The profile of the public junior high school students’ character values in Ponorogo, Indonesia

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Abstract. This study aimed to measure the initial character values of the public junior high school students in Ponorogo. Michele Borba shows the way to build the character through seven main virtues: Empathy, conscience, self-control, respect, kindness, tolerance, and justice. These virtues make human quality. This study applied descriptive-quantitative method with the sample of 280 public junior high school students in Ponorogo. The data were measured with a Likert scale with gradations from very positive to very negative. The results of the study showed the students’ levels of virtue: Empathy by 73.6%, conscience by 78.1%, self-control by 76%, respect by 39.6%, kindness by 80.7%, tolerance by 17.8%, and justice by 83.5%. From the results of the field study, the percentage of the lacking character values were respect and tolerance that need to be further improved.

1. Introduction
The purpose of this study was to determine the level of character values of the public junior high school students in Ponorogo City. This study observed the level of validity of Islamic religious education learning as a subject to instil character values both theoretically and practically. Nowadays, character education is very necessary not only in school but also at home and in the social environment. Moral, attitude or character is the foundation for every human being. If the character value is strong, then all the processes in human life will be solid as well. Vice versa, if the foundation of the value character is fragile, there will be much human behaviour that cannot be accounted for and out of human nature [1]. In this era, children will face competition from their peer from various parts of the world. The demand of the quality of human resources in the coming millennium will certainly require a good character [2]. From a study in America, 90% of the dismissal cases were caused by bad behaviours such as irresponsibility, dishonesty and bad interpersonal relationships [3]. The basic thing faced by schools is the challenge of character education. Other problems that then emerge are actually based on moral education delivered. Furthermore, the development of science depends on the results of character education [1]. On the basis of this, building character is very important, especially in the development of junior high school children in Ponorogo.

In instilling characters, [4] found out seven virtues as basic morals: 1) Empathy, the ability to understand and feel the concerns of others. This is what that can prevent cruelty and encourage us to treat others well; 2) Conscience, a heart’s voice that helps us distinguish between right and wrong, which is a strong foundation for a good life, good community life, and ethical behaviour; 3) Self-control, controlling our mind and actions so that we can resist the internal and external drives in order to can act properly. In other words, self-control is the ability to survive because people who cannot control their emotions will find it difficult to live the various aspects of their lives including having
good relationships with others and maintaining a job; 4) Respect, respecting someone or something. Respect encourages people to treat and respect humans well; 5) Kindness, showing concerns for the welfare and feelings of others. Children who have attained these five primary virtues show one characteristic that is controlled by moral guidelines in them leading them to do good to others; 6) Tolerance, a moral value that makes children appreciate others regardless of ethnicity, gender, appearance, culture, beliefs, abilities, or sexual orientation. A tolerant child can respect others despite differing views and beliefs. With such capacity, children can tolerate cruelty, bigotry and racism.

Therefore, it is not surprising that they grow up to become adults who try to make this world a human place; 7) Justice, something that encourages us to be open-minded and honestly acting right. Children who have this character can obey the rules, take turns, share, and listen to all sides openly before giving an assessment. That's why they hold ethics. This virtue can increase the sensitivity of morality. They are eager to defend people who are treated unfairly. They will be more tolerant, civilized, understanding and caring, and grow into good human beings. From the research in the public junior high schools in Ponorogo, it was found that the low character value was tolerance of only 17.8% and respect of 39.6%. Humans are creatures who always live in society, *Zoon Politicon* (Plato). They cannot be separated from others. Tolerance is very important for everyone. Tolerance is not only in the religious differences but in various aspects such as respecting others, *Tepo Sliro* (in Javanese), and mutual respect of differences. We are the first to develop that tolerance before we demand others to be tolerant of us. Tolerance will create harmony in society. This attitude must be instilled in the students or young people in the 21st century era [5]. Besides tolerance, respect is no less important.

Respect is the way to speak, behave and treat others including teachers, parents or older people. Respect is based on the awareness that everyone is valuable because they are unique and different [6]. This also depends on humility by which we understand that the deficiencies that appear to others as only one part of their whole self [7]. That is the importance of respect for others. That is the importance of respect for others. The novelty of the results of this research is that public junior high school students in Ponorogo have weak characters in self-respect and tolerance in accordance with the results of the existing research [1].

