

# Identification of the Best Practices for Character Education Development in Schools in Order Curriculum Implementation 2013

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**Abstract-**This study examines the application of character education that focuses on best practices in schools and their relation to the implementation of the 2013 Curriculum. The background of the problem is based on two basic things. The purpose of this study was to determine the best practices carried out by each school to develop character education as one of the main objectives of the 2013 Curriculum. The research method was carried out qualitatively by an "emic" process in which the researcher conducted an in-depth study of the practice of character education in schools. This research was conducted in 3 schools, namely Lab school Unsyiah Banda Aceh High School, Banda Aceh 3 High School, and Banda Aceh 4 High School. The results found that in general the pattern of character education development carried out in the 3 schools studied had relatively similarities. Only character education at Lab school Unsyiah has more specific best practices because it implements the Fullday system at this school. While in the other two schools, the best practices for character education in SMA 3 and SMA 4 tend to be similar in the sense of not having longer learning time as in Lab school Unsyiah. In addition to the similarity patterns in the application of character education, the characteristics of each school were also found. Different patterns are influenced by factors in the school context, especially time, school leadership, and school models.

**Keywords:** *best practices, character education, curriculum 2013*

## I. INTRODUCTION

### A. Background

The era of globalization, which was triggered by the development of science and technology, communication technology and information, in addition to those that have encouraged humanity to progress, have also led to negative impacts that are difficult to avoid [1-4]. Related to the negative effects of globalization, Lickona (1992) will decide on ten signs of moral decline. The ten signs of moral decline, according to Lickona, are (1) agreement of violence among

adolescents, (2) bad language use, (3) bad peer group influence, (4) safe influence, such as drugs and free sex, (5) ethical and moral escape, (6) decreased work ethic, (7) waning respect for parents, (8) low personal responsibility, (9) widespread practice of dishonesty, and (10) sowing suspicion and hatred in the community [5].

Borba (2008) also expresses the influence of global society, which is witnessed by children and affects their souls. Actions, pornography, drug use, hostility, and the use of illegal weapons are a series [1]. Children (Americans) besides seeing directly bad, are also added by the mass media which every day provides negative impressions. Even worse, Borba said, society and parents find that to be the case with less control over children because they are preoccupied with their work.

The phenomenon of moral degradation in Indonesia is a meeting that has been gathered. Raka (2011: 10). states that there are six problems in Indonesian society today, namely (1) weak Indonesian spirit, (2) widespread corruption practices, (3) lack of national discipline, (4) difficult to understand because of differences, (5) too critical, and (6) hypocritical, does not match words with behavior [6].

Schools are the pillars of education which play an important role in developing the character of education, together with the pillars of family and society. However, the character of education in schools, including schools in Aceh according to freedom, still contains many weaknesses. The results of the writer's discussion and interviews with the total teachers in Banda Aceh, in general, said that the theoretical enough to discuss character education, but it is very difficult. According to the teachers, character education is something abstract, the substance is not clear, such as subject matter which is compiled and there are some changes in the curriculum. While character education is not approved, said the teachers around Banda Aceh. The condition of character education in Aceh schools as well as the observers of this was done also with the results of a study conducted by Wardani (1994) in several other provinces, where he studied learning

activities in schools that did not pay attention to aspects of children's attitudes and skills [7].

Based on the description above, it can be concluded that there are four things related to this research problem. These problems are: (1) theoretically-normatively character education in Indonesia is a debate and has become a national education movement, (2) many phenomena show the decline in the character of the nation, including the younger generation and children in Aceh, (3) education is one vehicle to improve the character of the nation's children, (4) school is one of the pillars, along with the other two pillars are households and communities who must carry out the task of educating characters. [8].

#### B. Formulation of the problem

This research replaces three-character education efforts, which are as follows. First, class-based character education design. Second, the design of school culture-based character education. Third, the design of community-based character education. In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the general public and the state, also have a moral responsibility to integrate the formation of character in the context of their lives.

