

DEVELOPMENT OF CHARACTER EDUCATION MODELS

Ike Nilawati Rohaenah¹; Sahudi²; Aan Hasanah³

^{1,2,3}UIN Sunan Gunung Djati Bandung, Indonesia

² Doctoral program, Islamic education study program,
Islamic education management concentration,
UIN Sunan Gunung Djati Bandung, Indonesia

¹Contributor Email: ikens3uinbandung@gmail.com

Abstract

The research method used was qualitative. The research site of Mutiara Bangsa Health Vocational School, Purwakarta, West Java. The number of respondents was 38 grade X students. The results of the study were as follows: 1) The character education curriculum at Mutiara Bangsa Health Vocational School was arranged perfectly. 70% of the subject matter is in the form of practice and 30% is theory. 2). The character education model has been used by using the "Qishah or Story Model, Uswah or Exemplary Model, Habitual Model, Teaching Model, Priority Determination Model. Practical Model Priority Habitual Reflection Model". 3) Character education program. has been done . The achievement is at a good stage. 4) The implementation of the character education model has been carried out well. 5) Facing obstacles and strengthening the implementation of the character education model are carried out mutually and continuously work hand in hand to overcome obstacles. but only achieved good not yet perfect 6) The results of the implementation of the character education model have been good. Weight of Perfect Points A = 85-100. Good 76-84. Enough 66- 75. Less 50-65. The results of character education grow attitudes: 1). Religious. 2) Honest 3) Tolerance 4) Discipline 5) Hard work 6) Creative, 7) Independent, 8) Democratic 9) Curiosity

Keywords: Model Development, Character Education Curriculum, Model. Program, Implementation, Overcoming obstacles, Result of implementation.

A. Introduction

(Muslih, 2007) Schools have a soul and philosophy that are instilled in their students, namely students. The figure of the kiai has a character that becomes an example for students who are. The figure of a kiai, sincere, disciplined in carrying out his duties as a Kyai is reflected in the characteristics of teachers in the Islamic perspective, namely, as Mudarris, Murabbi, Muallim and Muaddib. The leadership of a charismatic Kyai with an exemplary spirit is able to influence the community both within the boarding school and outside the Islamic boarding school, so as to be able to produce Pesantren graduates whose character is similar to that of Kyiai. The pattern of implementing character education at Taman Madya Ibu Pawiyatan High School and Madrasah Aliyah Ali Maksum Pondok Pesantren Krapyak uses a similar pattern, namely through the learning curriculum (there are lessons that teach character or character), school culture, extracurricular activities, and teacher exemplary. The pattern is the among system, which is an educational method with a family spirit which is connected to independence and nature. teachings of Ki Hadjar Dewantara so that the school in Tamansiswa has a high nationalistic nature with a cultural approach. with a dormitory model (Islamic boarding school). Islamic values become a reference so that schools are intended to tend to shape Islamic character.

The difference between the two researchers above is Moh Mansur, a research on the figure of a kiai having a character that becomes an example for students. The second researcher is the among system, which is an educational method with a family spirit which is connected to independence and nature. The urgency of this research is to raise the SMK Kesehatan Mutiara Bangsa in 1) Formulate a character education model plan, 2). Implement a character education model "Qishah or Story Model, Uswah Model or Exemplary, Habit Model, Teaching Model, Priority Determining Model. Practical Priority Habitual Reflection Model 3) Creating a character education program 4) Implementing the character education model 5) Facing obstacles and strengthening the implementation of the character education model 6) Evaluating the results of the implementation of the character education model implementation. 7) The results of character education develop attitudes: 1). Religious. 2) Honest 3) Tolerance 4) Discipline 5) Hard work 6) Creative, 7) Independent, 8) Democratic, 9) Curiosity.

The problems faced in the SMK Kesehatan Mutiara Bangsa field are: First, discipline, because the school is based on a dormitory, prospective nurses and Chemical Industry Engineering are required to carry out each schedule on time, self-discipline, take care of themselves and activities in groups because if one the individual is negligent or slow to influence other activities. Second, the problem of independence of students is trained independently, can take care and help themselves because prospective nurses are trained to help implanted patients to take care of themselves, are skilled not slow or lazy. So that the patient's life can be helped quickly, precisely and correctly. All three are skilled. Skilled in helping and serving patients so that they can treat patients with skills quickly, precisely and correctly in accordance with the vision and mission of nursing, can help humans without favoritism and differentiating between patients. Fourth, Maintaining Cleanliness.

