Strengthening Based Character Education
Adat Basandi Syarak, Syarak Basandi Kitabullah

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Abstract
The younger generation, which has recently experienced a decline in character, has been influenced by the very rapid development of technology, especially school-aged (SMA) children. However, there is something different at SMA Negeri 3 West Sumatra, where this school was only founded 3 years ago but has made many achievements. It doesn't stop there that in the eyes of the community around the school, the students have behavior that is said to be very polite or have character. This research aims to describe the character values developed at SMA Negeri 3 West Sumatra, and the supporting factors and barriers to the realization of strengthening character education. This research uses descriptive qualitative approach. Based on the results of this research, it shows that the Implementation of Strengthening Character Education based on the Basandi Syarak-syarak Basandi Kitabullah Traditional Character Education has been implemented at SMA Negeri 3 West Sumatra based on, Implementation in learning subjects Integrated in the learning process, Extracurricular, Boarding Education. Supporting factors for the realization of the program at SMA Negeri 3 West Sumatra are the support of all teachers and education personnel, support from parents, other agencies, student awareness, pilot schools, boarding schools, support for positive activities, good student character, support for vision and mission.

INTRODUCTION
Character formation can be likened to the formation of a person into a bodybuilder who requires continuous "moral muscle training" in order to become sturdy and strong. Basically, children with low character are children whose level of social-emotional development is low so that the child is at risk or has great potential. experience difficulties in learning, interacting socially, and are unable to control themselves (Adu, 2014; Arifin, 2017).


E-ISSN: 2810-0050
Published by: The Institute for Research and Community Service
The problems of today's teenagers are indeed very complex. There are many things that cause juvenile delinquency and deviation to occur. However, the role of education is very urgent in anticipating and reducing these problems.

For this reason, strengthening character education must be in our educational mission. Especially in the natural country of Minangkabau which is based on the Basandi Syara'-Syara' Basandi Kitabullah Custom, character education can be a solution in overcoming teenage problems. By collaborating with religious values and Minang cultural values or customs, it is hoped that an Islamic and cultured generation will emerge.

Therefore, the regional government of West Sumatra Province, through the Provincial Education Office, has formed a Character Education Strengthening Team. The Head of the West Sumatra Education Service inaugurated the team at the end of November 2019. This was done as a form of regional government responsibility in responding to the problems of nagari children, especially students. This team has worked and reformulated the concept of Strengthening Character Education which is based on the adat Basandi Syarak-Syarak Basandi Kitabullah tradition. Thank God, with the hard work of the team, an guidebook has been prepared which can be used as a reference for schools in carrying out character education activities.

West Sumatra as a country with a philosophy of life, "Traditional Basandi Syara'-Syarak Basandi Kitabullah" pays great attention to character education in a country that is famous for its religious community. Religious values and traditional values are a harmonious combination in presenting character values such as religion, discipline, creativity and independence in the lives of the country's children. For this reason, the West Sumatra provincial government has once again strengthened the Character Education Strengthener which is based on the Minang people's philosophy of life.

SMAN 3 West Sumatra is a new school, where this school is a concept school boarding school which is expected to become a model school, especially in Kab. Pasaman has a big name in West Sumatra. Student admission is carried out using a student screening system from various schools in Pasaman district and even West Sumatra Province.

During the establishment of SMAN 3 West Sumatra, it has been able to make achievements in both academic and non-academic fields. Even able to compete in competitions at both district and provincial levels and able to compete to represent West Sumatra province at the national level.

**Character Education Theory**

According to Yahya Khan, character education is teaching ways of thinking and behavior that help individuals to live and work together as a family, community and nation. As well as, helping other people to make responsible decisions. Character education is the process of providing guidance to students to become complete human beings with character in the dimensions of heart, mind, body, as well as feelings and intentions. Another definition of character education put forward by Elkind and Sweet is a deliberate effort to help understand humans, care and the core of moral ethical values (Ashifana, 2019).

Based on the opinion above, it can be concluded that character education is a conscious effort to shape a person's personality through education that involves cognitive, affective and psychomotor aspects in order to become a responsible person.
Character Education Objectives

The goals of character education include two goals, namely general and specific goals. First, the general goal is to help students understand, realize and experience values and be able to place them integrally in life. To achieve this goal, educational actions should lead to good and correct behavior. The two specific goals are implementing the formation of values in children, producing attitudes that reflect the desired values and guiding behavior that is consistent with these values (Ikhwan, 2014; Ilham, 2019).

