

## THE IMPLEMENTATION OF THE CHARACTER EDUCATION IN SD INPRES 48 MARIAT IN SORONG REGENCY

Nur Listiawati<sup>1\*</sup>, Asri Ika Dwi Martini<sup>1</sup>, Relisa<sup>1</sup>, Ety Sofyatinigrum<sup>1</sup>, Yusuf Hadi Yudha<sup>2</sup>, Rahmi Rivalina<sup>3</sup>

<sup>1</sup>Center for Policy Research on Education and Culture, Office of Research and Development, MOEC, Indonesia

<sup>2</sup>The University of Pancasila Jakarta, Indonesia

<sup>3</sup>Center of Curriculum and Books, Ministry of Education and Culture, Indonesia  
e-mail: n.listiawati07@gmail.com

**Abstract:** The research aims to provide an overview of the implementation of the character education program in solving some character problems faced by SD Inpres 48 Mariat in Sorong Regency. The specific aims are to take advantage of the best practice of the implementation of character education. This is a case study with a purposive selection of school. The respondents are the school principal, teachers, and students. Referred to the qualitative approach like this research, it used inductive reasoning in the analysis of the data. Data collection was carried out through focus group discussions, interviews, questionnaires, and observation. Data analysis used inductive technique. The result describes that the leader of the school, with support from the teachers, make the brand of the school and its activities. The ability of the leader to build good networks with other institutes and organizations support the ecosystem of the school. The five main values and reading literacy activities were already entrenched. The branding of the school function as a roadmap in the implementing of character education in the school.

**Keywords:** *character education, educational ecosystem, school branding, role models, networks*

### PENERAPAN PENDIDIKAN KARAKTER DI SD INPRES 48 MARIAT KABUPATEN SORONG

**Abstrak:** Penelitian ini bertujuan untuk memberikan gambaran implementasi program pendidikan karakter dalam memecahkan beberapa permasalahan karakter yang dihadapi SD Inpres 48 Mariat Kabupaten Sorong. Tujuan khusus penelitian untuk memanfaatkan *best practice* implementasi pendidikan karakter. Penelitian ini merupakan studi kasus dengan pemilihan sekolah secara purposif. Respondennya yaitu kepala sekolah, guru, dan siswa. Merujuk pada pendekatan kualitatif seperti penelitian ini, maka dalam analisis datanya digunakan penalaran induktif. Pengumpulan data dilakukan melalui *focus group discussion*, wawancara, angket, dan observasi. Analisis data menggunakan teknik induktif. Hasil penelitian menggambarkan bahwa pemimpin sekolah, dengan dukungan dari guru, membuat *branding* sekolah dan kegiatannya. Kemampuan pemimpin untuk membangun jaringan yang baik dengan lembaga dan organisasi lain ikut mendukung ekosistem sekolah. Lima nilai utama dan kegiatan literasi membaca sudah membudaya. Branding fungsi sekolah menjadi *roadmap* dalam implementasi pendidikan karakter di sekolah.

**Kata Kunci:** *pendidikan karakter, ekosistem pendidikan, branding sekolah, teladan, jejaring*

### INTRODUCTION

Character is the essence of humanity. Character does not describe a human being, but it is only a part of a person's entire personality. Character is not innate from someone but is a product of gradual individual development. Alexander Bain said that character was a very complex organization or

structure, which includes sentiment, dislike, love and hate, respect, and others for other people, concrete objects, or other objects (Pradhan, 2009 p. 4). From that statement, it can be concluded that character is a product of long interaction between human being. The interaction can result in the positive behavior toward other people such as love

and respect but it can result in the negative one like dislike and hate.

Regarding this, The Jubilee Center for Character & Virtues (2017) defined character as a set of personal traits or dispositions that produce specific moral emotions, inform motivation and guide conduct. Character is a hard skill that is a skill that strongly predicts changes in a person's life. It is sometimes referred to as soft skills, behavioral traits, non-cognitive skills, or emotional resilience (Lexmond & Reeves, 2009). It is said that the character has a cognitive element that supports achievements in literacy and numeracy and takes years to obtain it. In their research Lexmond and Reeves measured a person's focus on character abilities through an application, empathy, attachment, and self-regulation. They measure applications to see a person's focus in carrying out a task from the beginning to the end, while empathy and attachment (Pradhan, 2009) are seen from how a person's attitude towards others, for example, sensitivity to other people's feelings, and willingness to help people who need help.

A person attitude toward others cannot arise immediately but is a habit through daily practice. In addition, there is an ingrained concept of good behavior in a person, which comes from the teachings of the religion he adheres to and the moral education obtained at home and at school. The overall ability of character is very useful and determines one's future in facing life, for example, high commitment and self-discipline is needed to ensure that long-term welfare should not be sacrificed for short-term satisfaction. According to Professor Avner (Fatimatuzzahro, 2017), "Prosperity breeds impatience, and impatience impairs prosperity." Likewise, self-regulation can affect one's life now in the future.

