helpful, respects each other and there are many other roles that make a better life order (Ismail, I, 2016).

In cultivating character itself, it cannot be separated from the role of education, educational institutions have a central role in providing educational services that accommodate character cultivation (Hakim, A. L, 2023). Basically, character education aims to improve the quality of education implementation and outcomes that lead to the achievement of the formation of character or noble morals in a complete, integrated and balanced manner, in accordance with graduate competency standards. Through character education, it is hoped that they will be able to independently improve and use their knowledge, study and internalize it and personalize character values and noble morals so that they are manifested in everyday behavior.

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

RESULT AND DISCUSSION

Character Education Theory

A. Understanding Character Education

According to Samani and Hariyanto (Ramdhani, M. A, 2014) in their book, they explain that character education is the process of providing guidance to students to become complete human beings with character in the dimensions of heart, mind, body as well as feelings and intentions. Furthermore, character education according to Salahudin and Alkrienciehie (Innike, K, 2018) can be interpreted as moral or character education to develop a person's ability to behave well in their daily life. Furthermore, according to Muhamimin Azzet (Windarsari, R). Character education is a system for instilling good character values in all school

members so that they have knowledge and actions that are in accordance with good values.

Meanwhile, character education according to Eder, J (2010) is all business planning carried out by teachers that can influence the formation of their students' character, understanding, forming and cultivating ethical values as a whole. Furthermore, according to Marini, A (2017), character education is an education that is used to instill and develop character in students, so that once they have noble character, they can apply it in their daily lives, such as at home, at school and in society.

From the explanation of various expert opinions regarding the meaning of character education, it can be concluded that character education is a system of moral or character education that is used to instill and develop good character values in someone, so that they have noble knowledge and actions after If you have it, you can apply it in your daily life at home, at school or in the community.

B. Meaning of Character Education

According to the Ministry of National Education (Tinggi, P, 2010) character education is interpreted as education that develops national character in students so that they have values and character as their own character, apply these values in their lives, as members of society and citizens. who are religious, nationalist, productive and creative.

The criteria for a good human being, a good citizen, and a good citizen for a society or nation, in general, are certain social values, which are greatly influenced by the culture of the society and nation. Therefore, the essence of character education in the context of education in Indonesia is values education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation (Rokhman, F., et al, 2014).

Character education is an effort designed and implemented systematically to help students understand the values of human behavior related to God Almighty, oneself, fellow humans, the environment and nationality which are manifested in thoughts, attitudes, feelings, words. , and actions based on religious norms, law, etiquette, culture and customs (Wadu, L. B., et al, 2021). Character education teaches habits of thinking and behavior that help individuals to live and work together as a family, community and nation and helps them to make responsible decisions. In other words, character education teaches students to think intelligently, activating the midbrain naturally.

Basic Human Potential

Humans were created as the noblest creatures among other creatures created by Allah SWT, because humans are equipped with various kinds of potential that other creatures do not have. However, sometimes we as humans are not aware or even know at all what potential we have, so sometimes we live with the minimum we can, easily give up and don't have big dreams. Allah created humans in a state of nature in the sense of potential, namely the completeness given at birth into the world (Hartanto, F. M, 2009). This potential must be used well and carefully, otherwise Satan will always lead us astray.

The potential possessed by humans can be grouped into two things, namely physical potential and spiritual potential. The fundamental potential possessed by humans is reason as a tool for thinking. However, even though the strongest potential possessed by humans is reason, human life does not always run smoothly. Humans often experience events that are in the realm of their unconscious. In fact, what is most shocking is "a human being kills his child, his wife, his own biological parents, and this is done in a state of unconsciousness" (Ryan, R. M., & Deci, E. L, 2001).

A psychologist and psychiatrist, Carl C. Jung (2014) with his theory of Analytical Psychology argues that unconsciousness is caused by heredity and racial inheritance. According to Jung, the structure of the human brain is permanent so that the unconscious aspect resides in the collective unconscious which consists of memory traces passed down from generation to generation. The way the human brain works is inseparable from the process of decreasing human phenomena that has been in effect since pre-human times, which is transpersonal in nature, which will become the basis of human personality, then continuously.