According to Hamid and Saebani the objectives of character education are as follows; (a) form students to think rationally, maturely and responsibly; (b) develop a commendable mental attitude; (c) fostering students' social sensitivity; (d) building an optimistic mentality in living a life full of challenges; (e) forming emotional intelligence; and (f) forming students who have the character of loving, affectionate, patient, faithful, devout, responsible, trustworthy, honest, fair and independent (Tambusai, 2020; Atqia & Sopwandin, 2022).

Basic Characteristics of Character Education

According to Foerster, a German founder of character education and pedagogue, there are four basic characteristics in character education. First, interior orderliness where every action is measured based on a hierarchy of values. Values become normative guidelines in every action. Second, coherence which gives courage makes a person firm on principles, and not easily swayed in new situations or afraid of risks. Coherence is the basis that builds a sense of trust in each other. The absence of coherence can undermine a person's credibility. Third, autonomy. There a person internalizes rules from outside until they become personal values. This can be seen from assessing personal decisions without being influenced by pressure from other parties. Fourth, steadfastness and loyalty. Firmness is a person's endurance to want whatever is considered good. And loyalty is the basis for respecting the chosen commitment (Sulistiyowati, 2013; Suwartini, 2017).

Components of Character Education

According to Lickona, he emphasizes the importance of three components of good character, namely moral knowing or knowledge about morals, moral feeling or feelings about morals. And moral action or moral deeds. This is thought to ensure that children are able to understand, feel and carry out virtuous values at the same time. The following is an explanation of the three components, namely i) knowledge of morals: This is an important thing to teach. Moral knowing consists of six things, namely: (1) moral awareness, (2) knowing moral values, (3 ) perspective taking, (4) moral reasoning, (5) decision making, and (6) self-knowledge, ii) feelings about morals: Another aspect that must be instilled in children is a source of human energy to act in accordance with moral principles . There are six things which are emotional aspects that a person must be able to feel to become a human being with character, namely (1) conscience, (2) self-esteem (self-confidence), (3) empathy (feeling other people's suffering), (4 ) loving the good (loving the truth), (5) self control (being able to control oneself), and (6) humility (humility), iii) moral deeds/actions: How to make moral knowledge can be translated into real actions. Moral actions this is the result (outcome) of the other two character components. To understand what motivates someone to do good deeds (act morally) then three other aspects of character must be looked at, namely competence, will and habit.
Based on the explanation of the three aspects above, it can be concluded that character is good behavior that has become part (personality) of a person so that it becomes a sign or characteristic of the person who does it. This character consists of several components, the essence of which consists of moral knowing, moral feeling, and moral action. Moral action is a real manifestation of moral knowing and moral feeling (Kurniawan, 2016).

**Character Education Methodology**

Character education clearly requires an effective, applicable and productive methodology so that its goals can be achieved well. The character education methodology is as follows: i) **Teaching**, Teaching character education in order to introduce theoretical knowledge about value concepts. Understanding these concepts must be part of understanding character education itself. Because, children will learn a lot from the understanding and understanding of the values understood by teachers and educators in every encounter they encounter. ii) **Exemplary**, Exemplary is one of the classic things for the success of a character education goal. The focus of character education lies on the teacher's shoulders. Consistency in teaching character education is not just through what is said through learning in class, but these values also appear in the teacher, in his real life outside the classroom. The character of the teacher (although not always) determines the color of the student's personality. iii) **Determining Priorities**, Educational institutions have basic priorities and demands for the character they want to establish in their environment. Character education brings together many sets of values that are considered important for the implementation and realization of the vision of educational institutions.

Therefore, educational institutions must determine the standard demands for character that will be offered to students as part of their institutional performance. iv) **Priority Praxis** Another very important element for character education is evidence of the implementation of the priority values of character education. In connection with the demands of educational institutions regarding priority values which form the vision of their educational performance, educational institutions must be able to verify the extent to which the school's vision has been realized within the scope of scholastic education through various elements within the educational institution itself. v) **reflection**, The character that educational institutions want to form through various programs and policies always needs to be evaluated and reflected on continuously and critically. Because, as Socrates said, "A life that is not reflected on is a life that is not worth living. Without an effort to look back at the extent to which the character education process is reflected and evaluated, there will never be any progress.

This character education methodology is an important note for all parties, especially teachers who interact directly with students. Of course, these five things are not the only ones, so each of them is challenged to present alternative thoughts and ideas to enrich the character education methodology that this nation really needs in the future (Mayasari, 2020).