Character education is interpreted as education that nurtures and promotes the development of an individual's ethics, thinking, social, and emotional. Character education is a continuous learning process that allows a person to be caring, critical, and responsible individuals. Character education includes the knowledge, values, and skills needed for someone to achieve success in his life (Sakellaridi, 2016). So that character education delivers a person to gain the overall ability of his character that can lead him to wisely explore his life. The Jubilee Center (2017) defined character education is more than just a subject, it includes all explicit and implicit educational activities that help young people develop positive personal strength which called virtues. Character education helps students grasp what is ethically important and how to act in a situation. Referred to the definition of the character itself, character education strengthening the guidance to conduct.

The character education implemented in Indonesian schools is not differed from the character education in general. The program of character education in Indonesia called the Strengthening of Character Education (SCE), a program which developed in 2016 as an evolution of previous character education developed by the Centre of Curriculum in 2010 which at that time there were 18 virtues including honesty, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, the spirit of nationalism, love of the motherland, respect for achievement, communicative, love for peace, love to read, care for the environment, care for the social, and responsibility which were then abstracted into 5 main virtues in SCE, namely religiosity, nationalism, independence, cooperation, and integrity (Regulation of The Minister of Education and Culture of Indonesian Republic

Number 20 Year 2018 on The Strengthening of Character Education in the Formal Education Units, 2018)

Why does SCE need to be done at school? One reason is that SCE is encouraging the strengthening of the educational ecosystem (principals, teachers, school committees, and communities). Since the launch of this program, in 2016 there have been 271 elementary schools (SD) and 271 junior high schools (SMP) implementing SCE. Then this number will increase from 2017 to 2710 elementary schools and 1355 junior high schools. SCE socialization was carried out in Teachers Work Groups and Subject Teachers Deliberation (KKG and MGMP) attended by 4552 schools' representatives, and in training for National Based School Exam (USBN) facilitators and SCE MGMP as many as 740 MGMP representatives attended (The Ministry of Education and Culture, 2018). The implementation of SCE in schools, in general, has similarities because it follows the same guidelines. But each region and even schools have their characteristics.

SD Inpres 48 Mariat, a school in Sorong Regency, Eastern Indonesia, faces some cases of discipline, beating, and especially the growth of false nationalism in children. This paper generally aims to provide an overview of how principal and teachers solved the problem by implementing the SCE program as a manifestation of the policy of moral education. The specific purpose of the study is to take advantage of the best practice by the school and to provide recommendations for improving SCE policy and implementation practices in other schools.

## METHOD

This is a case study of a school selected purposively. The research is a qualitative

one which supported by the quantitative data from survey. The data collection using triangulation to get reliable and accurate data. Triangulation is to use more than one theory, method or data source to investigate a study of single phenomenon. It has been viewed as a qualitative research strategy to test validity through the convergence of information from different sources (Carter et al., 2014; Heale & Forbes, 2013)

Data collection was carried out through focus group discussions with teachers, interviews with the principal, giving questionnaires in the form of self-evaluation to students, and observing the school environment. Respondents are school principals, teachers of class IV, V, VI and religion teachers, and students of class IV, V, and VI. Some secondary data of the school also supported the analysis.

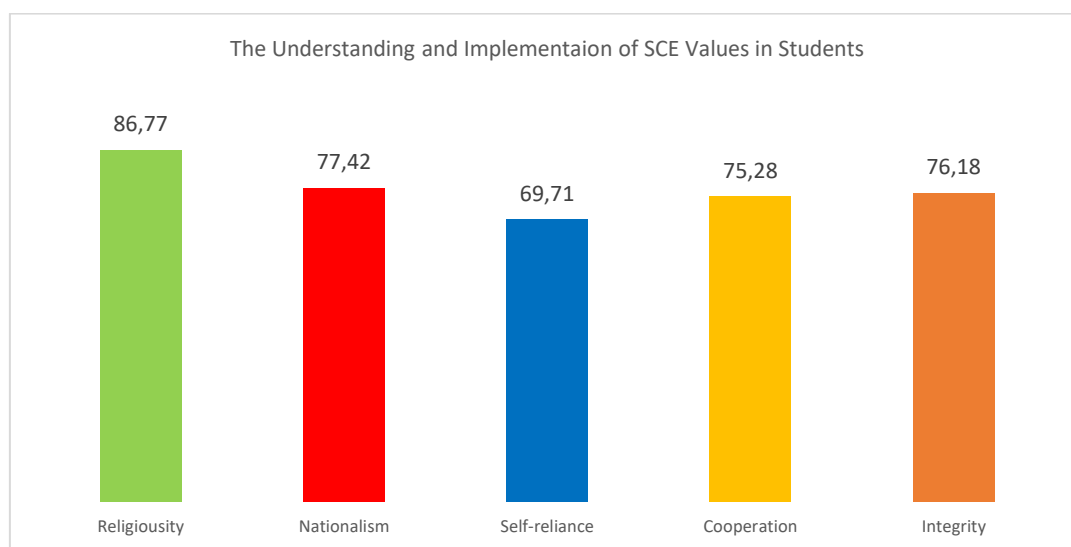
The questionnaires given to students with a Likert-type scale to determine attitude, opinion, and perception. Response were quantified on a 4-point Likert-type scale according to level of agreement with which statements given, with 0="strongly disagree" and 3="strongly agree". Focus Group Discussion (FGD), interview, and observation were used to give deep understanding and explanation to the result of student questionnaire. This research was conducted in the form of inductive reasoning approach. This approach was use to describe the problems studied in this activity based on existing facts, which are specific and then examined to solve the problem and draw a new general conclusion (Drupadi & Mumu, 2018). In this case, the researcher systematically observes the phenomenon under study, looks for patterns, and develops a generalization from the analysis of these patterns, as inductive reasoning moving from specific observations to