The problem of maintaining personal hygiene, equipment and the environment is very important. Because a nurse and industrial chemical technician, people who work in the chemical industry laboratory must clean themselves physically, personally, are honest, trustworthy, and trustworthy first, clean the equipment to be used / Steril is germ-free and the environment clean. Wash your hands with soap and clean running water, use a mask, use gloves, and even wear a nurse's typical head covering. Fifth, friendly manners, good character (Akhlakul Karimah) or known as character education are very important in serving patients and Industrial Chemical Techniques, Services that are full of smiles. Sincere from the heart, intending to help patients to recover and enthusiasm in dealing with illness motivates the patient to heal, is something that is deeply instilled in prospective nurses and chemical laboratory personnel. Sixth. Emotional and Social Intelligence (empathy) is a basic character education that needs to be instilled in prospective nurses and chemical laboratory personnel, because how a nurse cares, loves, and wants to help, serves patients sincerely and well, if the prospective nurse is not educated to have empathy for the patient. will not serve the patient affection or humanity. As chemical laboratory personnel, must be honest, valid in laboratory calculations, honestly able to carry out their mandates and obligations with full responsibility. Because if the results of the chemical laboratory are wrong it will result in fatal / dangerous results for the products that will be used by the community. Seventh, expensive school fees, because SMK Kesehatan

Mutiara Bangsa practice 70% in the hospital and in the factory, 30% of the theoretical material so that the direct practice costs become a high crossover. Students must buy their own practical tools, such as alcohol, cotton, cotton balls, soap for washing hands. Masks, single-use medical devices (Consumable and throw away) etc. Food and transport costs during hospital practice. Department of Industrial Chemical Engineering, students work together to buy materials that will be used in industrial chemistry practice. Like making soap. make cooking oil. make a yoghurt. and others. Eighth, the character education model at Mutiara Bangsa Health Vocational School is the "model" Qishah or Story Model, Uswah or Exemplary Model, Habitual Model, Exemplary Teaching Model, Priority Determination Model. Priority Practical Model Habitual Reflection Model "implemented through habituation in the formation of "morality, honesty, trustworthiness, ninth, the problem of character education is that not all of Mutiara Bangsa Health Vocational School students enter Health school on their own encouragement but the wishes of their parents. Students come from Papua. and West Java Provinces such as Karawang, Subang. Cikampek, Bandung, Ciamis. Tasik and Purwakarta. There are students who feel forced to go to SMK Mutiara Bangsa because they follow their parents' wishes. not the will of the students. So that the culture of students is very diverse due to economic factors, family environment, educational background education and others. The results of the study found that students who are lazy, disobedient to school rules are often slow to enter class because they fall asleep in the dorms and are not enthusiastic about school. The character education model at SMK Mutiara Bangsa Purwakarta is important in the world of education in Purwakarta. The character education model is actually the basis of education in the Mutiara Bangsa Vocational School environment to form a character that has a positive impact on the world of education. however, character education based on the "Qishah or Story Model, Uswah or Exemplary Model, Habitual Model, Teaching Model, Priority Determination Model. Priority Practical Model and Habitual Reflection Model" was implemented optimally.

B. Method

This research approach uses qualitative research methods with a descriptive field approach. Margono, (2006) Qualitative research method is a research method based on postpositivism, Sugiyono, (2016) is used to examine the condition of natural objects, where the researcher is a data

seeker/collector. Lindlof & Taylor B C, (2002) qualitative method (qualitative method) is a method in which data is interpreted through analysis of meaning. According to Lindlof & Taylor it is more appropriate for researchers who have a positivistic or empirical view, and qualitative methods are more appropriate for interpretive and critical researchers. This was carried out at the Mutiara Bangsa Health Vocational School, Purwakarta, West Java. Research time was 17 January 2020- 30 February 2020. The respondents were class XA students with 19 students and XB with 19 students, 38 respondents in total. Types and Data Sources. Leni (Muslimah Leni, 2015). The data source in research is the subject from which the data is obtained. When using interviews to collect data, the data source data is called respondents, data collection techniques use interviews, observation and documentation. Suharsimi Arikunto's Research Instrument (2012) is a tool used to measure natural phenomena as well as yan social g observed. Data Analysis Techniques Suharsimi (Arikunto, 2012), using Analysis Before in the Field and Analysis While in the Field During the field the researchers conducted Data Reduction, Data Presentation, Conclusion Drawing/Verification Testing Validity. (West & Lynn H Turner, (2008). Data was carried out by 1) Extension of Observations 2). Increased Persistence 3) Triangulation. 4). Peer Checking 5). Negative Case Analysis

