

EXTENDING CHARACTER EDUCATION (PPK) AS THE BASIS FOR CURRICULUM MANAGEMENT TO IMPROVE THE QUALITY OF LEARNING AT SDN 2 RIMO

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Abstract

Character is the "soul" of education as a whole, encompassing all phases of planning, carrying out, supervising, and evaluating instruction. In order to raise the standard of instruction at SDN 2 Rimo, this study tries to explain how curriculum management based on strengthening character education (PPK) is implemented. This study combines a case study methodology with a qualitative approach. While documentation studies were used to gather secondary data, interviews and observation were used to collect primary research data. The study's findings indicate that SD Negeri 2 Rimo's curriculum management program has a significant positive impact on character education that is delivered in the classroom, in the school's culture, and in the community. This is evident from the classroom activities, which include the students' behavior in adhering to the rules and the teacher's increased attention to detail when presenting the lesson plan. Additionally, children have demonstrated excellent attitudes and character in extracurricular activities and are able to interact cordially with peers and parents. Therefore, enhancing character education has a significant impact on raising learning standards.

Keywords : Curriculum; Management ; Learning Quality; Character Building

INTRODUCTION

Every provider of education faces constant demands about the caliber of their human resources. Evidence of this attribute is thoroughly evaluated using knowledge, attitude, and competence components (Triyarsih, 2019). This is the reason that new students must embrace the institution's values, vision, mission, and educational objectives from the time of admission until they graduate from educational units. The major objective is to generate

pupils with good and competent character, not merely knowledge and a credential (Ardila, *et.al.*, 2017).

In the context of education, character is the main point of concern from planning to evaluating the learning process. Because, character is an asset for every graduate in interacting in the world of work, the surrounding community, and even the global world (Solehat & Ramadan, 2021). Graduates with good moral character will be able to use their knowledge, advance society, and be held accountable for their scientific findings (Cahyanto, *et.al.*, 2022). This demonstrates that a person's character is their greatest asset and should be developed from a young age.

Students in primary school are the main target of the government's strengthening character education initiative. This is due to the fact that personality develops in children at an early age and continues to develop into character as an adult (Fajri & Mirsal, 2021; Amini, *et.al.*, 2024). Teaching a child's personality from the start requires an integrated curriculum that focuses all instructional resources on the moral growth of the students. Teaching and setting an example of self-control, polite behavior, focused study, collaboration amongst peers, mutual aid, and other positive attitudes is the first step in this process (Aminah, *et.al.*, 2022).

Every child has the potential to be good from birth, and this potential needs to be maximized through the collaboration of the three main educational settings—the home, the school, and the community. To put it simply, character education helps kids choose and categorize good and bad behaviors by instilling positive habits and offering a comprehensive perspective on them (Sulastri, *et.al.*, 2022). The development of the character education curriculum is implemented from basic education to higher education (university) as a kind of optimization.

Indonesian character education is distinct due to the intricate local culture and wisdom. This takes into account the diversity of Indonesians who coexist alongside the idea of multiculturalism. Character education is imparted methodically and comprehensively through the use of the knowledge, feeling, and action of virtue (Assingkily, *et.al.*, 2021). Every educational institution has work units that are responsible for a variety of character education initiatives. A national initiative called "character education" aims to help students develop positive attitudes, morality, a strong sense of duty, and a deep concern for the environment (Anshori, 2017).

The credibility, integrity, vision, and managerial skill of the school principal in creating the school's "brand," investigating environmental possibilities, and working with stakeholders to support school initiatives that impact students' character and competitiveness are all necessary for the successful implementation of character education in schools (Sinta, *et.al.*, 2022). The Ministry of National Education's National Action Plan (RAN), which was released in 2010, marked the start of Indonesia's extensive character education program. Eighteen (18) values—religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, national spirit, love of the homeland, respect, achievement, friendly/communicative, love of peace, likes to read, cares for the environment, social care, and responsibility—are developed through character education in Indonesian schools (Mughtar & Suryani, 2019).