2. Research Method

This study applied descriptive-quantitative method. Quantitative-descriptive research is research conducted to determine the value of an independent variable, either one variable or more (independent), without making comparisons or connections with other variables. In this preliminary study, a questionnaire was carried out to 280 public junior high students in Ponorogo. The study was conducted in the public junior high schools because their students were more evenly distributed at the level of the family welfare, namely at SMPN 1 taken from wealthy families, SMPN 6 from middle-class families, and at SMPN Babadan from low-income families (schools used letter of poor status).

The data obtained were processed using a Likert scale with quantitative analysis to get answers. Likert scale is a scale to measure the attitudes towards the students’ characters (Sugiono, 2016). In this research, this social phenomenon has been specifically determined by the researcher, hereinafter referred to as the research variable. To determine the attitude towards the students' characters, the Likert scale was used with the following criteria:

| Scale Values | Assessment |
|--------------|------------|
| 5            | Strongly agree |
| 4            | Agree |
| 3            | Doubtful |
| 2            | Disagree |
The calculating formula is the number of those who answer *strongly agree* is multiplied by 5, *agree* multiplied by 4, *doubtful* multiplied by 3, *disagree* multiplied by 2, and *strongly disagree* multiplied by 1. The result of the first instrument that has been scored is divided by the total score before the percentage is obtained.

![Figure 1](image)

**Figure 1.** The results of the questionnaire of the attitudes towards the students’ characters.

### 3. Result and Discussion

This research was conducted in the public junior high schools in Ponorogo. The study was conducted in three schools using a questionnaire for 280 students from various economic backgrounds. Religious education teachers are used to teaching using collaborative learning with a cognitive approach, such as memorizing, defining and analysing. After the questionnaire was calculated using a Likert scale and analysed by quantitative analysis, it was formulated with instruments and indicators using Michele Boorba’s theory about the seven levels of virtues resulting in:

#### Table 2. The results of the questionnaire of the attitudes towards the students’ characters.

| No. | Indicators  | Statements | Total Score | Percentage | Average Percentage |
|-----|-------------|------------|-------------|------------|-------------------|
| 1.  | Empathy     | 1          | 988         | 76.92%     | 73.6%             |
|     |             | 2          | 971         | 77.03%     |                   |
|     |             | 3          | 1.016       | 72.83%     |                   |
|     |             | 1          | 1.026       | 77.97%     |                   |
| 2.  | Conscience  | 2          | 1.038       | 79.38%     | 78.1%             |
|     |             | 3          | 1.031       | 77.21%     |                   |
| 3.  | Self-control| 1          | 1.028       | 77.04%     | 76%               |
|     |             | 2          | 1.024       | 75.00%     |                   |
|     |             | 1          | 627         | 31.90%     |                   |
| 4.  | Respect     | 2          | 663         | 38.01%     | 39.6%             |
|     |             | 3          | 711         | 48.95%     |                   |
| 5.  | Kindness    | 1          | 1.026       | 77.97%     | 80.7%             |
In the preliminary study on the profile of the character value of the public junior high school students in Ponorogo after the calculation using quantitative analysis with the instruments using the indicators of the theory of Michele Boorba about the seven levels of virtue, the results obtained are: Empathy by 73.6%, conscience by 78.1%, self-control by 76%, respect by 39.6%, kindness by 80.7%, tolerance by 17.8%, and justice by 83.5%. From the results of the field study, the percentage of the lacking character values were respect and tolerance that need to be further improved.

In the researchers’ analysis, the lack of collaborative learning has been done by the teacher so that the characters of self-respect and tolerance of the students were not maximal caused by: 1) the learning process is too teacher-centred; 2) the use of a cognitive approach; 3) lack of support from other factors outside the class such as family. The family has an important role in the learning process at school. The problem of declining respect has long been happening in various regions because of many factors, among others, inappropriate television shows, environmental factors and social interaction. This is in accordance with what was stated by [9] that environmental factors are the factors that have a large influence on the development of individual values, morals and attitudes.