With Jung's opinion above, perhaps human traits are genetic and inherited. According to Jung, primordial images are archetypes that are formed by traditional experiences continuously and from generation to generation. This means that basic traits originate from humans' first ancestors and the most prominent ones are inherited from their two biological parents.

Thus, the initial mind works following an inherited pattern which is the totality of all psychological events. Humans act consciously or unconsciously, guided by thought patterns and the elements they imbue. In consciousness, the soul adapts to all external factors, whereas in an unconscious state, the soul struggles with itself as the energy center of human consciousness. Humans with their intellectual potential can be in full awareness when they

have the ability to interact with the outside world (Fingkirani, E., et al, 2020). However, if people are less intelligent in socializing, what tends to emerge is unconsciousness because the confusion comes from their own inner conflict.

In having morals, humans have the main driving force for their consciousness, namely awareness that awakens all potential centers of human creativity. The formation of human morals in their consciousness is supported by the potential of reason or ratio which drives the selectivity of good or bad actions. Then, humans also have the potential for feeling which they achieve through their visual senses and emotional strength in their souls, thereby developing their intuitive ability to adopt something they consider good and beneficial (Tukiran, T, 2023). Apart from that, the potential for human emotions through the concept of soul desire, humans can empower their ability to survive by protecting themselves and taking preventive action against everything that they judge to be dangerous to their life and the survival of their soul.

Character as a Characteristic of Human Personality

Human morals can be shaped by various internal or external influences. Internal influences reside within humans. Elihami, E., & Syahid, A (2018) argue that internal influence is character, namely basic traits that have been innate since humans were born, although external influences can also shape certain characters. Environment, livelihood, food and drink, daily interactions with colleagues, wife or husband, and so on who are always involved in human life can continuously shape human character. Meanwhile, Fadilah, M. P., et al (2021) argue that geographical factors, education, social and economic situations and conditions and community culture can also shape character. So, human character can be formed by two factors, both from within and from outside.

Character is an individual's personal character which is very strong and difficult to change, except through a continuous and aggressive educational process. A person's behavior is driven by the normative standards they adhere to, which then turns into a person's personality. A person's instincts for action are strongly influenced by their personality types (McDougall, W, 1932).

Psychologically, the types recognized as human personalities consist of the following types:

- a. The innocent, meaning the type who feels pure and innocent. He views the world as a safe and peaceful place. Therefore, everything will run smoothly and well. The problems faced by humans are symptoms of increasingly

better life in the world, we must continue to view the world as a comfortable place to live. Meanwhile, humans are friendly and problems will disappear and be resolved because everyone will try to help solve them.

- b. The orphan, which is the opposite of the type of human who feels pure and does not feel guilty. He always feels guilty. The orphan means orphan. This type is always close to the problems of life's difficulties. People whose character feels orphaned are people who view the world as cruel. Therefore, we must be careful in every life, not easily trust other people. People with the orphan type tend to have excessive fear, because they don't want difficulties to constantly obstruct their way of life.
- c. The warrior, that is, has a brave character and is not afraid of world conditions, whatever the problems they face. People with the brave warrior type dare to make decisions and accept risks in life. He is very alert and idealistic in looking at every problem with a strong self-defense pattern.
- d. The caregiver, which is full of attention to others. He has a high level of concern for the fate of other people, a sense of compassion and a good level of humanity. He dares to selflessly defend and respect the dignity and self-respect of others.
- e. The seeker, namely a person who is full of a desire for adventure. Usually people who are the seeker type have an independent nature, thirst for new experiences, are selfish, individualistic, and do not compromise on anything that damages their good name. Doesn't really want to interfere in other people's affairs and emphasizes his potential.
- f. The lover is a lover. The characteristics of people who are lovers are that they are full of attention to other people, share love with fellow humans, and become a place to confide in for other people, especially close friends and relatives (Brinkmann, S, 2010).