Based on the background and focus of the research as stated above, the formulation of the research problem is as follows: Questioning the best practices (good practices) of character education in schools (three high schools in Banda Aceh) that are unique, have a pattern, and it becomes a reference for use as a basis for strengthening the implementation of the 2013 curriculum?

#### C. Research Objectives

The purpose of this study is to find out the best patterns of educational practices developed in schools within the framework of strengthening the 2013 Curriculum at High Schools in Banda Aceh. The pattern of character education is displayed holistically and integrated into three aspects, namely the aspects of thinking (moral knowledge), processing of feelings (moral feelings), sports and acting (moral acting). (1) To refute the uniqueness of the best practices in each of the schools studied, (2) comparing the best practices in the three schools to understand the differences. (3) Draw important implications from the practice of character education in each school so that they become philosophical, sociological, psychological and pedagogical considerations, for the implementation and development of the 2013 Curriculum.

### II. RESEARCH METHODS

This study examines the application of approved characters in best practices in schools and is approved by the implementation of the Curriculum. The background of the problem is based on two fundamental things. The purpose of this study is to study the best practices carried out by each school to develop character education as one of the main objectives of the Curriculum. The research method is carried

out qualitatively with the "emic" process, namely research that conducts research related to practice- the practice of character education in schools. The study was conducted in 3 schools, namely Lab school Senior High School, Banda Aceh, SMA 3 Banda Aceh, and SMA 4 Banda Aceh. The results of the study found that the general pattern of education conducted in the 3 schools studied was relatively similar. Only character education in Lab school has more special best practices because this school uses the Fullday system. While in the other two schools, SMA 3 and SMA 4 are best practices for alternative character education in the sense that they do not have a longer learning time such as in Lab school. Besides, there are also patterns of distinctiveness in each school. The difference in patterns is determined by school interaction factors, time priorities, school leadership, and school models.

### III. DISCUSSION

#### 1. Good Practices of Character Education in Three Schools

##### 1.1. The practice of character education in Lab school Unsyiah

Lab school Unsyiah High School, Banda Aceh was established in 2006 after the earthquake and tsunami that struck Aceh at the end of 2004. This school is a manifestation of the world's concern about the Aceh disaster. The idea of starting this school is part of the efforts to restore Aceh in the field of education. Placing businessmen, universities, and alumni in the United States who are members of USINDO (United States-Indonesia Society), initiated the need to build a modern school in the Darussalam Campus, Banda Aceh.

Lab school Unsyiah High School, which was born from the concern of the world community (USINDO), has the vision to help the education of Acehnese children who have broad, skilled, noble deeds, based on faith and piety. creative, innovative education based on IMTAQ and Science and Technology.

Character education in this school environment, in addition to emphasizing the values of religious and "traditional" virtues, also introduces the values of "progressive" demanded by the development of world development today. These progressive values are related to the work ethic and the challenges of the present and future life. If given by Acehnese children who are in this school, not only educated for children from good community members but more than that they are also prepared as future children who can live quickly and easily they will live later

The strong challenges to progressive values for future challenges that require intelligent, creative, innovative, brave, independent, and capable human resources, appear in the school's motto as follows: Motto-In Our School, we ask questions, look for answer ourselves, learn cooperatively, are curious, creative, think for ourselves, explore new ideas, are kind and respectful, make mistakes and learn from them, admit we wrong, take responsibility, like to laugh, dream dreams (Quotes from the school motto Lab school Unsyiah).

One of the supporting factors that support this school is the full-day learning system (full-day school), which is the

learning hours from 7.45 am to 18:00 pm. Only on Monday and Thursday, more focused on the enriched national curriculum. While on Friday and Saturday are used more for the activities of strengthening the religion and channeling the interests and talents of students.

The Pattern of Development of Character Education in Lab school Unsyiah Some things that show the dimensions of moral character education that stand out in the culture issued by the school discussed above, can be agreed as follows.