broader generalizations and theories (Burney & Saleem, 2008).

## FINDING AND DISCUSSION

The implementation of SCE values by students was measured through the self-report questionnaires. Responses were

quantified on a 4-point (0 – 3) Likert-type scale according to level of agreement with which 40 statements given, and each SCE value was asked in 8 questions. The description of the test result on SCE implementation by students in SD Imppres Mariat 48 can be seen in Figure 1 below



**Figure 1. Test Result on SCE Implementation by Students in SD Inpres Mariat 48**

The result showed that students' comprehension and implementation of religious values (religiosity) have greater scores than the other four values. Indicators of measuring religious values in students are (1) obedient and devout for worship, attitudes that are inclined to the truth; (2) respecting the beliefs of others who are different from them (tolerant); and (3) have compassion and empathy (with others and the environment).

The value of nationalism becomes the second value that is prioritized to be planting in schools, likewise the student score for understanding and practice of nationalism values is in second place after religious values. Understanding and implementing of nationalism values is measured through indicators (1) willing to sacrifice time, energy, and mind to participate in school activities that prioritize nationalism, and help

older people; (2) understand & appreciate the nation's culture; (3) enthusiasm in learn and be active in positive activities; and (4) implement the rules and regulations, both in the school and outside of the school.

While the value of self-reliance is measured through indicators (1) working hard in completing school assignments; (2) showing a hard effort by trying to overcome obstacles encountered in school; (3) being creative and active in various school activities; and (4) shows the attitude of a lifelong learner. Self-reliance, as measured by these indicators, has lower scores than the other main values of SCE on students.

Cooperation is usually a joint activity between students to maintain cleanliness at school. It is not carried out as a special activity in schools. Cooperation in this school is manifested by the collection of rubbish by each student into the garbage bin. This acti-

vity is carried out before learning is done. Indicators used to measure students' understanding and practice of the value of cooperation are (1) cooperating in resolving joint affairs; (2) sharing public facilities (schools) and take care of them; (3) deliberating to reach the best agreement; and (4) helping each other.

Integrity value is measured through indicators (1) honest; (2) responsibility; and (3) a role model. Integrity scores on students are greater than those of cooperation. An honest attitude which is an indicator of integrity has been instilled in students, for example if students find items that do not belong to them, students are asked to report to the teacher or put them in the honesty box. It is hoped that this habit of honest behavior will continue to be engraved and carried away until students mature so that they will not do dishonest things such as corruption and others in the future.

SD Inpres 48 Mariat is in Sorong Regency in West Papua Province. The Regency is bordered by Raja Ampat to the North and West, and South Sorong Regency to the South. SD Inpres 48 is a school that actively participates in various programs both from government institutions and from non-government organizations. As an educational unit the school is a safe and friendly learning environment that supports the growth and development of children as individuals and community members who are valued, recognized and allowed to develop their talents and interests, and actively involved in every learning activity, as said by (DG Education and Culture, 2020):

*Schools should be safe, welcoming and caring learning environments, striving for learners' engagement, in which children and young people can grow and develop as individuals and members of the community, feel respected and valued and recognized in their specific talents and needs.*

Character education is a way to create a school as a place that is safe, friendly, caring, respects each other, and delivers students to walk on their learning experiences.

