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HUMANISTIC CHARACTER EDUCATION CURRICULUM MODEL IN SDIT NURUL FIKRI ACEH BESAR

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Abstrak: Pendidikan karakter adalah sistem penanaman nilai-nilai karakter kepada warga sekolah yang mencakup komponen pengetahuan, kesadaran atau kemauan, dan tindakan untuk mengimplementasikan nilai-nilai ini, baik kepada Allah SWT, diri sendiri, orang lain, lingkungan, dan kebangsaan sehingga kita menjadi manusia. Dalam pendidikan karakter di sekolah, semua komponen (pemangku kepentingan) harus dilibatkan, termasuk komponen pendidikan itu sendiri, yaitu konten kurikulum, proses pembelajaran dan penilaian, kualitas hubungan, penanganan atau pengelolaan mata pelajaran, manajemen sekolah, pelaksanaan kegiatan ko-kurikuler atau kegiatan, memberdayakan infrastruktur, pendanaan, dan etika kerja untuk semua penghuni dan lingkungan sekolah. Fokus penelitian ini adalah perencanaan, implementasi, dan evaluasi kurikulum pendidikan karakter humanistik. Pendekatan penelitian ini adalah pendekatan kualitatif. Model penelitian yang sesuai dengan penelitian ini adalah fenomenologi naturalistik. Untuk penentuan informan, penelitian ini menggunakan teknik purposive sampling. Instrumen atau alat penelitian adalah para peneliti sendiri. Pengumpulan data penelitian ini menggunakan empat teknik, yaitu: wawancara mendalam, observasi partisipan, studi dokumentasi, dan triangulasi. Analisis data menggunakan langkah-langkah yaitu; reduksi data, penyajian data, dan analisis data.

Kata Kunci: Kurikulum humanisme, pendidikan karakter

Abstract: Character education is a system of planting character values to school citizens which includes the components of knowledge, awareness or willingness, and actions to implement these values, both to God Almighty, oneself, others, environment, and nationality so that we become human beings. In character education in schools, all components (stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowering infrastructure, funding, and work ethics for all residents and the school environment. The focus of this research was the planning, implementation, and evaluation of humanistic character education curriculum. The approach of this research was a qualitative approach. The research model in accordance with this study was naturalistic phenomenology. For the determination of informants, purposive sampling technique was used. Research instruments or tools are the researchers themselves. The data collection of this study used four techniques, namely:

in-depth interviews, participant observation, documentation studies, and triangulation. Data analysis uses steps namely; data reduction, data presentation, and data analysis.

Key Words: Humanistic Curriculum, Character Education

مستخلص : التربية الطبيعية هي نظام غرس القيم الطبيعية لدى الأولاد التي تشمل على العناصر التاية وهي المعرفة والوعي والحرص والأفعال تنفيذا لله تعالى وللنفس ولغيره من الناس والبيئة والشعب حتى نكون إنسانا كاملا. التربية الطبيعية لابد من أن يورط جميع العناصر التربية وهي المنهج وعملية التعليم والتقييم وجودة المواصلة وإدارة المادة وإدارة المدرسة وتنفيذ الدراسة الإضافية والتمويل وأدب العمل. يتركز البحث على الخطة والتنفيذ وتقييم منهج تربية الطبيعة الإنسانية. مدخل البحث هو المدخل الكيفي والنموذج المناسب لهذا البحث هي الظواهر الطبيعية. استخدم البحث العينة الهادفة لتحديد المخبر. وأداة البحث هو الباحث نفسه. وطريقة جمع البيانات هي المقابلة المعمقة والملاحظة بالمشاركة ودراسة وثائقية والتثليث. يتم تحليل البيانات بالمراحل التالية وهي تخفيض البيانات وعرضها وتحليلها.

الكلمات المفتاحية: المنهج الإنساني والتربية الطبيعية.