#### *a. Enabling School Environment and Culture*

Physically, Lab school is classified as one of the most magnificent school complexes in the Banda Aceh area, even throughout Aceh. This condition is one of the attractions for prospective students to open this school. Because the "physical beauty" is not surprising if the school is often visited by outside circles, even some students from abroad have interned at this school. Efforts to conducive the school have been carried out in various ways. For example, with mutual assistance activities, clean pickets, environmental tasks, and so on. To further beautify the environment, in and around the school environment has been planted with flowers and greening. clean and beautiful. To familiarize students with their fondness for schooling and caring, besides being carried out by persuasion, it is also enriched with the school's "motto" which is available in several places on the school grounds.

#### *b. Character Education in Extracurricular Activities*

The full-school system implemented in this school has provided allocated for student character development. Except from Monday to Thursday which is more widely used for learning activities of academic subjects in class, two days at the end of the week on Friday and Saturday students on activities - activities channeling interests and talents. If in academic activities in class students learn classically according to the teacher's guide, on Friday and Saturday the students are more flexible to choose the activities they are interested in.

There are various extracurricular activities in this Unsyiah Lab school, from activities initiated by the teacher to activities initiated by students. Regarding these extracurricular activities, among others, sports and recreation activities, arts and drama, social visits, environmental activities, field trips, and comparative studies. Also related to these extracurricular activities are social service charity activities and strengthening religious quality. Coming teachers, students, friends or family from friends who are sick or dead, is a thing that is very liked by the school. Charity activities and religious stabilization, in addition to being combined on school days, also programmed on days, long holidays and especially in the month of Ramadan.

#### *c. Character Education Through "Active Learning"*

Related to "active learning" is applied not only in learning fields of study in the classroom (indoors) but also outside the classroom (outdoors). Active learning activities that take place inside and outside the classroom are diverse. This active learning collects to improve the quality of the

process and learning outcomes. Include in learning active learning which is an effort to increase student motivation, and eliminate boredom in learning. The characteristics of active learning, among others, are using a "mobile classroom" system, where students can take lessons in different classes according to their majors and subject matter. Related to the classroom, active learning is also often done outside the classroom and according to the teacher's guidelines. In daily life, active learning can take place in the schoolyard, in the library, in the laboratory, in the meeting hall, in the mosque, also in the canteen according to the period break.

#### *d. Character Education Through School Community Participation*

Unsyiah Lab school also has the motto: "this is a community-based school". The principle of "community-based" is then applied in schools from the time of student selection and recruitment, teacher recruitment, school curriculum development, teaching-learning process, participatory participation with the surrounding community, stakeholders and parents of students.

For example, for admission of new students this school applies the 60:40 formula. Related, 60% are students from the neighborhood (rayon) around the school, and the remaining 40% are general students from various junior high school results. This characteristic distinguishes this school from "excellent" schools in Banda Aceh which generally use the formula "student achievement and academic value" as a graduation criterion.

Furthermore, as a form of a commitment of "togetherness" with the community, the school is actively fostering close relations with the school community. the school can "bridge" the reciprocal relationship between the school and its stakeholders and parents.

#### *Character Education Through Habituation and Exemplary*

By referring to Lickona's formula of "moral knowledge, moral feelings, and moral acting", this research gives more focus to "moral feelings and moral acting" in school. When "moral knowledge" can be done using in the classroom, then "Feelings moral and moral acting".

