

Gurindam 12: Analysis Implementation Value of Character Education in Tanjung Pinang Senior High School



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ABSTRACT: This research aimed to describe various strategies used by schools in implementing character education using Gurindam 12 values and becoming a culture at SMA N 1 Tanjungpinang. This qualitative descriptive research was conducted at SMA N 1 Tanjungpinang with the subjects being teachers and students. Data collection through observation, interviews, documentation, and data triangulation techniques for data validation. The research results show that the process of implementing character education must be considered in the process of internalization and habituation in schools. There are several strategies in the process of implementing Gurindam 12 values through character education such as routine activities, spontaneous activities, teaching, modeling, and strengthening the school environment. implementing this is certainly inseparable from the exemplary principals, teachers, students, and other school members who work together in the habituation process which will later create a positive and beneficial school culture.

KEYWORDS: Education, Culture, Implementation, Character Education, Gurindam 12.

I. INTRODUCTION.

Talking about the national education system is contained in Law number 20 of 2003 article 1 paragraph I of 2003, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and country. Meanwhile, in the national policy, among other things, it is emphasized that the development of national character is a basic need in the process of becoming a nation and state. National education also functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life, besides that, it also aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country. Lickona (Muslich, 2011: 44) defines character education as an effort that is deliberately designed to improve the character of students. This character education is not only obtained from the family environment, but schools also have the right to carry out character education for their students. With character education in schools, it will be able to help form a good personality in students. Character education is a national movement to create schools that foster ethical, responsible, and caring young people. Character education is also not just teaching what is right and what is wrong. More than that, character education is an effort to instill good habits (habituation) so that students can behave and act based on the values that have become their personality. In other words, good character education must involve good knowledge (moral knowing), good feelings or loving good (moral feeling), and good behavior (moral action). (Safitri, 2019).

However, the current conditions are inversely proportional to the expected conditions. In the world of education today many problems are found, one of which is the problem of the character of students which is indicated by bullying among fellow students, and the rise of student delinquency, as well as student discipline problems that are so poor, this indicates that the morale of students is getting worse. The morale of students is currently experiencing a very alarming decline, this is due to the flow of globalization which is getting faster and faster. With this current globalization, there are a lot of bad effects that have resulted in the morale of the current generation's students dropping drastically. Therefore, character education is very important to be implemented in education in Indonesia to overcome the moral decline experienced by students in the current generation. It is not enough for a student to only be provided with learning material, but must also be equipped with good character education, which of course is useful for later life to become an individual with good character. Character education should be given along with intellectual development, this means that character education must be instilled from an early age which is first given by the family (Gayamsari et al., 2019)

One scope of character education that is believed to be able to support the process of implementing character education is through school culture through the habituation of students to the local wisdom of the region. Indonesia has a variety of cultures that have

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philosophical values that can be used as a guide for society in living their lives. For example, Tanjungpinang City, Riau Archipelago Province, keeps a million secrets because its people still preserve their culture and are quite a strong attraction. One tradition that is still being preserved is Gurindam 12 which originates from Penyengat Island.

Gurindam Dua Belas is a manifestation of part of the culture of writing in the archipelago that developed in the past, as evidenced by the many ancient texts found in various regions in the country, especially the Riau region. Manuscripts contain many documents, information written in Arabic, Malay, Javanese, Sundanese, Acehnese, Balinese, Batak, and others. Manuscripts written are literary, religious, advice, religious values, and customs for the benefit of human life (Nurliana, 2019).

Gurindam Dua Belas is one of the works of Raja Ali Haji. His full name was Raja Ali Haji bin Raja Ahmad and he was born on Penyengat Island, Riau Archipelago in 1809 and died in 1873. He is known as a writer, religious leader, fighter, and father of the Indonesian language. For his services, the Indonesian government through the President of Indonesia rewarded him by appointing him as a National Hero. Gurindam is a Malay literary work that is classified as an old poem consisting of 12 chapters and each chapter describes several types of good and bad traits in life. This work also contains a moral message that is conveyed in strong and chosen language. Where this work was published in *Tijdschrift van het Bataviaasch Genootschap* Number II in 1854, in which it was very clear that Raja Ali Haji showed his expertise in poetry (Yuniva, 2022).

According to Hasan Junus (2002), Raja Ali Haji defines Gurindam 12 as follows: "words that rhyme also at the end of the pair but perfect words with only one partner. like the first poem, it is a start (gesture), and the second poem is like an answer" Gurindam Dua Belas which was written by Raja Ali Haji in 1846 at this time he was 38 years old and was classified by Hasan Junus as a didactic poem (*sya'ir al-irsyadi*) because it is full of advice and instructions by Islamic teachings.