Introduction

Character education must start from an early age. At an early age humans are still very easily directed to goodness, so that it is easy to form good characters. In one expression, it is stated that teaching small children is like writing on a rock that will last until old age, while teaching adults is likened to writing on water which will quickly disappear and not imprint. The phrase is considered very appropriate and correct because quality characters need to be formed and nurtured from an early age. Early age is a critical period for the formation of one's character. Many education experts say that failure to plant characters from an early age will form a problematic person in his adult life.

In recent years, character education has become a central issue of national education. This is a reaction to the concerns of various groups regarding the fragility of the morality of this generation. Many assume that one of the causes of moral fragility is

because educational institutions fail to shape the attitude of their students. Schools have prioritized the knowledge aspect, and ignored the substantial aspects of attitude formation.

Every human being in his life must experience changes or developments both real changes or those involving physical changes or abstract changes or changes related to the psychological aspects. These changes are influenced by several factors both from within (internal) or originating from outside (external) Factor factors that will determine whether the process of humans' change leads to things that are positive or otherwise lead to changes that are negative.

It is realized that the characters possessed by humans are flexible or flexible and can be changed or shaped human characters can be good at one time but when others turn out to be evil. This change depends on how the process of interaction between the potential and natural properties possessed by humans with the social environment conditions of education and natural culture. Character education has only been implemented in pre-school education levels (playgrounds and kindergartens), while at the elementary school level and beyond the education curriculum in Indonesia is still not optimal in touching this aspect of character, even though there was already *Pancasila* subject matter and citizenship. Even if Indonesia wants to improve the quality of its human resources and immediately rise from behind it, Indonesia must overhaul the existing education system, including strengthening character education.

The Ministry of National Education began the academic year 2010/2011 to initiate Character Education Implementation in 125 education units spread across 16 districts / cities, in 16 provinces in Indonesia. It is planned that starting in 2011 all educational units in all jurisdictions of the Unitary State of the Republic of Indonesia must begin implementing character education. The term character is often identified by various terms, such as morals, character, morals, and ethics. Character education develops basic characteristics that students should have. Moral values that must be taught by the school. Among others are honesty, fairness, tolerance, wisdom, self-discipline, helpfulness, compassion, cooperation, determination, and a set of democratic values. (Lickona, E. Schaps, and Lewis, 2003: 45).

Character education in Indonesia is based on nine basic character pillars. The basic character becomes the goal of character education. These nine basic character pillars include: (1) love for God and the universe and its contents; (2) responsibility, discipline, and independence; (3) honest; (4) respect and courtesy; (5) love, care and cooperation;

(6) confident, creative, hard work, and never give up; (7) justice and leadership; (8) good and humble, and (9) tolerance, love of peace, and unity.

Character education is carried out through education of values or virtues that become the basic values of national character. The policy that becomes the attribute of a character is basically value. Therefore, character education is basically the development of values derived from the life view or ideology of the Indonesian nation, religion, culture, and values that are formulated in the objectives of national education.

Many parties feel called to improve this condition. Some expressed criticism through writing, the proliferation of character education seminars, and there were also those who carried out concrete actions by establishing alternative educational institutions that emphasized the importance of character education. One of these educational institutions is the Integrated Islamic Primary School (hereinafter referred to as SDIT), whose distribution in recent years has been quite significant in the archipelago and received a positive response from the community, including in Aceh. One of them is SDIT Nurul Fikri Aceh Besar.

To develop the character education of students, this SDIT develops and applies character values in an integrated learning curriculum, which integrates into all learning activities and school programs, both into the intracurricular, extracurricular curriculum, school culture, and self-development. When viewed from the model, the character education curriculum developed by SDIT Nurul Fikri is a humanistic curriculum, in which their implementation emphasizes the learning process that is active, creative, innovative and fun. They really value students and position them as potential individuals. In addition, the example of the teacher is prioritized in forming the character of students, and is supported by a school culture with a variety of positive habits.

The SDIT phenomenon as a school whose commitment to character building is certainly interesting to be explored more deeply. For this reason, the article intends to briefly describe and explain the humanistic character education curriculum model at SDIT Nurul Fikri Aceh Besar with a focus on three problem formulations, namely the concept and planning, implementation, and evaluation of humanistic character education curriculum.

