



# Factors Inhibiting Character Education on Muhammadiyah Primary Students at Semarang City

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**Abstract.** This research examines the factors inhibiting character education at Muhammadiyah Elementary School in Semarang city. This research method uses a qualitative approach. The research location is in the city of Semarang. The research objects at SD Muhammadiyah Semarang city were 16 schools. The research subjects were school principals, deputy principals and religious teachers. The research results are as follows; 1) There has never been any training on character education, only intra-school Forum Group Discussions with the school development team, 2) There is no special character education program, only adjusting the budget every time there is an activity at school. 3) The student's character, a home culture that does not support the school, for example saying things that are not appropriate are brought to school and even accompanying school friends. 4) Different levels of intelligence of students.

Keywords: Character Education, Local Wisdom, Morals, Culture

## 1. Introduction

Regional cultural diversity can enrich cultural treasures and become capital for building a multicultural Indonesia. However, the condition of these diverse cultures has the potential to divide and become fertile ground for conflict and social jealousy. Li [1] found that his research contributed to the understanding of toddlers' moral imagination in play and educators' intervention practices. On the other hand, the main goal is to generate changes in students' emotions, attitudes and beliefs about themselves and their surrounding environment. Moreover, since the current of reform and democratization, there has been a shift in power from the center to the regions which has had a major impact on the recognition of local culture and its diversity.

The research result from Suherman and Sulthan [2]; [3] stated that culture-based character education is an approach that must be taken so that development can proceed in accordance with quality local wisdom values and in accordance with the environment.

Moreover, the program for instilling student character values is carried out through daily habituation, planning for character values has been designed since the formulation of school

activities and plans at the beginning of the year, organization is implemented by the program and the person responsible for each activity [4]. In addition, the experience obstacles, unlike face-to-face activities [5]. The values of Islamic education that are transformed in children are the values of faith, moral values and amaliyah values.

Besides, the implementation of culture-based character education is implemented through a combination of the existing curriculum, namely the KTSP curriculum with the curriculum published by the Muhammadiyah Basic Education Council and its developments [6]. The character education can also develop a spirit of leadership, responsibility, honesty, creativity and culture in each student so that the goals of character education can be carried out perfectly[7].

Meanwhile, the character education in schools is the foundation for the formation of future generations of the Indonesian nation [8]. Therefore, character education in schools that is based on cultural values needs to continue to be monitored, improved and evaluated.

In addition, there are two polar views on moral education – traditionalism and progressivism[9]. Traditionalists tend to believe that moral values are eternal and universal. They prioritize “hard” virtues such as discipline, courage, restraint, and obedience, and believe in directive behavioural instructions with meaningful consequences for following rules and breaking rules. Progressives, the dominant voice in early childhood education, believe that moral values vary depending on social context. Putra [10] revealed that 1) activities to transform children's Islamic education values were still being carried out during the Covid-19 pandemic, although not all religious values were instilled in children. 2) The process of transforming children's Islamic education values carried out by teachers and parents via online communication (WhatsApp) experiences obstacles, unlike face-to-face activities. 3) The values of Islamic education that are transformed in children are the values of faith, moral values and amaliyah values. Moreover, the students can be instilled in students by using stories that contain moral messages [11].

In conclusion, the common denominator of humanity being illuminated by the light of education to experience a virtuous life is perhaps inevitable [12]. Train the rope that the universe and humanity perfect the process towards completion, in fact, the individual essence that trains the individual is the correct way to complete it. This is the essence of human goodness, moral education efforts to avoid evil as a whole exist in part.

Based on the study above, we are interested in conducting a study on the factors inhibiting character education at Muhammadiyah Elementary Schools in Semarang city. The aim of this research is to determine the inhibiting factors in efforts to build student character at school.

## **2. Methods**

This research is research with a qualitative approach. The research subjects in this study were school principals, deputy principals and Muhammadiyah elementary school teachers in Semarang City.

Data sources are 1) The main data used was obtained from interviews with key informants, especially those related to factors inhibiting character education at Muhammadiyah Elementary Schools in Semarang City. Interviews were conducted with key informants consisting of the principal, deputy principal and religious teacher. 2) Additional data was obtained from library research which includes various types of literature and statutory regulations as well as local government policies related to character education in Muhammadiyah Elementary Schools.

Secondary data was obtained from Muhammadiyah Elementary School in Semarang City. Data collection techniques through observation or observation carried out in this research were used to observe all student activities at the Muhammadiyah Elementary School in Semarang City. Observation activities were carried out at the beginning of the research as a step to identify problems in the field. After making observations and finding problems in the field, the next step is to conduct research.

Documentation is used as additional data to strengthen the results of observations that have been made. The data is in the form of activities of Muhammadiyah Elementary School students in Semarang City. Face-to-face interviews are carried out directly between the researcher and the resource person using dialogue, question and answer, discussion and through other means that allow the required information to be obtained. This interview was conducted with informants, namely the principal, deputy principal and religious teacher.