C. Finding and Discussion

In Zubaedi, (2011), grand design of character education, character education is a process of cultivating and empowering noble values within the educational unit (school), family environment, and community environment. These noble values come from educational theories, educational psychology, socio-cultural values, religious teachings, Pancasila and the 1945 Constitution and Law No.20 of 2003 concerning the National Education System, as well as best experiences and real practices in daily life day.

Suhartono Suparlan, (2008), Character "Rooted from the Latin language 'educare', education can be interpreted as continuous guidance (to lead forth)." Novan Ardy Wiyani, (2015), this meaning reflects a recognition that humans throughout their lives have never been sufficient so they will always need guidance. Education is a continuous process that humans experience throughout their lives.

Basic Competencies (KD) used at Mutiara Bangsa Health Vocational School Purwakarta are Core Competencies (KI): 1. Accept, practice, and respect the teachings of the religion they adhere to. 2. Demonstrate honest behavior, discipline, responsibility, courtesy, care, and confidence in interacting with family, friends, teachers and neighbors and love the country. Basic Competencies (KD) are: 1.1 Accustomed to reading Al-Quran with tartil. 1.2 Believe the Al-Quran as the last holy book and make it a guide for life 1.3 Fulfilling the obligation of fasting Ramadan as an implementation of understanding the pillars of Islam. 1.4 Performing tarawih prayers and tadarus Al-Quran in the month of Ramadan as a form of obedience to Allah and His Messenger. .1 Having an honest attitude as an implementation of the understanding of Surah Al-Ahzab (33): 23. 2.2. Having respectful and obedient behavior towards parents and teachers and fellow family members as an implementation of understanding Q.S. Al-Baqarah verse 83. 2.3. Have a helpful attitude as an implementation of understanding Q.S. Al-Ma'un. 2.4 Having an attitude of reminding each other in virtue as an implementation of understanding Q.S. Al-Ashr. 2.5 Having an attitude of respect for opinion as an implementation of understanding Q.S. Az-Zumar verse 18. 2.6 Having a patient attitude and self-control as an implementation of understanding Ramadan fasting 2.7 Having a simple attitude as an implementation of understanding Q.S. Al-Furqon verse 67. 2.8 Have a sincere attitude as an implementation of understanding Q.S. Al-Bayyinah verse 5. 2.9 Have a tabligh attitude as an implementation of understanding the exemplary story of the Prophet Muhammad.

Character education itself has basic characteristics expressed by education experts from Germany, namely FW Foerster, he revealed that the main characteristic of character education is an education that suppresses every action of students guided by normative values. Students respect existing norms and are guided by these norms. In addition, students will have a strong and loyal attitude towards the commitments that will be chosen later.

The character model is a curriculum that emphasizes the quality or mental or moral strength, character or character of an individual which is a special personality that differentiates it from other individuals. Students are accustomed to have mental, moral, moral qualities that differentiate a person from others, character, character. character or habit. a system of beliefs and habits that direct the actions of an individual. Therefore, if the knowledge of a person's character can be known, it can also be known how the individual will behave in certain conditions.

From an understanding point of view, it means that character and morals do not have a significant difference. Both are defined as actions that occur without any more thought because they are already embedded in the mind, and in other words, both can be called habits.

The character model is a state of the soul. This situation causes the soul to act without being thought or considered deeply. This situation is of two kinds: (1) natural and character-based, for example in people who get angry easily because of the smallest thing, or who are afraid of the most trivial incidents, laughing excessively because of something very, very ordinary, which makes him amazed. ; (2) created through habit and practice. At first this situation occurs because it is considered and thought about, but then through continuous practice, it becomes character.

Character models are formed from outside influences, formed from assimilation and socialization. Assimilation concerns the relationship between humans and the material environment, while socialization concerns the relationship between humans. These two elements make up character and character is a person's pattern of relating to his environment.