Theory Study

1. The nature of the model

The model is a conceptual framework that is used as a guideline or reference in conducting an activity in learning Joyce, Bruce. & Weil quoted by Zamsiswaya (2012: 30). This means that the model is a conceptual framework that describes systematic work procedures in organizing learning experience to achieve learning goals According to Dewi Salma (2008: 33) a model of "graphic display, regular or systematic work procedures, and contains explanatory thoughts or explanations and the following suggestions." Joyce & Weil (1992: 4) illustrate that the learning model is "a plan or pattern that we can use to design face-to-face teaching in classrooms or settings and shape tutorials instructional materials including books, films, tapes, computer mediated programs, and curricula." The model in this is a an overview of the principles that are carried out or the formulation of a learning process that is directed to help the students achieve the learning objectives

2. The nature of the curriculum

From the etymological aspect, the word curriculum comes from Latin, namely *currere*, which means a place to race. The meaning of this curriculum is related to two things, namely a series of subjects (courses) and facilities. In the context of education, the best known understanding of curriculum is a series of learning materials. The simplest understanding of the curriculum is a plan for learning. Understanding the curriculum as signpost for learning is also similar to what is used in the Dutch language term *leerplan*, in German it is called *lehrplan*, and in Swedish is called *läroplan* (Jan Pan Den Akker et al., 2009: 9).

Judging from the terminological aspects, the curriculum has a variety of meanings. The word curriculum began to be known as the term world of education since about a century ago. The term curriculum first appeared in Webster's dictionary in 1856. In that year the curriculum was used in the field of sports, which is a tool that brings people from start to finish. It was only in 1955 that the term curriculum was used in the field of education with the meaning of a number of subjects in a college (Ahmad Tafsir, 2008: 53). The meaning of the curriculum in a broad sense is as stated by Alice Miel (1964: 10) and Romine St (1954: 11), that the curriculum includes the condition of the building, school atmosphere, desires, beliefs, knowledge, skills, and attitudes of people serving and being served in schools (including all school employees) in providing assistance to students including in the curriculum.

The curriculum is a set of plans and arrangements regarding objectives, basic competencies, standard material and learning outcomes, and methods used as guidelines

for implementing learning activities to achieve basic competencies and educational goals. (E. Mulyasa, 2007: 47). The word curriculum has begun to be known as a term in education since about a century ago. The term curriculum first appeared in Webster's dictionary in 1856. In that year the word curriculum was used in the field of sports, which is a tool that brings people from start to finish. It was only in 1955 that the term curriculum was used in the field of education, with the meaning of a number of subject matter from a college (Khoiron Rosyadi, 2004: 240).

According to Ronald C. Doll "curriculum usually this means preplanned, written subject matter content that the school should teach. Curriculum guided preselected experiences, concrete plans for learning; end or outcome of being calculated; and system for achieving educational production "(Curriculum usually means preparation of a plan, containing subject matter that must be taught. The curriculum guides the selection of experiences, concrete plans for learning, and systems for achieving educational outcomes). (Ronald C. Doll, 1995: 13). According to Oemar Hamalik the curriculum is an educational program provided by educational institutions (schools) for students. Based on the education program, students carry out various learning activities, thus encouraging the development of their growth in accordance with predetermined educational goals. In other words, with the curricular program, schools or educational institutions provide an educational environment for students to develop. That is why, the curriculum is structured in such a way that allows students to carry out a variety of learning activities. (Oemar Hamalik, 2008: 65).

The curriculum can also be understood as a product of planning regarding learning experience strategies prepared in such a way. Planning is structured in a subject that is a guide and instruction for developing learning strategies. (Syaiful Sagala, 2009: 142). Beauchamp as quoted by Halimah emphasizes that the curriculum is a plan for education or teaching. The implementation of the plan includes teaching. (Siti Halimah, 2009: 82) This means that the curriculum is not only related to the material but also how to convey it to students so that it can be understood. So, in this case the curriculum is also related to methods, appropriate media and evaluation.