Gurindam 12 contains 12 articles concerning guidelines for life to behave towards God and among fellow human beings and forming human beings who have an independent mental attitude, as well as preparing young people who can face life in the future remembering that character is the beginning of progress and becomes a foundation in nation building. If we refer to the concept (National Character Building) program several principles and values can be taught to students into 9 pillars, namely; spiritualism, nationalism, discipline or respect for time, love for cleanliness, high work ethic, best service, hospitality and respect for others, orderliness management, as well as a spiritual-based organization and work management system. The principle taught by National Character Building is also found in the Gurindam 12 by Raja Ali Haji.

Cultural habituation in good school supports the success of the character education program. The school culture that is built is an effort to create and instill character values in all citizens at school, including making character education programs or policies, forming school culture and communicating it to all school parties, maintaining character values, and appreciating the achievements of each party in the school. However, a negative culture will hinder the implementation of character education in schools. This shows that school culture has a major influence on the process of implementing character education. It can be interpreted that character education also has a role to be part of forming a positive school culture. Therefore, the implementation of character education through school culture is necessary for schools to create a conducive school culture and facilitate the cultivation of character values in students.

Based on the description above, this research wanted to know how to implement the values of Gurindam 12 as character education through school culture at SMA N 1 Tanjungpinang. Various forms of learning activities both intra and extra at SMA N 1 Tanjungpinang have been carried out. This is done in an effort to create superior and character human resources.

II. RESEARCH METHOD

This research is a descriptive study using a qualitative approach. This study aims to describe the implementation of character education through a culture of habituation in schools. This research was conducted at SMA N 1 Tanjungpinang. Data collection techniques used in this study were interviews, observation, and documentation. The interview is a conversation with a specific purpose. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who answered the question (Moleong, 2007: 135). Interviews are used to collect data or information relating to various policies carried out by schools in the implementation of character education. Observations were made to see the implementation of character education through a culture of habituation in schools. Documentation is used to obtain data about routine school activities and lesson plans made by the teacher. to obtain scientifically justifiable data, in this study an examination of the validity of the data was carried out. In this study, the data validity checking technique used was the triangulation technique. This paper also uses the theory of Hermeneutics by Habermas (Fithri, 2014: 192) who argues that if you want to understand hermeneutics, you must first understand the intent of explanation and understanding. Explanation demands the application of theory to facts, whereas understanding is an activity that combines experience and theory into one.

III. RESULTS AND DISCUSSION

A. Moral Values Contained In Gurindam 12

Based on the value analysis of Gurindam 12, several character values focus on regulations and assessment of human behavior towards themselves and other creatures which can be grouped into character values (Yuniva, 2022), namely; (1) spiritualism, (2)

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nationalism, (3) discipline and respect for time, (4) love of cleanliness, (5) high work ethic, (6) excellent service, (7) hospitality and respect for others, (8) management of order and organizational systems and (9) spiritual based work management. This principle is also found in Gurindam Dua Belas by Raja Ali Haji which supports the formation of the character of students.

1. *Spiritualism character values.*

Talking about religion is the spiritual relationship between humans and their gods and themselves, the world, and the Hereafter Rasjid (2020). That is what forms the basis of the monotheism of a servant and is expressed in a series of regular words in Gurindam which reads "Whoever does not hold a religion cannot be named at all times." The first line shows clearly that anyone who shows people or humans while not holding a religion means that people do not study, believe, live, and practice the teachings and orders of religion cannot be named, meaning people who are useless both for themselves and for others that we cannot emulate. Therefore Raja Ali Haji wants to explain that people who do not study, believe, live, and practice religious teachings and orders should not be role models in life. Another stanza in Gurindam 12 reads "Whoever leaves prayer Like a house without pillars, the meaning is that prayer or prayer is a form of our gratitude to God who has created us and therefore we are obliged to carry out our obligations, namely prayer or prayer. Prayer or prayer is likened to a pillar in a house and if the house is without pillars, of course, it cannot stand because it is the pillars that serve to strengthen the building of the house. Therefore, as religious people, you should not leave prayer or prayer.

It can be concluded that the article emphasizes that as human beings we should always be grateful by praying so that we always remember Allah. By remembering that we always turn to Allah, the foundation of our morals and faith is not easily fragile, even though temptations come repeatedly and we as humans, we should always be grateful by praying so that we always remember Allah and by remembering that we always remember Allah, the foundation of our morals and faith is not easily fragile, even though the trials and temptations come endlessly.