Because of this, the field of education is always changing and adapting, particularly in the rapidly increasing globalization era. Education is therefore the cornerstone of producing high-quality individuals with the necessary academic aptitude as well as spiritual and mental attitudes and talents (Assingkily & Rangkuti, 2020). This demonstrates that Indonesia's national development aims not only at improving academic intelligence but also at the process by which students' education—full of values—becomes a whole unit. Particularly for the younger generation, it is anticipated that this character education would be able to alter life behavior, thought patterns, and acting styles to be better and more honorable. both at this moment and in the future (Amelia & Ramadan, 2021).

Actually, studies on bolstering character education have been conducted from a variety of scientific perspectives. This covers the administration of character education at educational institutions (Maisaro, *et.al.*, 2018), enhancing moral education during the industrial revolution 4.0 (Zidniyati, 2019), investigating kids' potential as character through local knowledge (Rachmadyanti, 2017), school culture introduction in an attempt to shape students' moral character (Indarwati, 2020), evaluation of school-based character education initiatives (Lestari & Mustika, 2021), fostering a sense of personal accountability in kids throughout the pandemic (Gestiardi & Suyitno, 2021), 5s exercises as a means of enhancing moral instruction in primary schools (Khotimah, 2019), Using digital literacy to help students grow morally (Pentianasari, *et.al.*, 2022), using songs to promote character education and develop students' morals (Khasanah & Setiawan, 2022), and creating instructional material to support character education in classrooms (Ahmadi, *et.al.*, 2017).

According to the findings of the observations, the majority of students at SDN 2 Rimo continue to struggle with moral issues related to a lack of self-control, tolerance, and above all ethics and manners in daily interactions at home, at school, and in the community. Therefore, efforts must be made to enhance character education in an integrative way, which entails deepening, growing, and simultaneously harmonizing the many programs that have been put into place thus far. Regarding this, integration can mean directing classroom and extracurricular activities both inside and outside of the school (in the community and society); directing extracurricular, co-curricular, and intracurricular activities; involving students, families, and the community all at the same time; and deepening and expanding by adding and stepping up activities focused on helping students develop their character.

METHODS

In this study, a qualitative research approach was adopted (Assingkily, 2021). In SD Negeri 2 Rimo in Aceh Singkil Regency, a formal educational institution, curriculum management activities are described and analyzed in this research. The implementation of PPK-based curriculum management at SD Negeri 2 Rimo, Aceh Singkil Regency, is described and explained by the researcher in this paper. Researchers examined behavior, relationships, and disparities in perceptions regarding bolstering character education in the school environment, including students, instructors, education staff, and the surrounding community, as part of the qualitative study. Thus, researchers must be present in the field in person to do this research.

From November 2022 to August 2023, this study was conducted. The research focused on the implementation of curriculum management based on strengthening character education (PPK) at SD Negeri 2 Rimo, and the data source for this study was information gathered and gathered through research related to this topic. Methods for gathering data included documentation, observation, and interviews. Following data reduction, data display, conclusions, and verification comes data analysis. Research data triangulation methods were employed to assess the data's validity (Sugiyono, 2016).

RESULTS

Organizing to Enhance PAI Learning at SDN 2 Rimo Through Class-Based Character Education

Curricula, syllabuses, lesson plans, and additional teaching resources are all included in this learning preparation. The process of learning that will occur in class later on depends heavily on learning planning. Islamic Religious Education (PAI) courses at SDN 2 Rimo also include this. Since the PPK curriculum is integrated into the 2013 curriculum, the school is continuing implementing it.

Islamic Religious Education (PAI) is being taught at SDN 2 Rimo. Here is Mr. H.M. Yuni Maha.S.PdI.'s explanation of the Islamic Religious Education (PAI):

“While the national curriculum—the 2013 curriculum—is still used in this instance, Islamic Religious Education (PAI) instruction has been altered to better fit the local context. The content of the 2013 curriculum has been modified to fit the current context, but I still use and refer to it in its implementation. To clarify, for instance, how current religious practices have been adapted to local customs. Education about character is crucial for learning, in my opinion. In addition, a lot of pupils nowadays exhibit a lack of ethics, as seen by the fact that they are still prepared to criticize their parents and professors”.