Respect for the teacher is one of the characteristics that must be owned by students as a form of respect and glorifying to the teacher. On one hand, [10] defines attitudes as predispositions or tendencies that are relatively stable and last continuously to behave or react in a certain way to other people, objects, institutions or specific problems, in this case the intended student and teacher. Relating to [10], [1] said that respect means showing our appreciation for the dignity of other people or things besides ourselves.

In practice in the field there are a number of factors that lead to the character education crisis that have an impact on the weakening of Indonesian power because of the country compared to other nations in the world as mentioned above: 1) the world of education has forgotten its main purpose, which is to develop knowledge, attitudes, and skills simultaneously and equally. Our education world has provided a very large portion of knowledge, but forgets the development of attitudes / values and behaviors in learning. Our education world greatly underestimates subjects related to character formation. On the other hand, it is undeniable that the lessons that develop national character such as Pancasila and Citizenship Education (PPKn), Religious Education, Social Sciences in the implementation of learning emphasize more cognitive aspects rather than affective and psychomotor aspects. In addition, the assessment in subjects related to education has not totally measured the whole figure for the student's personal [11]; 2) Not many realize that the education system in Indonesia actually only prepares students to enter higher education or only for those who have talent in academic potential (high IQ size) only. This can be seen from the weight of the subjects directed at the development of the student's academic dimension which is often only measured by the ability of mathematical logic and abstraction (language skills, memorization, abstraction or IQ size). many other potentials that need to be developed. Based on the theory [12] about multiple intelligences, academic potential is only part of other potentials. In other positions, the reality shows that wherever humans on this earth, who have an IQ above 120, are not more than 10 percent of the population. On the contrary, most of them have other dimensions, for example technical work, musicians, manual (motoric), artists, or other things that are "more concrete". The challenge is whether the majority population has been prepared to work professionally so that they can produce quality lives? In fact, the quality of life (including the quality of the production of goods and services) is highly dependent on the quality of
the majority population segment. In this connection it is interesting what is stated [13] that in terms of the quality of production, the US state is inferior to Japan, because the education strategy in Japan emphasizes how to prepare a quality and professional workforce, which is the largest part of the United States population, the smartest percent of students. In contrast, the Japanese education strategy precisely prepares 50 percent of the lowest students (on an IQ scale) to become a reliable workforce [14]. Those who are very high in academic ability (whose population is no more than 15 percent) will enter the tertiary level after taking a very difficult college screening exam. With a strategy like this, the education system in Japan, especially basic education is considered relatively difficult and enjoyable for students [15].