### **The SCE and the Educational ecosystem**

The Educational ecosystem was echoed by the Indonesian Ministry of Education and Culture in 2016 as an effort to improve the quality of education. At that time the educational ecosystem was intended to invite all parties related to education, the government, teachers, parents, the community, as well as public figures to participate in building positive educational communications with children from their early age (Kurniawan, 2016).

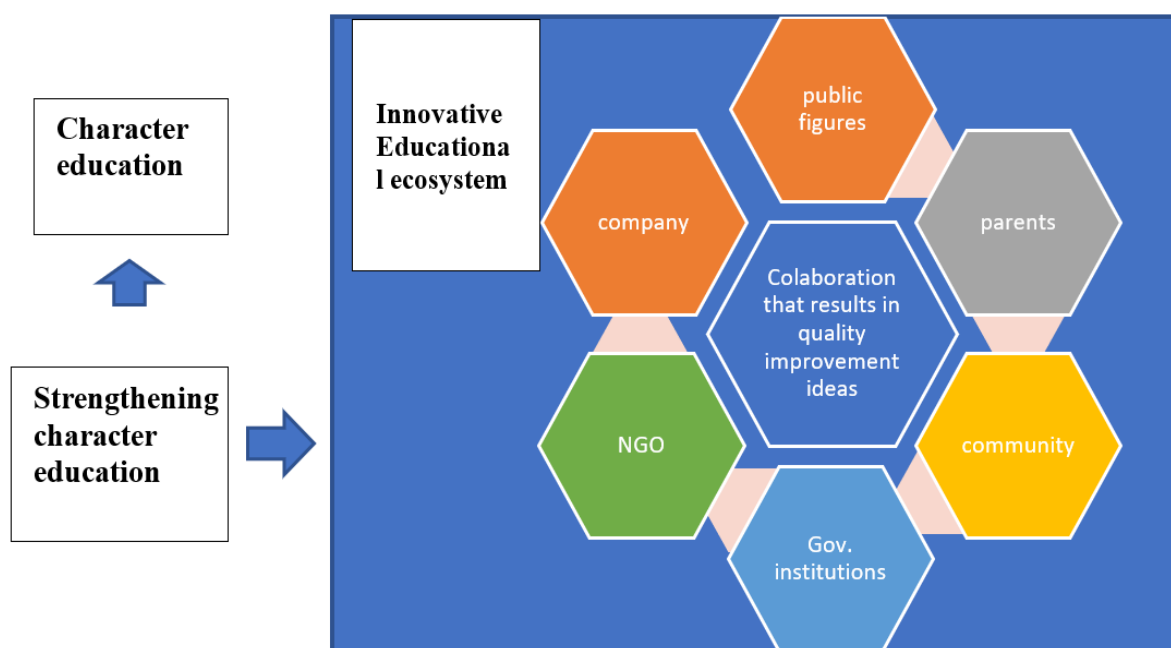
Building communication needs a network that is mutually supportive to achieve the goal of improving the quality of education. Then what kind of ecosystem that will be built? Of course, it is not just an ordinary ecosystem, but an innovative ecosystem that can bring up ideas for improving the quality of education in it. As according to Jabbar & Kurshan (2015, p. 2):

*Innovation ecosystems in the education sector are typically the result of evolving collaborations between schools, philanthropic organizations, and for-profit entities, among others, in which schools seek to procure particular technologies and/or technological services from their partners for the benefit of students.*

It is said that an innovation ecosystem requires a network where collaborative efforts are made to bring up new ideas, products, and processes for consumers, in this case, students. Schools are initiators of collaboration that will be conducted with other organizations, so schools must actively build networks to government institutions, companies, as well as humanitarian organizations and other non-profit organizations that can support the use of technological advances for the benefit of students.

The SCE optimizes that character education that has been done so far can encourage the creation of an educational ecosystem that is expected to improve the quality of education. The inculcation of charac-

ter values in SCE program is more planned and measured. The following are groupings of values based on the five main values and the embodiment in attitude and behavior.



**Figure 2. The Character Education, SCE, and Innovative Educational Ecosystem**

The scores in the understanding and implementing the character values are not instantaneously obtained by the students, but it takes a process to embed the values. The implementation of the SCE in the education unit, seen from the habitual activities carried out by the school from pre-learning to the end of learning. This section presents the preparations made by the school before implementing the SCE program and the implementation of the SCE values in daily school life.

#### **Preparations for the Implementation of the SCE at SDN 48 Mariat**

Before implementing SCE, the school principal obtained SCE information in Makassar city. This is the first socialization obtained by the school principal, which is a 2<sup>nd</sup> phase socialization conducted by the Ministry of Education and Culture. Then the

principal obtained SCE socialization from the education office of Sorong Regency in 2018 for 1 day, and the KKG activities. Almost all schools in Sorong Regency have received the socialization.