Character model as a subjective assessment of a person's personality related to personality attributes that can or cannot be accepted by society. Character Model is the absolute answer to create a better life in society. The term 'character' is expressed using the concept of good character. The concept of good character by referring to the concept of a life with good behavior/full of benevolence, that is, behaving well towards other parties (God Almighty, humans, and the universe) and towards oneself. life) is divided into two categories, namely self-oriented virtues such as self-control and moderation; and other-oriented virtuous, such as generosity and compassion. (Lickona, 1991) "A reliable inner disposition to respond to situations in a morally good way." Furthermore, he added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior".

The character education model, substantively, there are three behavioral displays which are interrelated, namely the concept of moral (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three components it can be stated that good character is supported by knowledge of goodness, the desire to do good, and do good deeds. The character education model is as characteristic good values (knowing the value of kindness, willing to do good, have a real good life, and have a good impact on the environment)

which are embedded in oneself and explain that "character includes a series of attitudes such as the desire to do the best; intellectual capacities, such as critical thinking and moral reasoning; behavior such as being honest and responsible; maintain moral principles in situations of injustice; interpersonal and emotional skills that enable a person to interact effectively in a variety of circumstances; and commitment to contribute to the community and society".

Building Moral Intelligence: Seven Key Virtues for High Moral Children. Moral intelligence, according to (Borba, 2008), is a person's ability to understand right and wrong, which is to have strong ethical beliefs and act on these beliefs, so that he is right and honorable. are the main qualities that can lead someone to be kind, strong character, and become a good citizen. He concludes how to foster good character in children in seven ways that children must do to cultivate the main virtues (good character), namely empathy, conscience, self-control, respect, kindness, tolerance, and justice. A character education model that points to the application of good values in the form of behavior. Although the term character can refer to a good character or a bad character, in its application people are said to have character if they apply the values of goodness to their behavior.

The character education model is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors that are shown to explain the same character as personality. Personality is considered as a characteristic or characteristic or style or characteristic of a person that comes from formations received from the environment, for example family in childhood, also innate.

The book Building Moral Intelligence: The Seven Essential Vitues That Kids to Do The Right Thing, (Building Moral Intelligence: Seven Main Virtues for High Moral Children). Moral intelligence, according to (Borba, 2008), is a person's ability to understand right and wrong, which is to have strong ethical beliefs and act on these beliefs, so that he is right and honorable. are the main qualities that can lead someone to be kind, strong character, and become a good citizen. He concludes how to cultivate good character in children in seven ways that children must do to cultivate the main virtues (good character), namely empathy, conscience, self-control, respect, kindness, tolerance, and justice.

Application of the character education model First, it shows how a person behaves. When someone behaves in a dishonest, cruel, or greedy way, that person is naturally manifesting bad behavior. Conversely, if someone behaves honestly, likes to help, of course that person will

manifest noble character. Second, the term character is closely related to personality. A new person can be called a person of character if their behavior is in accordance with moral principles. Character and personality are often used confusedly. There are equations between the two. Personality refers to the organization of a person's attitudes to mingle, know, think, and feel, especially when he relates to other people or responds to a situation. Personality is the result of the abstraction of individuals and their behavior as well as their society and culture. So these three aspects have a relationship that affects each other. A person who is called a character is a person who can respond to all situations morally, which manifests in the form of real action through good behavior. Thus, character is the values that are embedded in a person through education and experience which become the intrinsic values that underlie their attitudes and behavior. From the explanation above, it can be concluded that character is an attempt to apply values, habits and behaviors that are manifested in relatively stable actions in relation to the environment. (Interview with Ms. Ucum Kulsum S.Keb Waka Curriculum of SMK Kesehatan Mutiara Bangsa 3 February 2020) The character education models used are:

Hiwar Model (dialog)

The Hiwar (dialogue) model is an alternating conversation between two or more parties through question and answer about a topic, and is deliberately directed towards one desired goal. The importance of a communication or dialogue between the parties involved in this case the teacher and students. Because, in the process hiwar education has a very deep impact on the soul of the listener (mustami ') or the reader who follows the topic of conversation carefully and attentively.