This is different from the education strategy in Indonesia which prepares all students to become scientists and thinkers (philosophers). All subjects are designed so difficult that they can only be followed by 10 to 15 percent of the brightest students or those who have an IQ above 115. Assuming all students to be scientists and thinkers by giving heavy lessons, resulting in stress and mental block conditions (mental illness) among students, because he has been given a burden that is not borne by his intellectual abilities. Meanwhile students whose IQ is below 115 which is the largest number (85%) are not actually worked on. If our energy is more focused on the skill field to prepare 85% of the population so that they are ready and skilled in working professionally, love their jobs and are committed to high quality production, perhaps Indonesia's condition will not be as severe as it is now, namely the quality of Indonesian human resources according to Human Development The "freefall" Index (HDI) is below Vietnam, or number 4 from below (number 102 from 106 countries) [16]; 3) the world of education in Indonesia is currently trapped in preparing impromptu humans or "instant" humans. Whether we realize it or not, we are now being led to shape our children into disposable instant humans, and not last long. This is more pronounced when it is approaching the final school exam or national examination. At that time many parents were incessantly looking for tutoring institutions to drill and "force" their children to master the tested fields of study, in a relatively short time [11]. This situation is carried out solely to pursue the highest value in the fields of science, science, technology and English. How many parents who seem to play down the meaning of education that has been received by their children so far, if at the end of the school year the grades of their children are poor. Meanwhile, good behaviors such as being obedient to parents and teachers, diligent in praying, not lying, courageous to lead, and other good behaviors, are rarely touched by parents as a criterion for the success of an education [17]. Entering children into tutoring institutions is not wrong, if indeed the goal is only to cover up the shortcomings in their children at the time of learning, for example lack of mastery of mathematics. However, if it is used as a determinant and a benchmark for the success of children's education, which makes the figure king, it seems that we have behaved unwise to children, and finally we will only become children of "carbitan" in their fields. We have been led to assume only short-term goals. According to [18] educational institutions currently only issue "scorpion" humans, namely humans who will cause damage to society and cause chaos; 4) the concept [19] of education currently practiced in Indonesia is currently carried out based on Pancasila and the 1945 Constitution, which among others emphasizes the balance between faith, piety, noble character, main personality with mastery of science, skills, and attitudes who is responsible for the interests of himself, the nation and his country. But in practice the existing education is more dominated by capitalist and liberal economic ideologies, which among others are marked by curriculum emphasis in the field of mastering science, technology and skills, fulfilling the needs of business and industry, regard education as one of the traded commodities, , the application of business management, subject to transactional law, considers the cost of education as a profitable investment, considers students as customers to be pampered, and places the teacher as a facilitator or servant who must serve the desires of the students. In line with that, education is also subject to the concept of progressive education which emphasizes the existence of rapid changes based on market needs [20]. Such educational practices have shifted or marginalized religious education and character education [21]. 5) implementation of religious education [22] in Indonesia today has failed. Because the consequences of this failure, it has an impact on the damage in the field of morals and national
character. These failures include, because the religious lessons taught in schools are more ritualistic and dogmatic. The religious studies still revolve around teaching about the issues of laws, rules, prohibitions and so on. Such religious studies are less touching on the very basic heart that is related to issues of faith, hope and love (the spirit behind all laws and prohibitions). The orientation of religious education is not enough if it only concerns external matters, such as ceremonies, rules, rites, laws, symbols, sociological aspects and political aspects of the phenomenon called religion. Religion cannot be equated only with all the external aspects, although it is recognized that the external aspects are an integral part of religion [23].

The information above shows that education in Indonesia today is no longer able to carry out the mission of carrying out good national character education, because the education itself has a bad character. Education in Indonesia today cannot improve the moral condition and character of a damaged society, because its own education is in a state of damage-damage [24]. In terms of strategy and approach, education in Indonesia seems unrealistic, because it is contrary to the nature of human nature created differently in its intellectual abilities, but treated equally. Education in Indonesia today assumes that everyone has a high IQ that can be a philosopher or a scientist, as a result of the practical and professional work areas that are desperately needed by the people left behind; current education only sees humans from the side of intellectual intelligence, while linguistic, kinesthetic, aesthetic, intra personal, interpersonal, and other intelligences are ignored; education today wants humans to be fast-paced humans in achieving in accordance with the way to achieve the highest values pursued by immoral means. As a result of such conditions, education in Indonesia has given birth to human beings with bad characteristics, namely humans who are only concerned with material issues (world), dishonest or cheating on getting things, lacking self-confidence, not having reliable abilities, people who are stressed, and have mental blocks (mental illness) [24].

4. Conclusion and Suggestion

From the results of the preliminary study after being measured with the questionnaire and percentage, it can be concluded that the characters of tolerance and respect are low because of the lack of support from the family in the process of character building. The researcher hypothesizes that in this era, the family completely give up the education process to schools. For eight hours every day, the children are in the public junior high schools of Ponorogo. When they are at home, their parents are busy and many are working abroad so that the support from the family is lacking in instilling the value of respecting other people or older people both in words and attitudes resulting in the children’s characters to be low.

There must be family support for the children’s character values at home so that their character values with their teacher and peer friends in school are good. Schools must also follow up in the learning process using collaborative models in solving the problems of the learning materials in accordance with the school's vision and mission that almost all junior high schools with curriculum 2013 in which character is one of the schools’ vision and mission. It is suggested that Ponorogo Education Office map the condition of the character values of tolerance and respect of the school by increasing communication with the school principal to better involve the family in the process of building the character of the children. With the support of the family, the researcher believes that the characters of tolerance and respect of the students will increase.

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