It is clear from Mr. H.M. Yuni Maha, S.PdI.'s explanation that the learning process was completed. as the instructor has already made preparations. Mr. H.M. Yuni Maha.S.PdI. prepares learning resources to facilitate effective learning in compliance with relevant educational standards as part of the learning planning process. "In compliance with the directives of the Education Office, the curriculum in use at SD Negeri 2 Rimo is the 2013 Curriculum. Nonetheless, the content that will be taught has been modified to meet the needs of the pupils.

According to the data that Mr. H.M. Yuni Maha.S.PdI is aware that the RPP utilized in Islamic Religious Education (PAI) courses is identical to the RPP utilized in other educational settings. Thus, there aren't any notable planning distinctions from other institutions. Fulfilling curriculum objectives is inextricably linked to the primary responsibility of teaching as a teacher. Managing the learning process is the task of teaching. In order to utilize the time allotted for learning effectively and efficiently, each instructor must create a Learning Implementation Plan (RPP).

In addition, the PAI teacher included guidelines in his preparation that the pupils had to follow, saying as much:

“...when the study of Islamic Religious Education (PAI) is conducted. For instance, from the moment they arrive at school until they depart, female students must wear the hijab during the learning process. This is being utilized to help female students become accustomed to donning the hijab in daily situations. Leaving for school and arriving back at home. With this step, I hope that kids will become accustomed to donning the hijab for those who haven't worn it entirely—that is, both inside and outside of schools. They've at least worn the hijab to school before. Usually, I remind him with sarcasm or counsel”.

According to the researcher's observations, the interview quotation above highlights the importance of social and spiritual attitudes during the learning process. For instance, maintaining healthy practices outside of class hours at all times. Additionally, the learning methods used were in line with what the students on behalf of Nabila and Arkana had stated, which was that the majority of the learning was done primarily through lectures, practice, and questions and answers.

According to this data, there aren't many differences in the teaching strategies used in Islamic Religious Education (PAI) courses. It is possible, though, that the intended learning will not be effective. In contrast, assessment in general is the same for learning evaluation; however, Islamic Religious Education (PAI) is crucial in determining students' attitudes toward learning. This is scheduled in conjunction with the Character education. As a result, evaluation takes into account both the learning outcomes and the attitudes that are developed as a result of the learning process.

Class-Based Education Strengthening (PPK) Implementation Process at SDN 2 Rimo for PAI Learning

The SD Negeri 2 Rimo institution employs Character Education Strengthening (PPK) in all areas of the school and follows the 2013 Curriculum. Strengthening Character Education (PPK), which is mentioned in the learning process, is contained in the RPP in the meantime. Planning is followed by implementation in accordance with the teacher's plan. At this point, researchers watched class VI members while they learned Islamic Religious Education.

Research findings on Islamic Religious Education (PAI) learning indicate that, in the moments before classes begin, the classroom environment is orderly. The classroom is therefore prepared for learning to start as the teacher walks in. The first step in making this a comfortable and productive lesson in accordance with religious teachings is to comprehend the concepts that the religion instructor is trying to convey. As the PAI teacher said below:

“Being neat doesn't just happen. It is consistent with the everyday conduct of children and is taught in Islamic teachings. in order for the lessons learned and the developed behavior to be applied in daily life and throughout the educational process”.

The first step in incorporating stronger character education into PAI curriculum is to establish religious beliefs. The outcomes of the researcher's observations demonstrate this. One of the kids lead the prayer once the teacher had entered the room. Learning in accordance with the material then begins. In addition, practices outside of the classroom are used at school by becoming accustomed to worship in order to address the issue of pupils' lack of religiosity. directly to students so they can experience firsthand the differences in their relationships with Allah (hablumminallah) and people (hablumminannas) in the classroom.