School leaders and teachers show how character building in the form of habituation, modeling, and modeling is what is recommended to be practiced in schools. To carry out this "practice" character education, the motto "talk less do more" applies in this school. That is, character values education is not only teaching cognition but more importantly, it can be practiced practically in school daily life. Some forms of habituation, modeling and modeling carried out at Lab school Unsyiah are: (1) Head/Representative to the School (2) Principals / Representatives to Schools often show concrete examples, for example throwing garbage, parking vehicles, managing environmental cleanliness in the room, sanitation, and school grounds. (3) The Head / Representative to the School invites teachers to choose and behave well so that students like and emulate them. (4) In the teaching and learning process, teachers often use methods or tasks that require students to behave in certain beneficial ways. (5) School leaders and teachers often encourage students to do

cooperation inside and outside the classroom, do social service, provide material and moral assistance to people who are afflicted by disasters or poor people. (6) Specifically for religious education, schools are increasing their recitation activities, joint prayers, suggestions for adjusting and behaving under Islamic religious law. (7) Building a conducive and pleasant environment and school culture. (8) School leaders are pro-active and continue to enrich school rules and ethics. This relates to politeness, decency, how to dress, behave, speak, and ethics of communication between school members.

#### *e. Religious Education as a Foundation Of Character Education*

Religious education is a pillar of education in Lab school Unsyiah. In addition to learning religious education subjects, and discussion-participation conducted by religious teachers, school leaders also pay special attention to this religious program. Special attention to the character of this IMTAQ is in accordance with the mandate of national education goals generated by the formulation of the school's vision and mission, and also directs the vision of education in the province of Aceh to run education based on Islamic law.

#### *f. Character Education in Teaching and Learning Activities in the Classroom*

According to the recognition of the number of teachers (Religious teachers, Civics teachers, and Social Sciences / Economics teachers), the dimension of character building is also highly prioritized in the classroom. Character education in this class is not only covered in the subject matter in certain fields of study but also carried out with full support. Associated with character education as a "subject" that is specifically studied and studied alone.

Over the last few months, Lab school teachers have learned to incorporate and develop character values in each learning. Syllabus, SAP). This strategy they call "character-based curriculum". The way teachers develop character education in the teaching and learning process in class varies, according to the material, class context, and also the teacher's knowledge of value/moral/character education. [9].

Because this Unsyiah Lab school has functioned, there have been those who argue to organize the school in such a way that it looks physically and non-physically beautiful. One of the concepts that were raised was to decorate the school with mottos and slogans as part of the school symbol. According to the recognition of the school leadership, the installation of school mottos and slogans in many corners of the school, not like a display, but is expected to be read and lived at any time by school residents as supporters and internalization of educational values. There are many words in school mottos, such as "for an attitude of success is as important as the ability". This motto contains a message of success that is not only academic and intellectual but also as important as attitude.

#### *Character Education as a priority*

Previously it was agreed in principle that character education would be carried out fully, or fully holistically, in

all school activities at the Lab school Unsyiah High School, both instructor, co-curricular and extracurricular. In other words, character education in the context of this school contains a normative meaning that is a process that can not be separated from the approval and habituation of noble moral values. However, on the other hand, lies also the moral values of characters that are developed and accustomed to the school. This means that these core values have become part of the school's vision to be prioritized and transferred by all school members, both school leaders, teachers, and of course students as targets of education in schools.

From the recognition of school leaders and teachers (K-2, G-1, G-3) are recognized as core values (as they are not related to core values), are values that are prioritized in every daily activity in school. The core values, among others, are: (1), religion. (2) discipline, (3) cleanliness, beauty, neatness, and regularity, (4) collaboration, (5) friendship and affection, (6) craftsmanship, (7) honesty, (8) respect and politeness, (9) (10) work ethic, like reading and learning, (11) trust and confidence (independent), (12) visionary, future-oriented. [10]

Obtained from the "Values" in the "Values list" which are translated in the school curriculum, but in the translation are "everyday values" that exist in the part of the cultural school, which are applied and formally carried out according to needs. (agreed), also informally (hidden curriculum). [11] Related to each school activity, both in the teacher-student relationship, students, between school members, in indoor and outdoor activities, in social activities, meetings, ceremonies and so on, the values expected to be launched. In other words, if the character education formula of Licona is rejected, the core values are questioned and accustomed to "moral knowledge, moral feelings, and moral acting".

