

Character Development Base on Religion: Introducing TCB Concept for Better Life

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Abstract: The human character should not be just consisting of intelligent, but also good attitude and personality. However, nowadays the young generation seems have lost the model of right behavior. The modern education should be form this human character to be more prepare for facing today's challenges without losing their religious values. This study intent on analyzing the concept of character development based on religion or be known as TCB (Taqwa Character Building). This qualitative approach with case study method reveals the concept of character development as a delegation of school culture. The results showed that TCB is an applicable concept of the character development at schools in this modern era. But will the TCB concept be able to develop human character for a better life in the future.

1 INTRODUCTION

The research about character building in schools is important and interesting to do because of these following reasons: First, the low interest of young people in imitating ethical behavior. The failure on education occurs because educational products nowadays no longer have a pure sensitivity based on morality and sense of humanity (Elmubarok, 2008). Second, the lowness of adolescent's moral degradation. The result from the survey of Indonesian Child Protection Commission in 2016 says that the number of victims of child sexual abuse increasingly every year (Kompas, 2017). Third, debility of children control. Based on a study at Texas A & M University that written by Maloyed (2010) on his dissertation "The Religious Foundation of Civic Virtue" was found that in developing the citizen's benefaction, religion is very important, because there is a religious tradition in every nation that made an issue about viability to be a good citizen.

The Education should stimulate the mental discipline that constantly with high moral standards (Smith, 1986) so people know which are true and what is not true, what is good and what is evil, and also aware of what should be and what should not be. This is because education should be able to give guidance to higher feelings (Barnadib, 1996). The school as institution has a strategic role in the task, in

giving examples, learning, conditioning, and reinforcement high moral, especially when children do not get the character education in the home (Elmubarok, 2008; Budimansyah, 2010). But in the context of schools, character education practiced in schools during this impact is still far from the expectations (Raka, 2011; Budimansyah, 2010). The situation can be described with the increasingly rampant bad behavior that often appears in children (Fitri, 2012; Wiyani, 2012), as well as the development of an attitude of pupils against teachers are often not grounded with politeness (Roziqin, 2007).

In order to solve those problems, there must be an understanding that modern education is not just a molding of knowledge like in the past, but more than that, because that is a transformation where human could have not only knowledge but also could develop their attitude and personality, be intelligent, and also have a good character (Alwasilah, 2009) include the moral knowledge, moral feelings, and moral actions (Lickona, 1992). Therefore, moral education must be implemented in an integrated manner to form the character and personality of the learners compactly, that reflected on their behavior of speaking, acts, attitudes, thoughts, feelings, works, and good works (Zuriah, 2007).

The development of TCB concept in the school culture is conducted emphatically at the Darul Hikam Junior High School with seven values of piety

(sincere, patient, disciplined, trustful, caring, intelligent, and charity), adopting a culture of merit and the concept of a studentship's pillar. It's based on the understanding that the school's cultural characteristic must be studied and built as soon as possible as the provision for the future. Because the school is where seeding values, good values that should be well-preserved as well as values that contain the seeds of change. As a result, the school must continually organize and develop a variety of programs and activities. However, the actual condition in Indonesian Education needs a program character school culture that could form and develop the character of learners, develop various traditions and habits that lead to the comparative and competitive advantages of schools.

2 METHODS

This research using qualitative approach based on two reasons. First, the issues that examined on this research is the religious character based on development: introducing the concept of TCB for a better life requires direct observation at school so it need a certain amount of field data which is actual and contextual. Second, the selection of the approaching is based on the interconnectedness of the problems that examined in a number of the primary data of the subject that cannot be separated from its natural setting. The research on the culture at school is using case studies. The analysis of this case studies on this research reveal everything that became a habitual character at schools. In line with the foregoing (Creswell, 2015). The reveal methods of the case studies can be used to describe an event or activity of an individual or a few individuals who come from groups.

The subjects of the research on this study are: (1) Head Master Darul Hikam Junior High School (2) Associate Head of school Curricula; (3) the Coordinator of the TCB; (4) students. The collection data was done by observation, interview and analysis documentation (Cresswell, 2015). Meanwhile, the development of instruments based on the theory of school culture and moral development. The data analysis such as, explore and encodes data, encode a description and theme building, presenting and reporting qualitative findings, and interpret findings and validating the accuracy of findings through analytical techniques from (Miles and Huberman, 2007).

3 RESULTS AND DISCUSSION

Based on the results of the TCB Concept, Taqwa Character Building (TCB) is a system, method or method designed to build a cautious character. This concept was applied to all principals, principals, teachers and especially the students. TCB is the spirit for developing the educational process in Darul Hikam. The following representation of character development through TCB Culture School is presented in the following table 1:

Table 1: Character Development through TCB School Culture Refresher.

Character development	The concept of TCB School Culture	Method
Conditioning is done by local schools to participate (civic participant) in any daily activities at the school	Get used to be and behave in accordance with the concept of character and culture 10 overachievers that follow	The Method an implementation of seven values are performed in daily life starts from the beginning of the study until the end of learning. In practicing not only persuasive but also made through habits and example (modeling) of good teachers, principals or students.
Conditioning following student programs in the coaching skills of students (civic skill).	the pillars of that was applied in junior high student of Darul Hikam character formation efforts as students are (1) social care; (2) achievement; (3) the interest and aptitude; (4) motivational insights; and (5) the Coaching/traini ng	The Method a motivation (motivation); Developing habits (habits); Give the opportunity experience (learning experience) the TCB training for new student workbook, charging a TCB, Teacher Guide and method of applying Marticulation, reward and funishman.