Teachers emphasize tolerance in the classroom and beyond by using lecture and question-and-answer formats, which contribute to the development of nationalist values. What is the level of tolerance among students, faculty, and the school community as a whole? Learning how to be kind to others, teachers, other school staff, and the community is more important than adopting a Nationalist mindset. This is accomplished with guidance on how to maintain hygiene, polite behavior, and other behaviors. Furthermore, students are instructed to do projects individually as they become accustomed to being independent, based on the researcher's observations. Processing knowledge is a talent that is needed for this process, both in class and on homework projects.

Students' active participation in their education, demonstrated by their independent completion of homework, is evidence that they are developing an independent mindset. Per information provided by Mr. H.M. Yuni Maha.S.PdI. The assignments that students can do on their own responsibility reflect this. An excerpt from the interview is as follows:

“...Students are expected to do assignments on their own and gain knowledge after receiving instructions from the teacher. Students can develop their independence and accountability in this way”.

When fostering a cooperative mindset, giving assistance to one another priority. The researcher's observations indicate that attitudes are expressed throughout debates and question-and-answer sessions during the learning process. The conversations are centered around the subject matter, conducted in groups with friends, and overseen by the instructor. The instructor then walks you through answering questions. Constructive questions can be formulated from things that students feel they still don't understand, and problems that remain unanswered in the course material have relevance in real life.

Additionally, teaching students greater accountability for the assignments they are given is important for maintaining integrity. In addition, students claim that part of the Islamic Religious Education (PAI) learning process entails teachers delivering lessons to students through lecture and Q&A formats. This is done in order to give insight into the content and behavior that are being ingrained. It is clear from the approaches discussed above that they are similar to the ways in which the Prophet Muhammad taught his followers, specifically through lectures and Q&A. The remaining ones serve as Islamically-compliant role models. The initiatives that SDN 2 Rimo is doing to improve character education are described as follows:

Table 1. PPK activities at SDN 2 Rimo

Forms of activity	Information
Daily Routine Activities	<ul style="list-style-type: none"> - Welcoming Students' Arrival Every Morning - Morning exercise activities every Tuesday, Wednesday, Thursday, Saturday - Dhuhā Prayer (Beginning of PAI Lessons According to Class Turn Schedule) - Congregational midday prayer for 5th and 6th grade students
Weekly Activities	<ul style="list-style-type: none"> - Flag Ceremony (Monday, 07.30-08.10 A.M) - Literacy Program (Tuesday, 07.30-08.10 A.M) - Sports and Cleaning (Wednesday, 07.30-08.00 A.M) - Shalawat and Kultum (Friday, 07.30-08.10 A.M) - Extracurricular Activities (little police, dance, tambourine)
Programmed Activities	<ul style="list-style-type: none"> - Commemoration of Islamic Holidays (PHBI): Birthday of the Prophet, Commemoration of Isra' and Mi'Raj, Islamic New Year. - Ramadhan Kilat Islamic Boarding School - Breaking the Fast and Ramadhan Lectures - Introduction to the School Environment (MPLS) - UKS activities

Spontaneous Activities	<ul style="list-style-type: none">- Ceremonies and Commemorations for National Holidays- Art Performance at graduation- Little Police Activities- Visits from other agencies and institutions- Health Counseling from Related Services- Raising funds for disaster victims and social service- Visiting Sick Students/Teachers- Mourn when a student's parent/guardian dies
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In line with the table above, students at SDN 2 Rimo, namely Nabila and Arkana, explained that:

“...Lectures and Q&A sessions make up the majority of Mr. Yuni Maha's lessons. Constructive advise is also offered occasionally. He was so skilled that we felt hesitant and terrified to not do the assignment he assigned us. Perhaps that's how the character was subtly ingrained in me”.

Students Nabila and Arkana's statements make it evident that not many of the models, techniques, and strategies for learning that have been used up to this point have been implemented in the learning process. only with talks, queries, and responses. This isn't viewed negatively, either, as Nabila and Arkana assert that learning may be assimilated with enough of guidance from religious instructors. The virtues of maturity in behavior and respect for the elderly are also indirectly impacted by this. Aside from that, it is imperative that teachers set a positive example for their students in order to facilitate their overall assimilation of knowledge.