2. *Character values about nationalism.*

Talking about a sense of nationalism, this is contained in the article "If you want to get to know nationals, look at the manners and language" of the verse, it can be interpreted that the meaning of nationals is people who are polite, well-behaved, and civilized. Polite language defines language ethics that shows the refinement of character. People who are civilized in obeying the rules that apply in society, have manners and are polite when talking to other people. In looking at a person's character we can see in the attitude of a person's language. This is also contained in the verse "If you want to get to know a noble person, look at his behavior." The meaning of this noble person is a person who has high morals and his behavior refers to the behavior in question. The level of a person's degree can be seen and determined by his behavior. Summarily, the better a person's behavior, the more noble the person's position will be in the eyes of other people and in the sight of Allah SWT.

3. *Character Values about Value Time.*

Talking about character ethics in respecting time is also found in the stanza "If you look after the eye, let it be a little ideal." The eye that is meant by the first line, stanza 1 of the third chapter is vision. While ideals are desires or wills that are always in the mind. Eyes or eyesight should be guarded to avoid seeing negative things that can affect the goals and affairs that are being fought for. This verse is certainly related to human morality. Therefore the eye which is one of the most important senses in the body should be used to see good things because if used to see the negative it will certainly result in the emergence of desires or desires that are not useful and can lead to things that are not useful.

Another stanza in Gurindam 12 is "The heart is a kingdom in the body. If wrongdoing all the members fall" The kingdom in the body means the most decisive element. In this case, the heart that determines the direction of human life. Meaning All members collapse, meaning the role of the other limbs is determined by the heart. If the heart is not good (unjust), the other members of the body will also tend to do bad deeds. This fourth article clearly leads to moral guidance. And in this case, the heart is always our controller in doing or doing something or deciding something. Therefore, humans must be able to keep their hearts firm in determining something with rational considerations. **4. *Character Values About High Work Ethics.***

Talking about the ethical character of the work ethic can be found in the verse "Keep upholding the mandate, Discard Betrayal". The word Holding a mandate implies maintaining the trust that others have placed in us. Betrayal is one of the bad traits and actions that distort the trust given to us. This verse emphasizes that a good human being should be able to maintain the trust placed in him and not betray as much as possible.

5. *Character Values About Hospitality and Respect for Others.*

Talking about the ethical character of being warm-hearted and respecting others is contained in the verse "When words are gentle, Hurry up everyone who follows." This value explains that gentle words or words will make other people interested in hearing them. In turn, things that are suggestions, advice, input, and so on if conveyed gently manner will allow other people to immediately follow or carry them out. What we know is that harsh words are certainly not liked by people and result in people not being interested in listening to what is said. Because many people are found in the field who are used to using harsh words in communication dislikes them more (Malik 2009).

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6. Character Values About Regarding Order and Discipline Management.

Talking about the ethics of the character of discipline is found in the verse "If a person who sleeps a lot is in vain, then he is old." The point of the verse is that a person who sleeps a lot or spends a lot of time silent is a sign that he is a lazy person. Time that should be used for study or work is only used for sleeping and becomes a habit of course it is not normal because the age or age that God has given us becomes wasted or just wasted, the verse also explains that we should not spend time just sleeping or lazing because this is classified as a bad deed so we must avoid it. The blessing of age that God has bestowed on us should be put to good use for useful things such as studying, practicing, and working so that we can best devote ourselves to God.

7. Character Values About Spiritual-Based Organizational and Work Management Systems

Talking about ethics regarding the work system is also contained in the verse "If the work is very correct, people are not allowed to make trouble". The meaning of this stanza is that the Work will be correct if it is carried by applicable regulations. Doing trouble means an act that causes chaos or commotion. This stanza also implies a message so that we can do the job properly and in accordance and if this is done correctly then no one will mess up or denounce the process of the result. Therefore, we should prioritize the quality of the process and results in work.

Implementation of Gurindam 12 Values on The Habituation Of School Culture.

Character is a value that has been etched in a person through experience, education, sacrifice, trials, and environmental influences which are then collaborated with the values that exist within a person Soemarno (2009), and then become intrinsic values that are embodied in the system. fighting power which then underlies a person's attitudes, behavior, and thoughts. Furthermore, Imam Ghozali (2009) also said that character is a trait that is embedded in the character and soul of a person. So that spontaneously and easily these attitudes, actions, and deeds will be dispersed.

Based on research results, in building human resources who are superior in achievement and have good personalities, SMA N 1 Tanjungpinang collaborates with all school components such as school principals, teachers, staff, students, and parents/guardians of students, and other school members to jointly unite steps for building good character in the school environment. The strategy used by SMA N 1 Tanjungpinang in implementing character education is through habituation to school culture.