Whereas according to Al-Syaibani, the curriculum (*manhaj al-dirasah*) literally means the bright path that is passed by humans in various fields of life. In education, the curriculum is the bright path that educators and students go through to develop the knowledge, skills and attitudes of these students. Thus, according to Al-Syaibani the Islamic education curriculum should have the following characteristics:

1. The Islamic education curriculum must highlight religious and moral subjects. Religion and morals must be taken from Al-Qur'an and Hadith as well as examples of previous figures who are pious.
2. The education curriculum must pay attention to the development of the dissociation of the personal aspects of students, namely the physical, reasoning and spiritual aspects.
3. Islamic education curriculum pays attention to the balance between the person and society, the world and the hereafter, the body, mind and spirit of man. The balance is relative because it cannot be measured objectively.
4. Islamic education curriculum pays attention to the fine arts, namely carving, chisel, beautiful writing, images and the like. In addition, it also pays attention to physical education, military training, technical skills, and foreign languages, even though all of this is given to individuals effectively based on their talents, interests and needs.
5. The Islamic education curriculum considers cultural differences that are often found in the community because of the differences in place and age. Therefore, in the context of Islamic education the curriculum is designed according to that culture. (Omar Muhammad al-Toumy al-Syaibani happened. Hasan Langgulung, 1979: 489)

According to Soedjiarto as in Khoiron Rosyadi interpreting the curriculum at five levels, namely: first, as a series of objectives that describe various abilities (knowledge and skills), values and attitudes that must be mastered by students from an educational system; on the second level as a material framework that provides an overview of the fields of study that need to be studied by students to master a set of abilities, values and attitudes that must be mastered institutionally by students after completing their education; at the third level the curriculum is interpreted as an outline of the material from a field of study that has been chosen as an object of learning; at the fourth level the curriculum is interpreted as a guide and textbooks compiled to support the occurrence of the teaching and learning process; and at the fifth level, the curriculum is defined as the form and type of teaching and learning activities experienced by students, including various types, forms and frequencies of evaluation that are used as an integrated part of the teaching and learning strategies planned for students (Khoiron Rosyadi, 2004: 240).

Furthermore, Soedjiarto explained that the notion of the curriculum from the first to the fourth level was included in a group of national curriculum tools, while the fifth level was an implementation of the curriculum which was the responsibility of teachers

(educators) in particular and schools in general. And the five understandings shown above as a single system is related hierarchically and consequently.

According to the old view, the curriculum is a number of subjects that must be delivered by the teacher or learned by students. As stated by Robert S. Zais in Halimah curriculum as "a racerourse of subject matters to be mastered" (Siti Halimah, 2009: 85)

The same thing was expressed by Halimah that the curriculum is a plan that provides guidance or guidance in the process of teaching and learning activities. (Siti Halimah, 2008: 86) Another view says that the curriculum is an intention or hope as outlined in the form of plans or educational programs to be implemented by the teacher in school. As a learning program or intended learning outcome, a curriculum must answer the following problems: (a) where the program will be directed; (b) what must be learned in the program; (c) how the program must be implemented; (d) how to know that the program has reached the stated direction.

The definition above shows that the curriculum has several components consisting of goals, content or material, processes or systems for delivering material and evaluation. The existence of these four components is confirmed by Alan C. Ornstein and Francis P. Hunkins "curriculum design is concerned with nature and arrangement of four basic parts: objectives, content, learning experiences, and evaluation". (Alan C. Ornstein and Francis P. Hunkins, 2009; 182). He further explained "The curriculum design four components suggest these questions: What should be done? What subject matter should be included? What instructional strategies, resources, and activities should be employed? What are the methods and the components of the curriculum suggesting this question: What should be done? What material should be included? What strategies, sources and activities should be displayed? What methods and media should be used to assess curriculum results?