#### *a. Disciplinary Character*

Discipline is one of the moral values that is highly prioritized in this school. Discipline, agreed by the school leadership, is an attitude of behavior and habits that are orderly, organized, timely and in accordance with the stipulated conditions. According to the school's protection decisions, the value of this disciplinary behavior has been beginning to be emphasized since this school functioned.

The importance of habituation of this discipline has become part of school culture. At the time researchers investigated the behavior of disciplines in this school, opposed, there were no more difficult debates. Indicators of the establishment of this school discipline, possible, can be seen from the schedule of meeting teachers, students, and also leads the school.

#### *b. Cleanliness, neatness and beauty,*

The cleanliness atmosphere is very much felt in this lab school, especially in the school environment. can help the cleanliness of the school well-approved. The results can be seen, the schoolyard is not rubbish scattered, the classrooms look clean, no graffiti on benches or walls. Student performance, both clothing, school attributes, and also male hair of students are always supervised by the principal and

teachers to look clean and neat. Cleanliness and neatness in this school are the results of commitment and habituation.

*c. The character of Cooperation,*

The character of cooperation is very important in this school in accordance with the school motto "we learn cooperatively". Habituation with students is carried out both in extracurricular activities and especially in extracurricular activities. A full day system allows schools to receive more time to invite students to do cooperative activities. Table 4.4. to maintain the phenomenon of student collaboration practices inside and outside of school.

*d. Friendship Characters,*

Friendship is answered closely with collaboration, the value of this character is part of the school motto "here, we are kind and respectful". Friendship is only possible if school members know each other, participate in each other, consider each other, are tolerant and help each other. Therefore, the customization of friendship is done by increasing social activities, not only in the school environment but also outside the school.

*e. Respect and politeness,*

This character of respect and politeness, according to the teacher's recognition, is one of the most difficult moral values to understand. This character is related to the social and psychological conditions of everyone and is also used by the cultural environment. In general, students do not yet have a clear concept of the duty of respect and courtesy. For this reason, the socialization of the need for a relationship of mutual respect and well-mannered behavior represents an ongoing effort at school. Teachers often reprimand and remind students of behavior that is deemed incompatible with the values of respect and courtesy. and politeness is a "process to go" in the Lab school

*f. Commitment and Responsibility,*

Commitment and responsibility are one of the nation's character values that are often highlighted today. It is voluntary for someone to have this character if he is not nurtured and accustomed from childhood. Commitments and responsibilities related to personality integrity since childhood, including education in the school environment. The Unsyiah Lab school pays special attention to coaching this character. The forms of habituation that are carried out are giving assignments to students to be completed responsibly. Exercises in club studios are also often related to matters relating to a sense of responsibility. Sometimes cases where there are students who are considered irresponsible, school leaders and teachers, if they find out, usually immediately reprimands and gives direction. The conclusion, the same as the character of respect and politeness, is not an easy thing but continues to become a habit in this school.

*g. Courageous and Confident Character,*

The character of trust and confidence is expected to be one of the typical beliefs of Unsyiah Lab school students. This is by the school's motto "At Our School, we ask questions, find answers for ourselves, learn cooperatively, be

curious, be creative, think for yourself, explore new ideas, be kind and respectful, make mistakes and learn from that, admit we are wrong, responsible, like to laugh, dream dreams ". Remembering courage and self-confidence are psycho-social qualities, then coaching the character of " PD "is done holistically in school. The importance of class, but also often enriched with practice- habituation practices. Extracurricular activities, active learning, club studios, and activities to channel talent and interests on Fridays and Saturdays, are also inaccessible directly, often used to enhance character for feelings and self-confidence.

*h. Diligent, Creative, Innovative and Visionary Character,*

One reason for the implementation of the full-day system in Lab school is so that the availability of more time can carry out a variety of creative activities and can foster a diligent attitude. According to the request of the Principal, this diligent and creative character is very important to be fostered early on in the school. Especially when speaking with the objective conditions of Acehnese children, and Indonesian children in general who still lack this character. While the world is now and today tomorrow, according to the recognition of the principal and teachers, it is a world that requires diligent and creative human resources.