Forming Effective Character Education

Character education can actually be actualized through the national ideals and goals of the Indonesian nation which include efforts to make the nation's life more intelligent. This is implemented by developing intelligent and cultured Indonesian people. The definition of intelligence must be interpreted not only as the ability and capacity to master science, culture and a strong personality but also as having emotional intelligence which in common language is referred to as having a noble or virtuous character,

having noble character. Meanwhile, culture has the meaning of the ability and capacity to capture and develop civilized moral and human values in the attitudes and actions of the nation and state (national character) with full responsibility (Purnomo, S, 2014).

Character education is an important and strategic step in rebuilding national identity and promoting the formation of a new Indonesian society. However, it is important to immediately state this as seen in Phillips' statement (Subianto, J, 2013) that character education must involve all parties, (1) households and families, (2) schools, and (3) the wider school environment (community). Therefore, the first step that must be taken is to reconnect the almost disconnected relationships and educational networks between these three educational environments. Character formation and character education will not be successful as long as there is no continuity and harmonization between the three educational environments.

In character education, it is very important to develop core ethical values such as caring, honesty, justice, responsibility and respect for self and others together with supporting performance values such as perseverance, high work ethic and perseverance - as a basis good character (Tandana, E. A., 2022). Schools must be committed to developing the character of students based on these values, defining them in the form of behavior that can be observed in daily school life, exemplifying these values, studying and discussing them, using them as a basis for human relations, and appreciating the manifestation of these values. these values in school and society. Most importantly, all school components are accountable to consistent standards of behavior in accordance with core values.

Good character includes understanding, caring, and acting based on core ethical values. Therefore, a holistic approach in character education seeks to develop all cognitive, emotional and behavioral aspects of moral life. Students understand core values by studying and discussing them, observing model behavior, and practicing solving problems involving the values. Students learn to care about core values by developing empathy skills, forming caring relationships, helping to create a moral community, hearing illustrative and inspiring stories, and reflecting on life experiences (Lonto, A. L., et al, 2018).

Schools that have committed to developing character look at themselves through a moral lens, to assess whether everything that goes on in the school affects students' character development. A comprehensive approach uses all aspects of schooling as opportunities for character

development. This includes what is often referred to as the hidden curriculum (school ceremonies and procedures; teacher example; student relationships with teachers, other school staff, and each other; teaching processes; student diversity; learning assessment; management of the school environment; policies discipline) and academic curriculum, academic curriculum (core subjects, including physical health curriculum), and extracurricular programs (sports teams, clubs, service projects, and after-school activities) (Zukin, A, 2024).

CONCLUSION

Character education can influence students' noble morals if it is carried out integrally and simultaneously in the family, class, school environment and community. In having morals, humans have the main driving force for their consciousness, namely awareness that awakens all potential centers of human creativity. The formation of human morals in their consciousness is supported by the potential of reason or ratio which drives the selectivity of good or bad actions.

The importance of character education is optimizing good and positive character contents (both traits, attitudes and behavior of noble character, noble morals) which become a strong guide and basic capital for the development of individuals and the nation in the future. Character formation and character education starts at home, through school, and in everyday life in society, thus, it cannot be done solely through learning knowledge, but must also be done through instilling or educating values. In general, studies on values usually cover two main areas, namely aesthetics and ethics (morals, character). Aesthetics refers to things about and justification for what humans see as "beautiful", what they like. Meanwhile, ethics refers to matters regarding and justification for appropriate behavior based on standards applicable in society, whether originating from religion, customs, values, norms and so on.

REFERENCES

- Brinkmann, S. (2010). Character, personality, and identity: On historical aspects of human subjectivity. *Nordic Psychology*, 62(1), 65-85.
- Earley, M. A. (2014). A synthesis of the literature on research methods education. *Teaching in Higher Education*, 19(3), 242-253.
- Eder, J. (2010). Understanding characters. *Projections*, 4(1), 16-40.