After getting socialization from the Ministry, the principal then socializes to the school committee and parents of students. The committee and parents are very responsive and support the school plan to implement the SCE. The school principal gave debriefing to the teachers to run the program so that it could run sustainably and be able to review it to other schools. The principal believes the teacher can carry out the SCE well. The school have some documents, including the follow up of the SCE program but, unfortunately, they only make a plan until 2017. After that there was no planning document although the school still implement the program according to the docu-

ment of 2017. It means that school did not make a planning to make a progress or it did the progress without a planning.

### **The Implementation of SCE at SD Inpres Mariat**

One of the characteristics in the SCE program is to give a 'Branding' to schools. Branding is a unique and distinctive identity in schools that emphasizes the strengths and advantages of schools that are usually associated with the priority values of SCE carried by schools. SD Inpres Mariat 48's branding is "Green School." School branding is based on input from teachers. This school branding is following the activities and conditions of the school. This branding is an embodiment of some values that are included in the main value:

- The main values of religiosity covered other values such as loving the environment, and the embodiment of these values is shown through attitudes and behaviors - loving and maintaining the integrity of God's creation.
- In the nationalism values, there are sub-values of loving the motherland, protecting the environment, and discipline. This value is manifested by the attitude of caring and respect for the maintenance of the physical environment every day in a disciplined manner. The physical environment itself includes air, water, plants, animals, buildings, and other infrastructure, as well as all-natural resources have different predictive values regarding one's attachment, including interaction and emotional connection (Xu et al., 2019)
- Maintaining 'school branding' requires a work ethic, creativity, and professionalism. These values are part of the main value of 'self-reliance.'

- The implementation of 'green school' branding should be carried out by all school members. They must actively participate in protecting and maintaining the school environment. In its implementation, cooperation, mutual respect, inclusiveness, commitment to decisions mutually agreed upon are needed to maintain school branding (especially for principals and teachers), as well as consensus agreement, mutual help, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism. All values are included in the main values of cooperation.
- The moral commitment and responsibility to maintain 'school branding' are values that are part of the core value of 'integrity.'

Thus 'the Green School' branding has already included the five main values in Strengthening Character Education (SCE).

The principal and teachers from the beginning of the school reformation wanted the school to be a safe place for the students (this is in accordance with Erasmus who said that '*Schools should be safe, welcoming and caring learning environment*'). Then they added the school vision with creating a clean, green, shady, and comfortable school. Adding the vision of the previous school that does not yet include the vision of a green school. This change in vision does not mean that the school follow the green school program but rather the school create it.

The development of the green school branding is carried out step by step. The school builds fence gradually and independently. The construction of the fence was intended to maintain security because at that time another school lost IT equipment (computers). After the fence is finished, the school arranges the school with plants, from ornamental plants, vegetables in front of the

classes, to hard plants such as ironwood, trembesi, matoa and mahogany, mangoes and rambutans at the back of the school. After arranging the plants, the classes are built based on 'learning while playing'.

Building a network is a virtue and added value for this school, especially for the school principal. This effort is one of the principles of the SCE program. Participatory is defined as involving the broadest public as stakeholders where the principal, educators, education staff, school committees, and other relevant parties agree on the priority of the character values and specificity of the school in its implementation, as well as financing the implementation of the SCE. Building networks has been carried out by the school principal, such as (1) the forestry service in the procurement of hard plants such as ironwood, trembesi, matoa, mahoni, mango, and rambutan; (2) the food security service in the procurement and maintenance of vegetable crops; (3) regional libraries in providing training to teachers to manage the library; (4) the Rainbow Foundation in training for librarians; (5) the community health center provide training for students to provide first aid for accidents; (6) students' parents provide support in the form of providing bookshelves for libraries, and drum band equipment for extracurricular activities. Some parents even provide their time and energy to teach indigenous Papuan art (dancing) in extracurricular activities.

Thus, the educational ecosystem sought by the school principal has been built with the growth of networks with other parties who also seek to contribute to the development of the school. This contribution is in the form of ideas, guidance, and facility assistance for improving the quality of learning in schools, thus it has been implemented innovation ecosystem theory.

The implementation of SCE used the whole school approach. In line with the Educational-ecosystem and character education, the whole school approach also implies a cross-sectoral approach and better collaboration by schools with various stakeholders (both government organizations, non-governmental organizations, and communities) that can help schools with their respective expertise.

### **The Values of Religious**

The five moral values of religiosity, nationalism, self-reliance, cooperation, and integrity are not implemented separately in daily life at school but they are interrelated and synergized, for example, the other four main values in SCE are contained within the main values of religiosity. Every time researchers go to a different school, either a school-based on Islam, a public school, or a school-based on Christianity or Hinduism, the principal, and the teacher state the same thing. After the researchers sort out these values are true, the various values contained in the main values of nationalism, self-reliance, cooperation, and integrity are the values taught in religious studies. The inculcation of religious value is carried out through religious activities, namely worshipping God with prayer in congregation or spiritual guidance through extracurricular activities. This activity seems to focus on human relations with God as creator, but it contains a broader meaning that is how humans obey the command of the Almighty to live in harmony and love for others.