### **3. Results and Discussions**

#### **Muhammadiyah Elementary School in Semarang City**

Based on information obtained from the education council of the Regional Leadership of Muhammadiyah, there are currently 16 elementary schools spread throughout the city of Semarang. The number of schools and students of SD Muhammadiyah in Semarang City is quite large, so it requires special attention in character education.

#### **Character building programs in the school environment**

Forms of Character Education in Elementary Schools The results of an interview conducted with the principal of SD Aisyiyah Saubari Bening Hati Meteseh obtained information that:

"In general, it starts from checking the book "character journal" in checking the completeness of compulsory prayers, muroja'ah, memorization deposits, student characters for example: grateful for what... sad because.... As well as the good done and applying adab-

adap to students according to the recommendations of the Messenger of Allah, eating adab, sleeping and others.

#### Disciplinary character

The character of discipline is formed through ceremonial activities, morning apples, congregational prayer checks, for those who do not pray repeat morning prayers at school. In addition, character education programs are carried out in the form of extracurricular activities of sacred sites, scouts, marching bands.

An interview conducted with the principal of SD Muhammadiyah 01 stated that:

"In general, it starts from reading the Qur'an/BTQ and asmaul husna. The character of discipline through Monday morning ceremonies every two weeks, national day ceremonies, habituation to shake hands with teachers / fathers. Programs in the form of HW activities, Juz'amma memorization, hadith and short prayers, dhuha and dhuhr congregational prayers, Friday Infak".

Furthermore, the principal of SD Muhammadiyah 11 provided the following information:

"In general, it starts from greetings, greetings, smiles at the gate and welcoming students  
Disciplinary character: HW, ceremony flag, dhuha prayer every day, Dhuhr prayer in congregation, TPQ every Monday and Thursday, Murojaah every 2 weeks  
Program: HW, holy site, joint infak movement, competition".

Meanwhile, the principal of SD Muhammadiyah Plus Semarang conveyed information that:

"In general, it starts from greeting and greeting, praying. Disciplinary character: national holiday ceremonies and Islamic holidays, habituation of washing hands before entering class, orderly in taking food. Program: Tahsin (morning recitation) with moving class method, Tahfidz with classical method and individual deposit, congregational prayer, lunch together".

#### Character building methods in an elementary school environment

Character education in elementary school students requires the right method in its implementation. The current era of globalization encourages each school to have the right method in carrying out character education in accordance with the times. Cultural development is currently increasingly rapid, of course, this has implications for the cultivation of student character. Some schools use extracurricular activities as a reflection of the KBM program in daily life which is internalized in every prayer, cult, orderly KBM, Qolilulah (Napping) congregational prayer, journaling and pledges. In addition, schools

also utilize co- curricular and extracurricular activities in fostering outstanding students through competitions and additional coaching.

Based on the results of interviews conducted with the principal of SD Muhammadiyah 01, it was illustrated that the method of building student character was carried out through the following activities:

1. BTQ and dhuha and dhuhr congregational prayers are performed with habituation figs.
2. Monday's ceremony is held every 2 weeks. National day celebrations are held when the commemoration of national day falls.
3. Hizbul Wathon is carried out in extra activities once a week.
4. Juz'amma memorization is carried out by rote deposit after dhuha prayer and dhuhr prayer.
5. The memorization of short hadiths is repeated together after the prayer starting the lesson every morning.
6. The memorization of short prayers is repeated together after the beginning of the lesson.

Meanwhile, the principal of SD Muhammadiyah 11 said that the cultivation of culture-based student character education was carried out by carrying out several activities, including:

Familiarize 3S students, (greetings, greetings, smiles).

1. Every Monday ceremony.
2. Every Wednesday the holy site cooperates with its trainer.
3. HW/ Saturday Scouting

Furthermore, the principal of SD Muhammadiyah plus Semarang said that morning habituation, tahsin moving lass model, extracurricular choices, flag ceremony, compulsory scouts, 7S implementation, social service activities, commemoration of heroes' day, participating in various competitions.

### **Inhibiting factors for student character building in elementary / MI**

Based on interviews conducted with informants regarding culture-based character education, there are several obstacles, including:

1. There has never been any training on character education, only intra FGD in schools with school development teams,

2. There is no special character education program, only adjusting the budget every time there is an activity in the school.
3. The character of students, the home culture that lacks support with the school, missal said that it should not be carried to school to meet school friends.
4. Different levels of intelligence of students.

#### **4. Conclusions**

In conclusion, the facilities and infrastructure are maximized due to limited space so that often activities do not run according to the program. In addition, between parents and the school, there are passive to carry out habituation. The attitude of resignation of children's education by parents to school. The diverse family backgrounds of students.

#### **Authors' Contributions**

The First Author Played a Role In Field Observations, Data Analysis, Data Processing And Article Preparation, Looking For References. The Second Author Plays a Role In The Interview Process, Data Collection And Field Observations, Documentation.

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