- Elihami, E., & Syahid, A. (2018). Penerapan pembelajaran pendidikan agama islam dalam membentuk karakter pribadi yang islami. *Edumaspul: Jurnal Pendidikan*, 2(1), 79-96.
- Fadilah, M. P., Alim, W. S., Zumrudiana, A., Lestari, I. W., Baidawi, A., Elisanti, A. D., & KM, S. (2021). Pendidikan karakter. *Agrapana Media*.
- Fingkirani, E., Trisnamansyah, S., Suherman, U., & Sauri, S. (2020). Management of Character Education in Increasing Graduates is Noble. *Journal of Islamicate Studies*, 3(1), 11-20.
- Hakim, A. L. (2023). Role of Character Education in National Character Building: A Retrospection Noble Values of Muslim Religiosity. *AL-WIJDÂN Journal of Islamic Education Studies*, 8(1), 161-182.
- Hartanto, F. M. (2009). Paradigma baru manajemen Indonesia: menciptakan nilai dengan bertumpu pada kebajikan dan potensi insani. PT Mizan Publika.
- Innike, K. (2018). Pelaksanaan Sistem Pendidikan Karakter Dalam Membentuk Karakter Mahasiswa Di Pesantren Al-Manar Ponorogo (Doctoral dissertation, Universitas Muhammadiyah Ponorogo).
- Ismail, I. (2016). Character education based on religious values: an Islamic perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41-58.
- Jung, C. G. (2014). Analytical psychology. In *An Introduction to Theories of Personality* (pp. 53-81). Psychology Press.
- Lonto, A. L., Wua, T., Pangalila, T., & Sendouw, R. H. (2018). Moral work, teaching profession and character education in Forming Students' Characters. *SPC*.
- Marini, A. (2017). Character building through teaching learning process: Lesson in Indonesia. *International Journal of Sciences and Research*, 73(5), 177-182.
- McDougall, W. (1932). Of the words character and personality. *Journal of Personality*, 1(1), 3-16.
- Nasional, I. D. P. (2003). Undang-undang republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional.
- Pawitasari, E., Mujahidin, E., & Fattah, N. (2015). Pendidikan karakter bangsa dalam perspektif Islam (studi kritis terhadap konsep pendidikan karakter kementerian pendidikan & kebudayaan). *Ta'dibuna: Jurnal Pendidikan Islam*, 4(1), 1-20.

- Purnomo, S. (2014). Pendidikan Karakter Di Indonesia: Antara Asa Dan Realita. *Jurnal Kependidikan*, 2(2), 66-84.
- Ramdhani, M. A. (2014). Lingkungan pendidikan dalam implementasi pendidikan karakter. *Jurnal pendidikan universitas garut*, 8(1), 28-37.
- Rokhman, F., Hum, M., & Syaifudin, A. (2014). Character education for golden generation 2045 (national character building for indonesian golden years). *Procedia-Social and Behavioral Sciences*, 141, 1161-1165.
- Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual review of psychology*, 52(1), 141-166.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of business research*, 104, 333-339.
- Subianto, J. (2013). Peran keluarga, sekolah, dan masyarakat dalam pembentukan karakter berkualitas. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 8(2).
- Susiastik, T. (2018). Character education as a transformation of the nation's noble values: a descriptive study of senior-high school teachers in Semarang. *Economics and Law*, 15(2), 31-36.
- Tandana, E. A., Yowa, E. K., & Manik, N. D. Y. (2022). Character education in forming student behavior: A viewpoint of christian religious education learning. *Didache: Jurnal Teologi Dan Pendidikan Kristen*, 3(2), 161-176.
- Tinggi, P. (2010). KEMENTERIAN PENDIDIKAN NASIONAL. Kerangka Acuan Pendidikan Karakter Tahun Anggaran.
- Tukiran, T. (2023). Earlier Formation of Noble Characters and National Character Education. *Proceedings Series on Social Sciences & Humanities*, 8, 55-62.
- Wadu, L. B., Kasing, R. N. D., Gultom, A. F., & Mere, K. (2021). Child character building through the takaplayer village children forum. In 2nd Annual Conference on Social Science and Humanities (ANCOSH 2020) (pp. 31-35). Atlantis Press.
- Windarsari, R. Pendidikan Karakter Melalui Pembelajaran Sejarah Pada Era New Normal. In *Social, Humanities, and Educational Studies (SHES): Conference Series* (Vol. 5, No. 3, pp. 189-195).
- Zukin, A. (2024). Character Education In Forming Personality Students On Aspects Of Relationship Ethics. *Review of Islamic Studies*, 3(1), 67-75.