Concerning relationships between people, the teachers teach the value of tolerance and mutual respect for differences. This is shown by examples of diversity as a sub-value of religiosity by providing an understanding of ethnic diversity (in schools other than students with indigenous Pa-



puans, there are also students from Java whose parents used to be transmigrated to Papua, there were also teachers who originally from North Sumatra. They brought a different culture and religion, along with that togetherness was established within the school environment.

### **The Values of Nationalism**

In addition to prioritizing religious values, SD Inpres 48 Mariat also prioritizes the inculcation of the value of Nationalism. Why nationalism? Because at the beginning of the implementation of this program, students who are indigenous Papuan children still have a paradigm that Papua is not yet independent. They consider themselves not Indonesian. They often say and write 'Free Papua'. Of course, this student's thinking grows because of the influences from their environment, both from parents and from adults who still do not understand that they are part of an independent Indonesian. It could also be that they do not feel 'independent' because they are not yet independent persons, have not prospered, and they still feel 'colonized in economic terms'. They know their land is rich in natural resources but they themselves are helpless because of their limitation in human resources so that they cannot 'control' and manage it. The principal and teacher try to change the student paradigm gradually by giving students a correct understanding. Now students already have a different view and do not say and write "independent Papua" anymore. So that the value of nationalism is strong (see fig.1). As understood by all, the sub-values of nationalism that exist in the main values are the values taught in religion subject, although they are not included as part of the main religious values in SCE. SD Inpres 48 Mariat instills and develops a love for their local culture and preserves that

culture by fostering love through art activities such as dance, song, and music, as well as craft activities that reflect an appreciation of the potential and culture of the region.

In schools with heterogeneous religious beliefs such as in Sorong district, a life of mutual respect between students of different religions is more visible than in schools from other regions. Schools in Subang, Padang, Bitung, and Bangkalan, for example, where the religious beliefs of students are more homogeneous, it cannot be said that they do not tolerate adherents of different religions or do not value religious diversity when they answer never to the statement of allowing friends to worship in accordance with their religion and beliefs. They answered 'never' because in school there were no other students whose religion was different from theirs.

The value of nationalism is also instilled through a sense of patriotism, which is practiced in almost all schools in Indonesia through the implementation of the flag ceremony every Monday morning. When participating in the flag ceremony, students must listen solemnly to the reading of the Pancasila text, sing national and regional songs, and raise the red and white flag. In addition, commemorations of national holidays such as August 17, Hero's Day, National Awakening Day, and National Education Day, can also arouse a sense of love for national heroes, which in turn can arouse love for the motherland and ultimately strengthen the value of student nationalism. At the national holiday celebration, the school also held various competitions such as the 1945 Constitution reading contest, while the other competitions were more about instilling sportsmanship and competition to students.

### The Values of Self-reliance

The self-reliance is a reliance on one's own effort and abilities (Merriam Webster, 2020), in the SCE guidelines self-reliance includes the value of a work ethic (hard work), resilience, fighting spirit, professional, creative, courage, being a lifelong learner. How to develop self-reliance, besides one has to accept himself, making one own decision, and recognize and manage dependence, one must have a fundamental value that must be possessed by someone that is self-confidence (Kloppers, 2019 in Moore, 2021). Bandura cited by (Greenacre et al., 2014) states that "self-confidence involved belief in one's own abilities to perform", whereas (Skillseyouneed, 2020) gives more details definitions:

*Confidence comes from feelings of well-being, acceptance of your body and mind (your self-esteem) and belief in your own ability, skills, and experience. Confidence is an attribute that most people would like to possess*

Different with other values, confidence cannot be learned, but it can be built and improved. Confidence is a condition of the mind of someone who arises because of good actions that cause a sense of happiness, accepting yourself as it is, believe in the abilities, skills, and self-experience. How was this confidence developed at SD Inpres 48 Mariat? First is the understanding and motivation provided by both the school principal and the teacher so that students believe in their own abilities, for example in examinations they are not allowed to cheat. The second is to give tasks that foster self-confidence, for example leading prayers, appearing in front of the class, etc. The third gives appreciation or appreciation for the work of students. Fourth, there is no discrimination against students, teacher does not compare one student to another because

everyone is different, each has advantages and disadvantages. And the last is the teacher gives a fair sense of responsibility to all students by giving their respective assignments in picket activities or cleaning the school. because students already know what their assignments are, there is no need for instructions, for example someone opens the classroom in the morning and locks the class when learning activities are finished, sweeping the yard, cleaning the sanitary room, and so on. By providing understanding, motivation, assignments, appreciation, and responsibility and the absence of discrimination, the seeds of self-confidence naturally grow in children, which then foster self-reliance in students because they believe they can do something. As time passes it is hoped that students will be able to gain ideas, decide and be able to struggle to achieve their goals.