Additionally, in accordance with Mr. Yuni Maha's assertion, the material illustrates the application of PPK values:

“...as an illustration in the content Let us examine Surah At Tin in the Koran. Learning to pray is a reflection of religious principles, which are then stressed along with the nationalist value of singing local songs as a good citizen. They are instructed to have the guts to appear to remember the letter Atin in order to demonstrate the importance of independence. In terms of reciprocal collaboration, we must assist parents with household chores like dishwashing and floor sweeping”.

From the foregoing explanation, it is clear that different parties from the school and the community outside the school need to be involved in the application of character values that take place during the learning process. Coordinating with the parents of the pupils at home is one of them. so that the developed character gets stronger.

Assessment of PAI Learning's Strengthening Character Education (PPK) at SDN 2 Rimo

To ascertain the degree to which students meet learning objectives, evaluation is a methodical procedure that involves gathering, examining, and evaluating information and data. Mr. H.M. Yuni Maha.S.PdI does not offer a unique assessment of Islamic Religious Education (PAI) learning in the classroom with regard to evaluation.

“...Evaluation in general is similar to evaluation in learning. I do have some assessments of attitude, though. In evaluating religion, as opposed to other subjects, evaluating social and spiritual attitudes is a crucial component. How to be responsible and show friends respect. Direct instruction based on observations made by PAI teachers and during the learning process. In conversations, Q&A sessions, and so forth”.

It is clear from Mr. M. Yuni Maha's explanation above how important evaluation is to learning, particularly Islamic Religious Education (PAI) learning. Aside from that, behavioral evaluation plays a critical role as a measure of how well Islamic Religious Education (PAI) lessons on Character Education Strengthening (PPK) are implemented in the classroom.

DISCUSSION

Organizing the SD Negeri 2 Rimo Habituation Activities

The idea behind bolstering character education is to inculcate moral values and behaviors, as by doing so, healthy moral habits would be applied in daily life. This is supported by the research findings. Developing moral values and virtuous practices in children at a young age is the first step in developing their character.

Good habits and beliefs are the cornerstones of building children's character. Students who have good habits and beliefs will find it easy to internalize character values and apply them with high moral standards in both their home and school environments. Character education principles are good beliefs and habits. Good habits and beliefs serve as the foundation for character education, which in turn serves as the vehicle.

Therefore, values, routines, and character education all work together to achieve educational objectives that can promote a higher quality of life. Aligning oneself with the Creator is, therefore, the ultimate aim of Islamic education. One of the aims of education is

to ensure happiness in the hereafter, and achieving excellent morals starts with a close relationship with Allah.

The formation of core values in students' daily lives by developing the habit of acting morally in accordance with established values is another idea for bolstering character education. Students learn the core principles through their behaviors rather than through theoretical instruction. Given that elementary school age pupils emphasize practical values above theoretical values, this suggests that current character values are not something that needs to be taught theoretically to students; rather, the emphasis is primarily on becoming habituated to actual behavior.

Some of the interpretations of the aforementioned results are consistent with the message presented in the preceding chapter, which held that there are two primary factors that influence students' character development and reinforcement: their innate nature and their surroundings. As the primary learning environment, schools play a crucial role in enabling character development and growth to become actualized in daily life and habits that are influenced by the surrounding environment. This makes it simple for an individual to form positive behavioral habits as a result of social interactions they encounter in their environment.

Implementing Habituation Activities at SD Negeri 2 Rimo to Strengthen Character Education (PPK)

According to the research findings, there are various components involved in implementing Strengthening Character Education (PPK), such as creating explicit rules, conventions, and traditions, developing tools for unique program creation, and assigning specific roles during habituation exercises. Since they are markers of an effective environment and can help reinforce character education in molding the culture of their everyday lives at the madrasa, rules and norms play a crucial role in helping students develop character habits.