Qishah or Story Model

Model tells, a story is a tracing of past events. In the implementation of character education in schools, stories as a method of supporting the implementation of character education in schools, stories as methods of supporting the implementation of education have a very important role, because in stories there are various exemplary, educational and psychological impacts on children.

Uswah Model or Exemplary

In instilling character to students in schools, modeling is a more effective and efficient method. Because students (especially students at the age of primary and secondary education) generally tend to imitate

(imitate) the figure of their teacher or educator. This is because psychologically, in those phases the students really like to imitate, not only the good ones, sometimes even the bad ones they imitate. Likewise, the Al-qur "an emphasizes firmly on the importance of good role models and associations in an effort to shape one's personality. As the Al-qur 'an instructs us to submit to the Prophet Muhammad, and make it *uswatu hasanah*.

Habit Model

Habit is something that is deliberately done repeatedly so that something can become a habit. Habit (habituation) actually consists of experiences that are done repeatedly. For early childhood, this habit is very important. Because with habituation that eventually an activity will belong to the child in the future. Good habits will form a human figure with a good personality and on the other hand, a bad habit will form a bad personality. That's what it usually looks like and what happens to a person. In reality, it is true that instilling good habits in children is not easy, sometimes it takes a long time. But something that has become a habit is difficult to change. So it is important at the beginning of a child's life, instilling good habits and never educating children to lie, not be disciplined, like to fight and other things. But cultivate habits such as sincerely fasting, likes to help people who are in trouble, likes to help the poor, likes to pray five times a day, actively participates in good activities, and so on. Therefore, the influence of the family, school and community environment is inevitable in this case. (Putra, Syafiuddin, & Barat, 2017)

Teaching Model

Teaching character education in order to introduce theoretical knowledge about value concepts. Understanding this concept must be part of understanding character education itself. This is because children will learn a lot from the understanding and understanding of values that are understood by teachers and educators in each of their encounters.

Model Determines Priorities

Educational institutions have priorities and basic demands on the character to be applied in their environment. Character education collects many sets of values that are considered important for the implementation and realization of the vision of educational institutions. Therefore educational institutions must have a standard of character that will be

offered to students as part of their institutional work.(Putra & Syafrudin, 2020)

Priority Practical Model

Another element that is very important for character education is evidence of the implementation of the priority value of character education. In connection with the demands of educational institutions for the priority values which are 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 that exist within the educational institution itself.

Model Refleksi

The character that educational institutions want to shape through various programs and policies always needs to be evaluated and reflected on an ongoing and critical basis. Because, as expressed by Socrates, "A life that is not reflected is a life that is not worthy of being lived." Without any attempt to look back at the extent to which this character education process is reflected and evaluated, there will never be progress. Reflection is a conscious human ability. With this conscious ability, humans are able to cope with themselves and improve their quality of life better. So, after the character education actions and praxis occur, it is necessary to hold some kind of deepening and reflection to see the extent to which educational institutions have succeeded or failed in implementing character education.(Putra & Aslan, 2020)

From some of the character education methodologies, it is an important note for all parties, especially teachers as educators who interact directly with students. Although the five things described above are not the only methods that can be used, so each of them is challenged to present alternative thoughts and new ideas to enrich the character education methodology that this nation really needs in the future. (Ucum Kulsum Waka Curriculum Interview results for 5 February 2020).

B. Character Education Program at Mutiara Bangsa Health Vocational School.

The character that educational institutions want to shape through various programs and policies always needs to be evaluated and reflected on an ongoing and critical basis. Because, as expressed by Socrates, "Life that is not reflected is a life that is not worthy of being lived." Without any

attempt to look back at the extent to which this character education process is reflected and evaluated, there will never be.

progress. Reflection is a conscious human ability. With this conscious ability, humans are able to cope with themselves and improve their quality of life better. So, after the character education actions and praxis occur, it is necessary to hold some kind of deepening and reflection to see the extent to which educational institutions have succeeded or failed in implementing character education.

From some of the character education methodologies, it is an important note for all parties, especially teachers as educators who interact directly with students. Even though the five things described above are not the only methods that can be used, so each of them is challenged to present alternative thoughts and new ideas to enrich the character education methodology that this nation really needs in the future. (Ucum Kulsum Waka Curriculum Interview results for 5 February 2020).