This Unsyiah Lab school was originally inspired by the developer on how to educate smart, diligent, creative and innovative Acehnese children. How to discuss with another character coaching, the development of this diligent and creative character is as an "unfinished process" in school. Therefore the school continues to look for formats to engage students in educational activities that can foster diligent and creative character. The principle of the school is made as a home of creativity for students, with the motto "Lab school is our home for the future".

*I. Independent Character,*

"Independence is the key to future success," was one of the mottos of independence at this school. This independent character, of course, was fostered through habituation, according to requests to help individuals be completed at a certain time. There are many ways that are done by school leaders and teachers to foster this character, in general, by giving small tasks in the daily school life, for example, throwing out their own garbage, cleaning their own room, taking their own learning. For economic education teachers, the character of independence is also examined by entrepreneurial attitudes (entrepreneurship).

*j. Religious Character,*

This religious character building is the foundation for other character building. By being aware that schools have limitations in fostering perfect religious quality, however, schools continue to foster the quality of students' faith and devotion, intended by national education goals, as one of the pillars of character education in schools. This religious character development is carried out in many ways and this is not limited to religious education as a subject. In accordance with Islamic Sharia-based education promoted in Aceh, Lab school Unsyiah also continues to improve the quality of religiosity (especially Islam) for its students.

Ramadhan month. In order to strengthen the spiritual aspects of these students, in addition to religious teachers at the school, recitation is also often held by bringing religious teachers (Tengku) from outside. The aim is to increase the level of faith and unbelief of students, and all school residents.

### 1.2 Character education practices in SMA 3 and SMA 4 Banda Aceh

The results of a holistic study in two target schools, specifically in the dimension of character development obtained a general picture there is no fundamental difference in the way schools develop aspects of personality (terms in K1, namely K1 spiritual, and K2 Social). The development of aspects is basically part of the development of the school for a long time, and therefore at the practical level is not something new in terms of character education activities before and after the implementation of K13. This does not mean that K13 does not emphasize character education, which is done in K13 activities with a curriculum that was previously essential to complement. While the "new" character that might be distinguished in the K13 process from the previous one is the "intelligent" character that is expected to occur in the process of scientific approach. [13]

The existence of a resolution on this character was carried out in the era of the years before the 2000s since the launch of the nation's education and culture education policy by the Ministry of Education and Culture for all schools in Indonesia. In accordance with national character education and all the instructions for its implementation, indeed the development of character education in this school, also delivered in other schools, has become part of the school development program.

According to informants (principals, teachers, and students), character education appreciates something new for them, because it has long been realized about the Islamic concept also strengthened character education which is called moral education, or moral education. However, since the Ministry of National Education makes character education the main pillar of education, they also make many efforts to improve character education. This means that since 2010 (since the nation's character and culture education was launched), the party that led the school together with teachers agreed to increase the "volume" of character education in schools in various activities both intra-curricular and co-curricular and extra-curricular [14].

There are three discussed in this character education, namely (1) class-based character education, (2) school-based culture, and (3) school-based community. If approved in the curriculum revision, the three agreements can also be called character education in activities (1) intra-curricular, (2) co-curricular, and (3) additional curricular. [12]

Based on character education as issued above, the best practices implemented in the three approved schools can be summarized as follows: (1) Best practices in classroom activities (in-curricular), Basically, if seen from the essence, the philosophy of everything in the school is nuanced in character education. In other words, the character of instructive education in every learning activity. It's just that

the nature of education varies and is linked to the learning patterns that are taken. If learning places more emphasis on theoretical aspects, it improves cognitive or intellectual character. Meanwhile, more practice in process skills and habituation tends to strengthen the character of behavior. If so it can be denied that in learning in the classroom which is indeed more than theory then more than the development of intellectual and cognitive character. (2) Best practices in co-curricular and extra-curricular activities In the co-curricular and extra-curricular domains there are different principles in the way schools develop character education because they are related to the volume and intensity of activities developed. Because Sigli high school uses a boarding system (boarding school) by itself the time and volume of education and teaching activities are more when compared to the two other high schools. Thus it is not surprising that there is a typical best practice carried out by Sigul Superior High School which is not possible by SMA 3 Banda Aceh, and SMA 4 Banda Aceh who only studies in a standard amount of time (not on a plane).