Source: The researchers, 2017

From these tables it can be concluded that the contribution of building the taqwa character values to

a better life is one of the programs of character education values, the concept of character and culture 10 (ten) overachievers as follows: (1) regular prays and diligent to pray in Congregation; (2) the discipline, learn/work hard;(3) the Association of Islamic green and clean non-smoking; (4) the Islamic Association, especially men and women; (5) the words are spoken and polite attitude; (6) the compact and caring fellow comrades; (7) be honest and responsible tasks; (8) independently and pioneer in virtue; (9) the tradition of *amar ma'rufnahimunkar*; and (10) the tradition of achievement and become a champions on demands of modern century with behavior changing, and the moral decadence of adolescents through the habitual of good cultural behavior at Darul Hikam Junior High School by giving priority to the character values that created concisely, typical implementation that enforceable in daily life.

The TCB concept in education should not merely getting best of knowledge and technical skills only. However, the purpose of education has to rely on the child himself who can develop the achieve for perfect human life that could be meet all the needs of life and inner life. Therefore, one of the offer from the solution is through character education at school (Zamroni, 2011). ON developing the virtues of citizenship, religion is one of the most important foundations, because religion is closely related to the values of Pancasila for society as the basic capital of national defense. It is one of great importance for the generation of the nation. Therefore, the younger generation must increase national awareness and as a national resistance form of their responsibility to the state (Fennema and Tillie, 2001; Maloyed, 2010).

The concision value on the TCB concept is the internalized self-behavior that will become habitual, that the behavior manifests the best results, (Zamroni, 2011). These values are in line with the understanding that civic virtue is the willingness of citizens to place public interests above personal gain (Mongoven, 2009; Dagger, 1997; Heilmn and Chen, 2005). Similarly, the attitude of citizens in placing themselves as individuals, providing benefits to the surrounding environment, the virtues are reflected in the motivation of Bandung Gardening where urban agriculture is aimed at the development of the city that heading towards the better thing and gives a feeling of security and comfort their environment (Prasetyo, 2016). The TCB as a concept of value for a better life is able to give a big contribution for an active interest and to reinforced positive opinion (Dagger, 1997; Gerteis, 2002; Osman, 2014; Algan and Chuc, 2009) those positive things affect the

image of an organization either or the culture development that held at schools. And so do in social life, ought to create a good and efficient environment according to the expected goal that through the habitual of the value of AIDDA (Awareness/Awareness, Interest, Desire /Desire, Decision/Action, Action/Action) (Budimansyah et al., 2016).

When the analysis was using 2 (two) theories in the process of character formation as Lickona said, 10 (ten) goodness values and money guidance in the form of 18 (eighteen) character values that must be implanted to the learner, so there are some values of characters that are closely related with the school culture of taqwa character building. some of great differences between moral education (here described as cognitive development approaches to moral education) and character education (Althof and Berkowitz, 2006). Character building training is not intended just for adding insight or knowledge, but the main and most important to create the change (Soedarsono, 2002), it is in line with the implementation of taqwa character building that was applied at Darul Hikam Junior High School to form a better personality in the future.

The school culture is a basic pattern assumptions of the inventions, discovery or development by a particular group when he learned to do the overcoming the problems that already successful and validity considered them (Emirbayer, 1992; Lievens and Anseel 2004). Closely related to civic virtue for a better life, an attitude component which is very good in acting in a community, such as applying the habit in social relationships that was applied by the students in a social community. In sight of Cak Nur in establishing the modern Indonesia is peaceful, conducive to all religions and races. The behavior of citizens in a good community identified the existence of social interactions that provide positive impacts on the lives of individuals on society (Yong, 2011; Meiring, 2003; Peterson and Park, 2006).

The education roles (character education, moral education) are explored through character education at school (Harris, 2006; Aaronson, 1995; Althof and Berkowitz, 2006). Implementation value of the TCB is not only intended for students but also for the teachers, the principal and all the citizens at school. The benefits when the teacher built this character education is providing a positive impact to the students, nature's law for character education is more directional, regularly and directly to the children.

4 CONCLUSIONS

The TCB concept as a school culture that develops the education system by taking into account and develop the aspects of intelligence (cognitive), behavior (psychomotor) and feelings (affective) proportionately because it applies the process of learning, training and habituation effectively, so the schools are able to build habits or characters to make the learner have a good personality. Besides that, the schools have an important role in preparing the nation's generation to have a good quality and character. The personality or character of the learner is not obtained instantaneously, nor is it innate and requires a long time process for its figuration. As a characteristic school, the role is very big because many are hoping that this kind of school could make the students become the dignified humans and become the next characteristic generation. With various efforts that made in developing civilized citizens, making the superior Indonesian education system and bringing its goals maximally for a better life in reality, in this case is able to form the learners to have a certain character and good achievement.

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