(Kemendiknas, 2011), Character education seeks to instill various good habits in students so that they behave and act in accordance with cultural values and national character. Regarding actions that are considered good or bad, there are eighteen character values developed in character education consisting of religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect. achievement, friendly or communicative, love peace, love to read, care about the environment, care about social, and responsibility.

- a. Habits in morals, in the form of habituation to good behavior, at school and outside of school, such as: speaking politely, dressing cleanly, respecting elders, and so on.
- b. Habits in worship, in the form of habituation to congregational prayers in prayer rooms, schools, saying greetings when entering class, and reading "basmalah" and "hamdalah" when starting and finishing lessons.
- c. Habit in faith, in the form of habituation so that children believe with all their soul and heart, by bringing the children to pay attention to the universe, to think about contemplating the creation of heaven and earth by moving gradually from the natural to the supernatural realm.
- d. Habit in history, in the form of habituation so that children always enjoy reading and hearing the history of the life of the Prophet Muhammad and his companions as well as the Islamic princes and mujtahids. So that children have a bad spirit and follow their struggles.

C. Implementation of the Character Education Model at Mutiara Bangsa Health Vocational School.

(Kirschenbaum, 1995) in an implementative context, Howard Kirschenbaum once argued that character values can be carried out through five methods, namely: (1) inculcating values and morality (planting values and morality); (2) modeling values and morality (modeling values and morality); (3) facilitating values and morality (facilitating values and morality); (4) skills for value development and moral literacy (skills for value development and moral literacy; and (5) developing a values education program (developing a value education program).

Implementation of the West Java Mutiara Bangsa Health Vocational School education model through positive habituation since waking up at 3.00 in the morning WIB students are accustomed to doing the midnight prayer/Qiamul Lael which is continued by reading the Al Quran and Morojaah. 6.00 WIB, shower in the morning. Continued at 6.30 - 7.00 WIB Breakfast. At 07.00 WIB up to 9.30 WIB School at. 9.30 WIB until 10.00 am Rest 1 which is used for Dhuha prayer and ends with a break 10.00-12.00 WIB. Continuing school from 12:00 a.m. to 1:00 p.m., the midnight prayer in the congregation will continue with lunch. 13.00 WIB - 14.30 WIB. School at 15.30 Asar Prayers in congregation. 16 00 -18.00 WIB Rest. students can take advantage of the time to exercise or memorize lessons, doing individual assignments. Afternoon bath. afternoon meal and others. At 18-21.00 WIB the student activities learn individually. At 21.00 - 3.00 WIB sleep (Jeni Jaenal Muttaqien, Principal of SMK Kesehatan Mutiara Bangsa, interview result 3 February 2020).

D. Facing Obstacles and Strengthening the Implementation of the Character Education Model at Mutiara Bangsa Health Vocational School

(Muhammad & Sulistyorini, 2012) stated that implementation is the application of concepts, policies, or innovations in practical actions so that they have an impact, in the form of changes in knowledge, skills, and attitudes. Majid & Andayani, (2013), Implementation in the Big Indonesian Dictionary is defined as implementation or application. Meanwhile, according to Fullan, implementation is a process of putting in practice a new idea, program or set of activities for others in achieving or expecting a change.

Facing Obstacles and strengthening the Implementation of the Character Education Model at Mutiara Bangsa Health Vocational School. Obstacles: Teachers 1) The character education model is not maximal. 2) The teacher has implemented the character education model but it is not maximal. 3) The competence of teachers has not all met the standards. 4) Not all teachers have compiled a Syllabus. RPP and character education model curriculum. 5) Not all teachers meet the S1 qualification standards. 6) All teachers have not attended the character education model training. 7) Not all of the learning infrastructure facilities are complete and adequate. 8) The activities carried out by the teacher in the learning process are not optimal.