The implementation of the four components needs to be supported by several other factors that can support the implementation of good and effective learning so that the expected goals can be achieved. Hasbullah explained that to support the implementation of the curriculum of educational institutions must pay attention to the following points:

- a. Availability of competent teaching staff;
- b. Availability of adequate and pleasant physical facilities or learning facilities;
- c. Availability of assistive facilities for the teaching and learning process;
- d. The existence of educational support staff, such as administrative staff, mentors, librarians, laboratory staff;

- e. Availability of adequate funds;
- f. Effective and efficient management;
- g. The maintenance of a supportive culture, such as religious values, morals, nationalities, etc.;
- h. Visionary, transparent and accountable educational leadership. (Hasbullah, 2007: 21).

He further explained that the management in schools must go through several stages, in this case there are at least four stages that must be passed, the following:

1. Planning stage; where at this stage the curriculum needs to be elaborated to become a teaching plan (*RP*).
2. Organizing and coordination stages; the principal at this stage regulates the distribution of teaching tasks, arranges lesson schedules, and schedules extracurricular activities.
3. Implementation phase; in this stage the principal task of the principal is to supervise with the aim of helping the teacher find and overcome the difficulties faced. In that way, the teacher will feel accompanied by the leader so that it will increase his morale.
4. Control phase; where at this stage there are at least two aspects that need to be considered, namely (a) the type of evaluation is related to its purpose and (b) utilization of the evaluation results.

In the National Education System, it is stated that the curriculum is a set of plans and arrangements regarding the content and material of the lesson and the methods used as guidelines for the implementation of teaching and learning activities. (Nuansa Aulia Editorial Team (IKAPI), 2008: 11) A curriculum consisting of several components with each other is interrelated so that it becomes a mutually binding system, this means that each interrelated component has only one goal, namely the educational goal which is also curriculum goals.

This formula is more specific which contains the following main points:

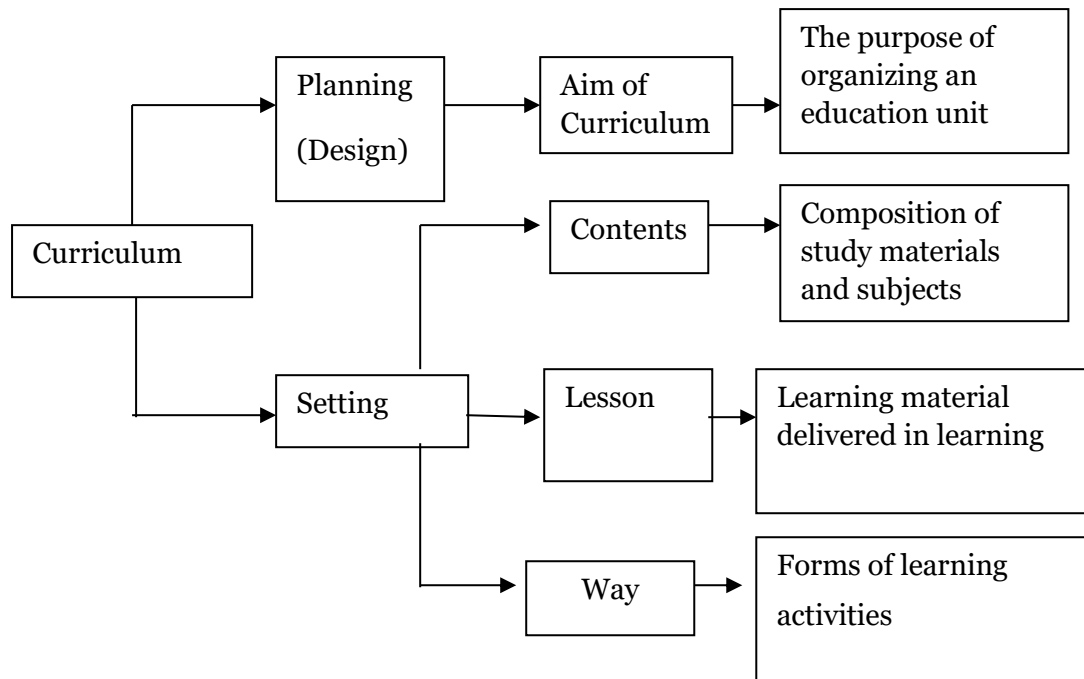
1. The curriculum is a plan / plan;
2. The curriculum is an arrangement, meaning it has a certain systematic and structure;
3. The curriculum contains / contains lesson material, pointing to a particular subject line or field of teaching;
4. The curriculum contains methods, methods, or strategies for delivering teaching;
5. The curriculum is a guideline for implementing teaching and learning activities;

6. Although it is not written, it has been implicit in the curriculum, namely the curriculum is intended to achieve educational goals;
7. Based on item 6, the curriculum is actually an educational tool. (Hamalik, 2008: 66).