**Stages of Character Education**

Human character develops and is shaped by social arrangements. Society forms character through educators and parents so that children are willing to behave as society desires. Character development as an ongoing process is divided into four stages: first, at an early age, is called the character formation stage; second, at adolescence, referred to as the development stage; third, in adulthood, called the stabilization stage; and fourth, in old age,
referred to as the stage of wisdom (Husaini, 2014).

**Character Education Values**

There are 18 values that schools must develop in determining the success of character education, namely: (1) religious; (2) honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independent; (8) democratic; (9) curiosity; (10) national spirit; (11) love of the homeland; (12) appreciate achievements; (13) friendly/communicative; (14) love of peace; (15) likes to read; (16) care about the environment; (17) social care; (18) responsibility (Hasan, 2012).

At the school level, the criterion for achieving character education is the formation of school culture, namely behavior, traditions, daily habits and symbols practiced by all school members, and the community around the school must be based on these values. This indicator can be a parameter for the success or failure of school institutions in providing character education. If it is successful, it can be developed dynamically. Meanwhile, if not, look for the causal factors, find a solution, apply it, and see the results later. Of course, all of this must be done carefully, selectively and consistently in carrying out programs and evaluations.

**Basandi syarak Traditional Character Education Strengthening Program**

Basandi syarak custom is a Minangkabau custom that is based on Islamic shari’a. It means that the traditional teachings that are applied in the community must be guided by the teachings of Islam, while basandi kitabullah syarak means Islamic shari’a is based on the book of God. Kitabullah is the revelation of Allah and the Sunnah of Rasulullah SAW. According to the expression "Syarak mengato, adat mamakai" (Rahima, 2017; Ulfah, 2019).

The proverb that says adat basandi syara', syara' basandi kitabullah, is an expression of the life of the Minangkabau people. This adat statement contains the meaning that the customs that apply in Minangkabau are Islamiyah customs (customs regulated according to Islamic norms and rules/systems) not ignorant customs, besides that it also indicates that every Minangkabau person is Muslim, if they are not Muslim, then people These people are not Minang people.

The Basandi Sarak tradition, Sarak Basandi Kitabullah in the Minang community which has become an identity, was born from an awareness of history and struggles about struggle and life. The introduction of Islam and its combination with local customs gave birth to a noble agreement. That in fact all of nature is a creation of Allah SWT and are verses that are signs of His greatness, interpreting human existence as khalifatullah in the world (Hasyim, 2012; Riyadi, 2021; Rahman et al., 2023).

**Understanding the Strengthening of Traditional Character Education Basandi Syarak, Syarak Basandi Kittabullah**

Basandi syarak syarak basandi kitabullah custom-based character education means a program provided by the school to students, in order to develop character and grow students' potential in a balanced manner, spiritual potential (heart and feeling), intellectual potential, physical potential which is formed through in a system and sustainably based on religion and culture (custom).

Through character education, Indonesia hopes to produce a golden generation in 2045. The golden generation is a generation that is expected to be a pioneer of change in shaping a better life and national civilization. The
golden generation that we aspire to is a generation that has comprehensive intelligence, namely being productive, innovative, has good social interaction and superior civilization.

**Concept of Strengthening Basandi Syarak Traditional Character Education, Basandi Syarak Kittabullah**

**Character Class**

Character Class is an activity to guide and strengthen the character of students to grow, develop and maintain their character in everyday life which will be guided by one mentor.

**Target Character Class**

This activity aims to: i) Introduce the universal and comprehensive concept of and Islam. ii) Building a complete and empowered Islamic and western person. iii) Maintaining an attitude of student responsibility towards school. iv) Develop students' enthusiasm for the routine self-guidance process.

**Ling Roomcoup And Character Class Goals**

The scope of the character class is teachers, education personnel and students at school.

**Character Class Material**

The character class material consists of religious and customary materials and Minangkabau culture which are framed in ABSSBK.

**Character Class Mechanics**

In character class meetings, students: i) Get direction about the behavior and habits and mental attitudes that must be developed and possessed through the material presented by the supervisor. The material presented refers. ii) Evaluate yourself and be evaluated by the supervisor regarding worship activities and daily agendas that are mutually agreed upon referring to the school's vision and mission. iii) Read the Al-Quran and together with the supervisor take lessons from what they read. iv) A maximum of 16 people are guided by one supervisor.

**Assessment**

The assessment system for the Character Class consists of four assessment aspects, namely: Morals, Attendance, Mastery of material, Participation.

**Adat Basandi Syarak-Syarak Basandi Kitabullah study**

The Study of Basandi Syarak, Syarak Basandi Kitabullah is a monthly study of all teachers and educational personnel as well as students together with a resource person and discusses the topics of Islam, custom and culture of Minang Kabau which is framed with Adat Basandi Syarak, Syarab Basandi Kitabullah as well as current issues and is a means to form good cognitive aspects.