Solving Teacher Problems: (1) The principal, Waka Kesiswaan tried to improve the character model. By giving a good example, (2) Istiqomah in carrying out the character education model, and always improving character so that character is achieved in accordance with the Al Quran and hadith, (3) Helping competencies can be met as needed, (4) Gradually, the leadership of the principal. motivate teachers to make a character learning implementation plan, (5) The principal is supportive. help finance teacher education at least S1. and a maximum of S2 and S3, (6) In turns, the principal schedules teachers to attend character education training in the district. Se West Java, National. International (7) Gradually it will be perfected to meet the needs of infrastructure according to school finances. 8) Set the schedule according to the time readiness of the teacher council so that they can teach optimally and focus on both time and full dedication. Student barriers are: (1) Unhappy in the Dormitory/School, (2) Lazy to Learn, (3) Students speak harshly, (4) Breaking discipline, (5) Fighting, (6) not being professional. (7) Maintain personal and environmental cleanliness, (8) Social Interaction, (9) Obedience to worship, (10) Responsibility, (11) Independent

Solving student problems are: (1) A loving approach from teachers to students. And provide counseling guidance services. The teacher motivates students and asks questions that make students feel uncomfortable in the dormitory / school. Finding solutions together, (2) Motivating students to study hard, (3) Being reprimanded by the teacher and given an example of how to speak well and politely. through habituation (4) Discipline is the key to success in caring for patients, families and communities, (5) Learning to love friends, tolerance and democracy. Does not disturb friends, Easy to get along / make friends, Always be friendly. Happy to be honest (6). practice more professionally to treat patients and become a professional industrial chemical laboratory

7) Throw away the saplings in their place. life is always clean and healthy wherever. Care about cleanliness of the toilet/bathroom. Medical equipment and laboratory equipment that will be used. 8) Proficient in communicating with friends. teacher. patients, the patient's family and society, provide true and accurate information. communication is clear, easy to understand, polite and have good character. Love. Problem solving. discuss the root of the problem and find a way 9) carry out worship in accordance with the religion adhered to In accordance with the conditions of the prayer students. Recite. Other services. 10) Responsibility for duties as students and prospective nurses. prospective industrial chemistry laboratory personnel Accustomed to following routine school schedules and school rules. Be responsible for yourself, Allah. and responsibility for the environment, and tasks mandated by the state 11) Independent Trained to take care of oneself. do your own work .. prepare practical tools and practice as a nurse and a center for industrial engineering laboratories (Putri S.Pd Counseling Guidance Teacher. Interview Results 4 February 2020)

E. Results of the Implementation of the Character Education Model at Mutiara Bangsa Health Vocational School for Students

The meaning of the word support is the result of supporting Ali Muhtadi (2010: 32), arguing "That education is basically an attempt to humanize humans". In this context, education cannot be interpreted as merely helping physical growth, but also the overall development of the human person in the context of a civilized environment. Yahya Khan (2010: 1) "Education is a process that grows, develops, matures, organizes, and directs". Education also means the process of developing various kinds of potential that exist in humans so that they can develop properly and benefit themselves and their environment.

1. Religious, attitudes and behaviors that are obedient in carrying out the teachings of their religion, are tolerant of the implementation of the worship of other religions, and live in harmony with adherents of other religions.
2. Be honest, behavior that is based on making himself a person who can always be trusted in words, actions and work.
3. Tolerance, attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
4. Discipline, actions that show orderly behavior and comply with various rules and regulations.

5. Hard work, actions that show orderly behavior and comply with various rules and regulations.
6. Creative, thinking and doing something to produce a new way or result from something that is already owned.
7. Independent, attitudes and behaviors that are not easily dependent on others in completing tasks independently.
8. Democratic
A way of thinking, behaving, and acting that values the rights and obligations of oneself and others.
9. Curiosity, attitudes and actions that always seek to know more deeply and broadly from something they have learned, seen, and heard.

E. Conclusion

Based on the results of the research are as follows: 1) The character education curriculum at Mutiara Bangsa Health Vocational School is arranged perfectly. 70% take the form of practice and 30% theory. 2. The character education model has been used using the model "Qishah or Story Model. Qishah or Story Model, Uswah or Exemplary Model, Habitual Model, Exemplary Teaching Model, Priority Determination Model. Priority Practical Model Habitual Reflection Model". 3). Character education programs have been implemented. Its achievements are at a good stage. 4) The implementation of the character education model has been carried out well. 5) Facing obstacles and strengthening the implementation of the character education model are carried out mutually and continuously work hand in hand to overcome obstacles. but only achieved good 6) The results of the implementation of the character education model have been good. The results of character education grow attitudes: 1). Religious. 2) Honest 3) Tolerance 4) Discipline 5) Hard work 6) Creative, 7) Independent, 8) Democratic 9) Curiosity.