The curriculum formulation shows that there are several factors that must be considered in the preparation of the curriculum which are also based on the essential basics as follows:

1. The objectives of the national education need to be translated into institutional objectives, then broken down into curricular objectives, which in turn are formulated into instructional (general and specific) objectives that underlie teaching planning.
2. The stage of development of students is a psychological foundation, which includes developmental psychology and learning psychology that refers to the learning process.
3. Conformity to the environment refers to the sociological foundation or social environment of the community accompanied by a bioecological foundation and ecological culture.
4. National development needs that include the integration of human resources and the development of all economic sectors, such as: trade, tourism, industry, mining and agriculture.
5. The development of science and technology and art is a multidimensional cultural or national basis.
6. The type and level of the education unit are the organizational foundation in the field of education. The type of education is education that is grouped according to the nature and specificity of its purpose. The level of education is a stage in continuing education that is determined based on the level of development of the students and the breadth and depth of teaching materials. The analysis illustrates how complex a curriculum and its integration process is that requires serious handling by experts who need the contribution of various related parties. (Hamalik, 2008: 67-68).

From various views on the curriculum concept above, it can be concluded that the curriculum is a set of learning plans and designs that contain a number of content or learning material as a reference in carrying out teaching and learning activities and supporting strategies to achieve educational goals. When described in the form of a diagram, the curriculum concepts can be grouped as follows:



Adapted from: Oemar Hamalik (2001: 18).

Thus the curriculum design both in terms of the content of the lesson, its management in the classroom, and facilities needed in its teaching up to evaluate must be truly in accordance with the objectives to be achieved. So, teachers are required to be professional in teaching so that the curriculum objectives that have been set can be achieved.

Broadly speaking, there are two notions of curriculum, namely curriculum in a narrow sense and curriculum in a broad sense. The curriculum in the narrow sense is embraced by traditional notions that understand the curriculum only as a lesson plan. While the curriculum in the broad sense embraced by contemporary notions that understand the curriculum as all activities that occur in the education process, not only limited to subjects or lesson plans as understood by traditional circles.

3. Humanistic curriculum

Humanistic comes from the humanist word which is etymologically the person who craves and fights for the realization of a better social life. The humanist is also defined as a nation that adheres to humanity as the most important subject and its relation to the curriculum, that what is meant by a humanistic curriculum is a curriculum that is oriented towards the development of personality, attitudes, emotions / feelings of students (Sanjaya, 2008: 67).

According to Nana Syaodih Sukmadinata (2008: 100), at least we know four curriculum models, namely; 1) curriculum for academic subjects; 2) humanistic

curriculum; 3) social reconstruction curriculum; and 4) technology curriculum. The academic subject curriculum prioritizes the contents of education, and tries to master as much knowledge as possible. The humanistic curriculum departs from the assumption that students are the main thing in education. Students have the potential, ability, and strength to develop. In humanistic education, children are the subject of education.

Nasution (1989: 48-49) argues that a humanistic curriculum is studentcentered and prioritizes the affective development of students as a prerequisite and an integral part of the learning process. Humanistic educators believe that the mental and emotional wellbeing of students must be considered central in the curriculum, so that learning gives maximum results. Studentcentered education focuses the curriculum on students' personal and social needs.

Based on the above views, it can be obtained an illustration that the humanistic curriculum can be said to be a humanizing curriculum. The basis is a high appreciation for human values and placing them as free individuals. In the context of education, they are valued as individuals who are free to develop themselves according to their talents and interests with full awareness and responsibility. The humanistic curriculum is also a moral curriculum, because its main orientation is not merely the fulfillment of cognitive aspects, but more than that the curriculum seeks to shape students' attitudes and behavior.