### The Values of Cooperation

Cooperation is not manifested specifically in an activity. It is not carried out in this school because after students come to school and put their bags in their classrooms, students accustom to go out from their classroom to pick up the trash in the schoolyard and put it in the trash bin. However, sensitivity and attitudes to help others have been instilled in students, for example through practical activities, students helping people who have an accident that is carried out with guidance from the local Community Health Centre. Whereas the sub values of cooperation such as respect, commitment, help, empathy, anti-discrimination was applied by teachers to their students.

### The Values of Integrity

Integrity is associated with honest and responsible behavior. This value has been

instilled, both in religious studies and in daily activities. Therefore, these character values can be separated into groups, but they cannot be separated in implementation because one-character value can be included in more than one main value.

In each class, there must be students who have a good or unfavorable attitude. Integrity among teachers has become an obligation. In this case, the teacher is responsible for changing the attitude of students who are not good to be good, and the good one to be better by working together to fix the behavior of children ranging from the spiritual field to the lesson.

Integrity in students can also be seen in the commitment of students to learn in school, the desire to increase knowledge other than what is being taught in learning is shown by their enthusiasm for reading. In addition, the results of the measurement of the implementation of the main values of SCE on Integrity showed that the integrity of students was higher than the value of self-reliance and cooperation (see figure 1).

Character values is not limited to the five main values. Value planting is not easy to do and the results are not instant. At first the headmaster had difficulty in instilling discipline in students, even in instilling discipline to the teachers, especially teachers who in charge of picket. In this case the headmaster cooperates with the religion teacher to apply the contents of a letter in the Al Qur'an about time, namely 'Al Asr.' It reads "By time, indeed mankind is in loss, except for those who have believed and done righteous deeds, and advised each other to truth and advised each other to patience (Ali, 1997; The Noble Qur'an, 2016). The religion teacher motivates other teacher and students to attend school early refer to the surah of 'Al Asr.' Since that time the picket teacher always came earlier than

others. The teachers also change student's rough language to the polite one, by not immediately scold, but try to saw students how the effect of those, and it slowly improved. Nowadays student's courtesy is much better.

## CONCLUSION

The implementation of SCE in this school has a planned program for 2017 but unfortunately has no progress plan in the year after. The green school-branded seems to function as a road map for the implementation of SCE at school. The socialization from the central government gave strong support for headteachers to plan and implement SCE in their school. But not all headteachers successfully implement the program. Besides a strong commitment and responsibility, headteachers can build networks with other institutions and organizations to build a good ecosystem in school.

The implementation of SCE in the SD Inpres 48 Mariat can be measured through the description of before and after the program. Religious values that have the highest score proofed that although students have different religion they live together harmoniously, they respected the belief of others, have compassion and empathy to other people. The implementation of nationalism values changes student's point of view and gives them an understanding that they are a citizen of Indonesia, and Papua is a part of Indonesian country. The school developed the love of their region and country through the love of their local culture (dance, music, and craft) activities, and through flag ceremony activities on Monday morning, and celebration of national days as well. The principal and teachers build students' self-reliance by making them believe for their abilities, foster student's self-confidence, students' responsibility, giving motivation,

appreciation, and no discrimination. The cooperation values are not specifically implemented in an activity, but the sub-values have been installed in student's behavior through teacher's treatment toward the students. In this case, students learn from the teacher's role model. The integrity score of students higher than their self-reliance and cooperation. The integration of students indicated through their desire to increase their knowledge describe in their high reading interest, and guidance to live with honesty. All values contained in the main values of nationalism, self-reliance, cooperation, and integrity are also taught in the religious study. It is proof that religion covers all values in human life. The principal and teachers can overcome the case of discipline by implementing the content of Al Qur'an, it is proof that religion act as the guidance of life as well.

#### ACKNOWLEDGEMENT

The authors are grateful to The Centre of Policy Research of the Office of Research and Development, MOEC Indonesia for funding the study. High appreciation aims to Education office in the District of Sorong, the principal, teachers and students of SD Inpres 48 who gave their contribution by sharing their knowledge and experience to this study. Thank you for all who contributed to this research.