The best practices found in SMAN 3 and SMAN 4 that have similarities are as follows: Religious, The activity of mental development, and Smart character, this character is more academic. Activities include clubs, specialization activities, performance guides, olympiad exercises, comparative studies, student advocacy, and others. Some of the good practices of character education carried out at SMAN 3 and SMAN 4 Banda Aceh, can be identified as follows; (1) Teaching Based Character Education (in the classroom), Basically teaching-based character education has long been applied in schools, namely since the enactment of the KTSP curriculum and has strengthened even more since the two schools have implemented the 2013 Curriculum. (2) School community-based character education. This activity is extra-curricular, mostly done by instructor teachers, and there are also upper-class students themselves. The forms of activities include scout activities, mutual cooperation, exhibitions, competitions, students' creativity horns, social assistance activities, blood donations, reactions, sports, and so on.

#### IV. CONCLUSION

First, the results of the study found a general pattern of educational development carried out in the 3 schools studied that had relatively similarities. Only character education at Lab school Unsyiah has more specific best practices because at this school it uses the Fullday system. Character education in Lab school also has a "feel" of renewal that is more complicated in terms of concepts as well as practice. While in two other schools, SMA Negeri 3 and SMA Negeri 4, the best practice of character education tends to be Alternative in the sense of not having longer study time as in Lab school Unsyiah. In addition, there are also patterns of peculiarity in each school. The difference in patterns is determined by factors of school interaction, time priorities, school leadership, and school models.

Second, this study at three high schools in Banda Aceh was also found to indicate that the implementation of K13 "more alive" was perceived by children who had "plus value"

than ordinary children. When using a class basis, good practices are more common in superior classes (core, acceleration) than ordinary classes.

Third, indicators of the growth of good character-education practices in the implementation of K13 in the 3 schools studied include: (1) Increased enthusiasm/motivation to learn. Includes more productive use of time, increases the work ethic of individuals and groups, transfers learning desires and curiosity, etc. which enhances psycho-social. Negative Syndrome can also be relatively reduced. (2) Teacher-student pedagogical relationships tend to be more intensive and enjoyable. (3) Starting the growth of "scientific" habits among children, the more and the quality of the processes required, asking, reasoning, finding, taking, and communication is increasing. (4) Besides borrowing the volume of learning in intra-curricular activities, it also impacts when transferring co-curricular activities and additional-curricular activities. (5) Through strengthening the Core Curriculum (KI) with its various activities, there are positive indications especially for strengthening the Spiritual K-1 and Social K-2. This is more dominant in Lab school which has a longer school time (full-day) than the other two high schools which normally continue.

Fourth, the "emic" study in three target schools, specifically in the dimension of character development obtained more about the way each school develops aspects of trust (terms in K1, namely K1 spiritual, and K2 Social). The development of aspects is basically part of the development of the school for a long time, and therefore at the practical level is not something "new" in terms of character education activities before and after the enactment of K13. Fifth, the existence of resolutions on the character in education in these three schools has been carried out in the era of the years before the 2000s since the launch of the nation's character and cultural education policy by the Ministry of Education and Culture for all schools in Indonesia.

Sixth, there are three intended in character education in the three schools studied, namely (1) class-based character education, (2) school culture-based character education, and (3) school community-based character education. If approved in the curriculum revision, the three agreements can also be called character education in activities (1) intra-curricular, (2) co-curricular, and (3) additional curricular.

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