References

- Arikunto, S. (2012). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- Borba, M. (2008). *Membangun Kecerdasan Moral: Tujuh Kebajikan Utama Agar Anak Bermoral Tinggi*. Jakarta: PT. Gramedia Pustaka Utama. 2008.
- Kemendiknas. (2011). *Pedoman Pelaksanaan Pendidikan Karakter*. Jakarta: Kemendiknas.
- Kirschenbaum, H. (1995). *100 Ways to Enhance Values and Morality in Schools and Youth Settings*. Massachusetts. Allyn & Bacon.

- Lickona, T. (1991). *Educating For Character How Our Schools Can Teach Respect and Responsibility*. United States and Canada: Published Simultaneously.
- Lindlof, & Taylor B C. (2002). *Qualitative Communication Research Methods (edisi 2) Thousand Oaks*. CA : Sage.
- Majid, A., & Andayani, D. (2013). *Pendidikan Karakter Perspektif Islam*. Bandung: : PT Remaja Rosdakarya Offset.
- Margono. (2006). *Metodologi Penelitian Pendidikan*. Jakarta: Rineka Cipta.
- Muhammad, F., & Sulistyorini. (2012). *Implementasi Manajemen Peningkatan Mutu Pendidikan Islam Peningkatan Lembaga Pendidikan Islam Secara Holistik*. Yogyakarta: Teras.
- Muslih, M. (2007). *KTSP, Pembelajaran Berbasis KOMPETENSI dan Kontekstual*. Jakarta: Bumi Aksara.
- Muslimah Leni. (2015). *Sistem Pembelajaran Pendidikan Agama Islam Pada Anak Tunagrahita. Sekolah Tinggi Agama Islam DR. Khez. Muttaqien*.
- Novan Ardy Wiyani. (2015). *Manajemen PAUD Bermutu*. Yogyakarta: GAVA MEDIA.
- Putra, P., & Aslan. (2020). Pengembangan Bahan Ajar Berbasis Imtaq dan Iptek Di Era Revolusi Industri 4.0 Pada Mata Pelajaran Sains Di madrasah ibtidaiyah. *TA'LIMUNA*, 9(1), 143-147.
- Putra, P., Syafiuddin, S. M., & Barat, K. (2017). *Internalisasi Pendidikan Karakter pada Pembelajaran IPA melalui Model Konstruktivisme di Madrasah Ibtidaiyah Negeri Sebebal* INFORMASI ARTIKEL. 2(2), 75-88.
- Putra, P., & Syafrudin, S. (2020). Scramble Learning Model to Improve the Ability Reading the Quran in Elementary School/Model Pembelajaran Scramble untuk Meningkatkan Kemampuan Membaca Al-Quran pada Mata Pelajaran Al-Quran Hadits di Madrasah Ibtidaiyah. *Journal AL-MUDARRIS*, 3(1), 26. <https://doi.org/10.32478/al-mudarris.v3i1.332>
- Sugiyono. (2016). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Suhartono Suparlan. (2008). *Wawasan Pendidikan Sebuah Pengantar Pendidikan*. Yogyakarta: Ar-Ruzz Media.
- West, R., & Lynn H Turner. (n.d.). *Pengantar Teori Komunikasi Analisa dan Aplikasi Intruducing Communication Theory Analysis and Application*. Jakarta: Salemba Humanika.
- Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasi dalam Lembaga Pendidikan*. Jakarta: Kencana.

<http://mohmasrur.blogspot.com/2017/03/pendidikan-karakter-di-pondok-pesantren.html>. di undu Kamis 21 Maret 2020

<https://lektur.id/arti-dukung/> diakses 18 Mei 2020

[https://eprints.uny.ac.id/8026/3/bab 2 - 07404244050.pdf](https://eprints.uny.ac.id/8026/3/bab_2_-_07404244050.pdf) diakses 18 Mei 2020

<https://idtesis.com/pendidikan-karakter-pola-tamansiswa-dan-pondok-pesantren-krapyak-yogyakarta/> di undu Kamis 21 Maret 2020

<http://tesispendidikan.com/tujuan-pendidikan-karakter/> diakses 10 April 2020. [www.portal-statistik.com/2014/02/teknik- pengambilan - sampel-dengan- metode.html?](http://www.portal-statistik.com/2014/02/teknik-pengambilan-sampel-dengan-metode.html) di undu 23 Mei 2018 .Pukul 9.50 Wib