NO	CHARACTER VALUE	ARTICLE CONTAINED IN GURINDAM 12	IMPLEMENTATION OF USING SCHOOL CULTURE BY TEACHERS AND STUDENTS
1.	Spiritualism character values	"Whoever does not adhere to a religion may never be named." "Whoever leaves prayer Like a house without pillars".	1. There is a habit of praying Dzuhur and Asr a congregation 2. There is a Friday blessing program every Friday morning, starting with the Dhuha prayer in congregation, congregational tadarus, and religious lectures, and continuing with the taking of infaq to give charity to those who are more in need. 3. For non-Muslims religious coaching is held by their respective religious subject teachers.
2	Character Values of Nationalism	"If you want to know the people of the nation, look at the culture and language". "If you want to know a noble person, look at his behavior."	1. Singing the national anthem: this activity is carried out before and after the lesson takes place. Before each lesson begins, the students sing the Indonesia Raya song, and after learning the students sing the Padamu Negeri song. This activity was carried out with the hope that students would have a sense of nationalism. 2. There are routine activities carried out by the student council during the introduction of new students, namely state defense activities which contain seminars filled out by the police and followed by outbound.
3	Character Values about Value Time.	"When the eye is nourished, there are few ideals."	1. The school, especially in the field of student affairs, imposes sanctions on students who are late for school, this is not only to make students respect time more, it is also to make students care more about discipline. There are points given by the school to students if they

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		"The heart is a kingdom in the body. If it is unjust, all its members will fall"	violate these rules. The teacher is also firm in giving a deadline for collecting assignments in order to train students to work according to the time allotted and prevent students from delaying work.
4	Character Values About High Work Ethics	"Let's uphold the mandate of Throw Away Betrayal."	1. The form of cooperation between school members can be seen when they work together to clean the environment and make organic fertilizer. This activity was carried out in order to establish cooperation and familiarity between school members. 2. Caring for the environment: this activity is carried out by cleaning the environment both inside and outside the classroom, not littering, not scribbling on the walls. At school, there is a scheduled composting activity for students. This also helps develop student cooperation and concern for the environment. In addition, this character value also teaches responsibility to students.
5	Character Values About Hospitality and Respect for Others.	"When the word is gentle Hurry up everyone who follows.	1.3S Culture: the school has a 3S culture which is reflected in smiles, greetings, and greetings. 3S culture is carried out every Monday to Friday in the morning before school starts. 3S culture is carried out by school principals, teachers, and employees by standing in the school lobby and greeting students with a handshake. And for this habit, it has even become a habit for school residents
6	Character Values About Regarding Order and Discipline Management.	"If a person who sleeps a lot is in vain, then age."	1. 7K: for the school's motto apply the 7 general principles of 7K (Cleanliness, Discipline, Order, Security , and others). SMA N 1 Tanjungpinang also implements a traffic ethics school model sponsored by the PKS (School Safety Patrol) extracurricular. This can be seen from the many slogans around the school about traffic ethics. It is expected that all students have character and ethics in traffic. In addition, there is an examination by the teacher which is held every 2 weeks to see hair discipline for men, dress discipline, and if there is a violation a warning will be given before being sentenced.
7	Character Values About Spiritual Based Organizational and Work Management Systems.	"If the work is really true, people should not make trouble ".	1. Organizing activities sponsored by the osis in the form of reinforcement for other extracurriculars in order to underlie a sense of responsibility are carried out once every period.

The cultivation of character strength must be supported by consistent strengthening so that it can develop and run effectively. This consistent strengthening can be done with good communication related to values, norms, and character habits that have become school priorities and also provides opportunities for students to apply these values At SMA N 1 Tanjungpinang, strengthening the habituation of school culture can be done in several ways, such as : policies regarding school rules or regulations, the habit of admonishing, greeting, greeting, shaking hands, Dhuha prayers, praying at the beginning and end of each activity, and others. Strengthening the character culture at SMA N 1 Tanjungpinang is also carried out through the installation of pamphlets containing values, norms, character habituation, wall magazines, or giving awards to teachers, students, and certain classes who excel in the

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priority character values, and the most important thing is the physical arrangement of the school environment which is clean, healthy and beautiful to look at.

IV. CONCLUSION

Talking about the implementation of character education cannot be separated from the role of all parties at school. The principal certainly has a strategic position in determining a character education policy in schools. The teacher as an educator, has the main task of implementing character education policies to be implemented for students. As with other school members, they also support the creation of good school character. Students also have an active role to socialize and provide examples to other students to get used to applying the character values developed at school.

Character education can be implemented by instilling character values in the habituation of school culture, namely by providing supporting facilities for various activities in school programs and getting used to daily life at school. This school program is designed to build student character through activities in the school environment that are formed in such a way that students are consciously and unconsciously familiarized with the character values designed by the school.

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