This is in line with research by those who state that this is an important indicator in creating an effective environment to support the strengthening of character education in schools. Habituation activities, which include applicable regulations, habits, and norms, are important. This is the main foundation in forming an effective school culture in strengthening the character of female students at school.

The living conditions in the school setting, such as positive social interactions with all students in compliance with the laws, customs, values, and ethics that govern daily life, form the culture that is created. In terms of students' personalities and characters, habituation activities involve incorporating moral principles into each learning task. In this way, habituation activities start early because young children have innate abilities that must be developed through education and the application of virtues in daily life. As a result, character development can be accomplished through habituation activities that are implemented in the classroom.

Thus, the application of enhancing character By providing constant exceptional signs, such as monitoring, advising, and managing student behavior so that they are always on excellent behavior, teachers and other education professionals in schools can use education to improve character. Present-day educational establishments primarily provide academic knowledge to students; they seldom ever turn moral principles into role models for behavior in the classroom. The generation that comes out of today's schools is merely intellectually capable; their morals is not on par with the knowledge they acquired in madrasas.

So that education may become a very effective medium in shaping and changing students' conduct and morality to become better and have better character, the educational process should be carried out by offering good examples and examples that can create motivation for all students. The sincerity and compassion of an educator are crucial in fostering a culture of model conduct. These two factors are the social support attitude of the teacher, which might affect how pupils behave in the classroom.

Consequences of Reinforcing Character Education (PPK) at SD Negeri 2 Rimo via Habituation Activities

The effects of enhancing character education at SD Negeri 2 Rimo through habituation activities have resulted in a greater emphasis on religious character values, which serve as the cornerstones for the formation and expansion of other character values. We'll go into more depth about a few of the key factors, starting with the development of religious ideals.

Religious character education serves as the cornerstone for the development of character values that are ingrained in pupils from an early age till adulthood, with the ultimate goal of producing conscientious, intelligent individuals who exhibit thoughtful behavior and

speech. Students have various requirements and obstacles at each stage of character education, ranging from early infancy to adolescence. For improving character education is an effective means of resolving the moral crisis that the Indonesian people are currently experiencing.

The goal of this religious character development is to develop individuals who are "rahmatil lil alamin," or Muslims who possess the ability to make wise decisions and make daily life decisions. Through the school's peer-to-peer education program and the wardens' unwavering commitment to fostering a culture of lifelong learning, every student becomes an individual capable of analyzing and adapting to changing circumstances on a daily basis.

Character and Cognitive Achievement come in second. In the current millennial era, cognitive character and achievement are crucial because students need to behave in a way that combines their cognitive and emotive intelligences. This means that success will not solely come from intellectual pursuits. Since morality and intelligence are what the present generation of educational institutions strives to instill, it is their hope that these institutions will generate the intellectual and moral character that will define today's youth.

Evaluations at SD Negeri 2 Rimo are conducted on a regular basis, whether it be daily, weekly, monthly, or annually, according to the findings of the interviews, observations, and documentation that the researchers completed. When students disobey school policies, teachers have the authority to immediately warn them about it and to add the assessment form in the scoring log. This implies that students will be awarded points for breaking the rules. Technical evaluation, on the other hand, is comparable to the report card assessment's indicators, which speak to KIs 1 (spiritual attitude) and 2 (social attitude).

The description above demonstrates how character values are easily implemented if all engaged school personnel truly organize and carry out the above-mentioned series of actions to the fullest extent possible. Regarding the evaluation and guidance tools, which take the form of score journal recapitulations.

CONCLUSION

The aforementioned description leads one to the conclusion that strengthening character education that is class-based, school culture-based, and community-based through the use of curriculum management has a significant positive impact on learning at SD Negeri 2 Rimo.

The way that the teacher is more intent on going over the lesson content with the class and how the pupils behave in terms of following the rules both demonstrate this. In extracurricular activities, children have demonstrated positive attitudes and moral character as well as the ability to interact politely with peers and parents. Enhancing character education can therefore have a significant impact on raising learning standards.

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