#### REFERENCES

- Ali, A. Y. (1997). *The Meaning of the Holly Qur'an*. Beltsville. Maryland: Amana Publications.
- Burney, A., & Saleem, H. (2008). Inductive & deductive research approach. *Department of Computer Science, University of Karachi, Pakistan*, 22. In [https://www.researchgate.net/publication/330350434\\_Inductive\\_and\\_Deductive\\_Research\\_Approach](https://www.researchgate.net/publication/330350434_Inductive_and_Deductive_Research_Approach). DOI: <https://doi.org/10.13140/RG.2.2.20028.90249>.
- Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The Use of Triangulation in Qualitative Research. *Oncology Nursing Forum*, 41(5), 545-547. DOI: <https://doi.org/10.1188/14.ONF.545-547>.
- DG Education and Culture. (2020). *A whole school approach to tackling early school leaving*. <https://ec.europa.eu/programmes/erasmus-plus/project-result-content/360e3a02-40e9-4c17-b4f9-ca552f0cd970/A%20Whole%20School%20Approach.pdf>
- Drupadi, S. W., & Mumu, J. (2018). Analisis kemampuan penalaran induktif matematis mahasiswa pendidikan matematika Universitas Papua. *Journal of Honai Math*, 1(2), 113-126. DOI: <https://doi.org/10.30862/jhm.v1i2.1048>
- Fatimatuzzahro, F. (2017). Studi komparasi regulasi diri dalam mengerjakan skripsi ditinjau dari jenis kelamin pada mahasiswa Fakultas Ushuluddin dan Humaniora angkatan 2012 UIN Walisongo Semarang. *Skripsi*. Semarang: Universitas Islam Negeri Walisongo.
- Greenacre, L., Tung, N. M., & Chapman, T. (2014). Self confidence and the ability to influence. *Academy of Marketing Studies Journal*, 18(2), 169-180. Retrieved from [https://www.researchgate.net/publication/286318041\\_Self\\_confidence\\_and\\_the\\_ability\\_to\\_influence](https://www.researchgate.net/publication/286318041_Self_confidence_and_the_ability_to_influence).

- Heale, R. & Forbes, D. (2013). Understanding triangulation in research. *Evidence Based Nursing*, 16(4), 98-108. <https://doi.org/10.1136/eb-2013-101494>.
- Jabbar, M.A., & Kurshan, B. (2015). Educational ecosystem: A trend in urban educational innovation. *Penn GSE Perspectives on Urban Education*, 12(1), n1. Retrieved from <https://urbaned-journal.gse.upenn.edu/archive/volume-12-issue-1-spring-2015/educational-ecosystems-trend-urban-educational-innovation>.
- Kurniawan, H. (2016, May 29). Kemendikbud: Kita ingin bangun ekosistem pendidikan. *Merdeka.Com*. Retrieved from <https://www.merdeka.com/peristiwa/kemendikbud-kita-ingin-bangun-ekosistem-pendidikan.html>.
- Lexmond, J., & Reeves, R. (2009). *Building character: "Parents are the principal architects of a fairer society..."* Demos.
- Moore, C. (2021, August 17). *What is self-reliance and how to develop it?* Retrieved from <https://positivepsychology.com/self-reliance/>.
- Pradhan, R. K. (2009). Character, personality and professionalism. *Social Science International*, 25(2), 3-23. Retrieved from [https://www.researchgate.net/publication/308606096\\_Character\\_Personality\\_and\\_Professionalism](https://www.researchgate.net/publication/308606096_Character_Personality_and_Professionalism).
- Regulation of The Minister of Education and Culture of Indonesian Republic Number 20 Year 2018 on The Strengthening of Character Education in the Formal Education Units, (2018). Retrieved from [https://jdih.kemdikbud.go.id/arsip/Permendikbud\\_Tahun2018\\_Nomor20.pdf](https://jdih.kemdikbud.go.id/arsip/Permendikbud_Tahun2018_Nomor20.pdf).
- Sakellaridi, E. (2016). *What is character education and why is important?* Retrieved from <https://ethaca.com/character-education/>.
- Skillsyouneed. (2020). *Building Confidence*. Retrieved from <https://www.skillsyouneed.com/ps/confidence.html>.
- The Jubilee Center for Character & Virtues. (2017). *A framework for character education in schools*. Birmingham City: University of Birmingham.
- The Ministry of Education and Culture. (2018, July 26). *Data Sekolah Pelaksana PPK*. Retrieved from <https://cerdas-berkarakter.kemdikbud.go.id/data-sekolah-pelaksana-ppk/>.
- The Noble Qur'an. (2016). *Surah Al Asr*. <https://quran.com/103>.
- Xu, Y., Matarrita-Cascante, D., Lee, J. H., & Luloff, A.E. (2019). Incorporating physical environment-related factors in an assessment of community attachment: Understanding urban park contributions. *Sustainability*, 11(20), 5603. DOI: <https://doi.org/10.3390/su11205603>.