**Target**

*First* Enrich participants' insight with special topics and actual issues regarding religion and customs.*Second* Increase participants' insight into Islam and customs.*Third* Improving the quality of togetherness between students.

**Participant Criteria**

The participants in this program are all teachers and education personnel as well as students in classes X, XI and XII of high school in West Sumatra.

**METHODS**

The research uses qualitative research methods Qualitative research There are two sources of data, namely primary data and secondary data
RESULT AND DISCUSSION
Implementation of Strengthening Character Education based on Basandi Syarak Traditions - Basandi Syarak Kitabullah

Implementation in Subjects
In implementing learning, a teacher first plans the learning that will be carried out. In this character education, a teacher is required to include ABS-SBK character values which are in accordance with the learning taught or taught to students. Learning carried out by teachers is active learning. The learning methods used by teachers vary, depending on the material being taught. The method used by the teacher is not only lectures, but also questions and answers and discussions. Learning is done with discovery learning or the process of understanding concepts, meanings and relationships intuitively (inspiration) and finally arriving at a conclusion. So students are invited to first find out what they will learn before the teacher explains the lesson.

Integrated in the Personal Development Program
Routine school activities i) Religious (Religious): There are routine activities in implementing based character education values. all students pray midday prayers together, at that time all students pray together in the prayer room. The teacher accompanies the students in congregational prayer. ii) Be honest In every exam, be it daily exams or semester exams, students do not cheat, and in education in the dormitory the value of honesty is instilled in the activities carried out in accordance with instructions from the dormitory supervisor, such as food picket, cleaning picket and also the responsibilities given. coach and teacher. iii) Discipline: Based on the results of researchers' observations, every Monday SMA N 3 West Sumatra holds a flag ceremony. The students attended the flag ceremony in an orderly manner. All students use complete attributes. When you salute the flag, everyone salutes. This is in accordance with student documentation during the flag ceremony. iv) Democratic: Based on the results of the interview, it was found that in making the rules, the determination of the class president and the OSIS Chair was determined by deliberation. This is done at the start of every new teaching.

The majority in all classes hold an election for class president at the start of semester 1. The election for class president is carried out by voting. This supports democratic activities at SMA N 3 West Sumatra.

National Spirit and Love of Country
Routine activities are held on major holidays, be it Heroes' Day, Independence Day, Education Day and others. Students at SMA N 3 West Sumatra commemorate this with a flag ceremony, competitions and also activities aimed at increasing the national spirit, First Friendly: Based on the results of the researcher's interviews, when students in the dormitory were taught how these children could interact with their peers and seniors in the dormitory environment, there were students who had difficulties, they were helped. When someone needs help, students are willing to help selflessly. They also carry out activities together, such as mutual cooperation, congregational prayers, studying together and eating lunch together. Second Responsibilities: every day picket students based on their schedule. This is in accordance with the rules of each class. Each student is given their own task.
of cleaning, waking up, and also arranging meals together and this is the responsibility of each person on duty at that time, they must be responsible, otherwise they will be punished and this will affect their character assessment. Third Exemplary: Based on the results of interviews and observations, teachers go to school on time, teachers must arrive on time at 06.45, in learning a teacher exemplifies his attitude or behavior as a teacher, it doesn't stop there in the school environment and in society a teacher can demonstrate this. Because teachers are fake and imitated, a teacher's personality will be imitated by students and adopted into their daily lives. The teacher invites students to perform Duhur prayers in congregation and reminds students to perform Asr prayers first before they return to the dormitory. This is in accordance with the teacher's statement "before returning to the dormitory the teacher invites students to pray Asr first, so they go home and rest"

**Character Values in Extracurricular Implementation**

In implementing the disciplinary values, SMA Negeri 3 West Sumatra organizes mandatory scouting extracurriculars. Scout extracurriculars are held regularly and independently by students. discipline implemented in scouting

**CONCLUSION**

Implementation of Strengthening Character Education based on the Adat Basandi Syarak-syarak Basandi Kitabullah Custom has been implemented at SMA Negeri 3 West Sumatra based on, Implementation in learning subjects, Integrated in the learning process, Character Values in Extracurriculars, Relationship between Boarding School Education and Implementation education. Supporting factors for the realization of the program at SMA Negeri 3 West Sumatra are the support of all teachers and education staff, support from parents, Stakeholder, student awareness, pilot schools, boarding schools, support for positive activities, extra coaching, good student character, support for vision and mission.

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