Humanistic curriculum, with regard to goals, methods, content organizations, and evaluations. According to humanists, a functional curriculum provides valuable experience (knowledge-ed) to assist students' personal development. Both cognitive, aesthetic, and moral aspects, a person can work well if he has good character (Sukmadinata, 1997: 90). The humanistic curriculum has several characteristics that cannot be separated from the characteristics of humanist education, including:

a. Aim

For humanists, the aim of education is to process the personal dynamics associated with ideal personal integration and autonomy.

b. Method

The humanistic curriculum requires an emotional connection between the teacher and students through a pleasant learning atmosphere. The teacher encourages students to trust each other in the process of learning to do something which they do not want to do.

c. Organization

The humanistic curriculum organization lies in the integration. Aim to overcome the material that oriented traditional curriculum that fails to link child psychology. Therefore the humanistic curriculum does not always emphasize sequential aspects in the organization of its material.

d. Evaluation

The humanistic curriculum prioritizes processes from the results, meaning whether learning activities can help students become other human beings who are open and independent. In evaluating a humanistic curriculum different from the usual good learning activities that provide experience that will help students expand their awareness of themselves and others and can develop their potentials (Nasution, 2008: 67).

4. Character Education

According to Bohlin, Farmer and Ryan, (in Sri Juidiani, 2010: 186), characters come from the Greek "charassein" which means to carve. Forming a character is likened to carving a gemstone or a hard iron surface. Then further develops the notion of character which is interpreted as a special sign or pattern of behavior. The word character comes from English Character vocabulary. This means behavior. Besides character, another word that means behavior is attitude. English does not distinguish significantly between character and attitude.

In Arabic, characters are known as morals. According to Jamaluddin al Qasimy, (tt: 1) which quotes al-Ghazali's opinion that there are two terms that are often used simultaneously related to morals, namely *khalq* and *khuluq*. *Khalq* shows a form of outward beauty, while *khuluq* shows a form of inner beauty. In other words, the *khalq* is the physical form of man and the *khuluq* form of human spirituality. Character is interpreted as a positive and constructive dimension, when viewed from a large Indonesian dictionary, character means mental, moral, or character traits that distinguish a person from others, character and character. So that it can be stated that the expected character of the child is mental quality or moral strength, morals or character which is a special personality that must be attached to the children of this nation (Elfindri, et al., 2012: 27).

Character is a collection of good behavior from a human child. This behavior is an embodiment of awareness of carrying out roles, functions, and duties in developing trust

and responsibility. The opposite character indicates a person's bad temper. (Arie Sudewo, 2011: 13).

Character building is part of education values (values education) through school is a noble effort that is urgent to do. There are 18 points of character education, namely, Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, Nationalism, Love of the country, Respect for achievement, Friendly / communicative, Love Peace, Love to read , Care for the environment, care for the social, responsibility.

Character education has become the concern of various countries in order to prepare a quality generation, not only for the individual interests of citizens, but also for the citizens of the community as a whole. Character education can be interpreted as the deliberate dimension of school life to the optimal character development (our intentional efforts from all dimensions of the life of the school / *madrrasah* to help shape character optimally (Munir Abdullah, 2010: 31). Character education requires specific methods that are appropriate so that educational goals can be achieved. Among the appropriate learning methods are exemplary methods, habituation methods, and methods of praise and punishment.

Character education, is absolutely necessary not only at school, but at home and in the social environment. Even now character education participants are no longer young children to adolescents, but also adults. In the present we will face competition with colleagues from various parts of the world. Even those of us who will still work in that year will feel the same feeling. The demand for quality human resources in 2021 certainly requires a good character. Character is the key to individual success. From a study in America, 90 percent of dismissal cases were caused by bad behavior such as irresponsibility, dishonesty, and poor interpersonal relationships. In addition, there are other studies that indicate that 80 percent of a person's success in society is determined by Emotional Quotient (EQ). (Mulyasa, 2011: 19).

From a psychological point of view, there was a decline in the quality of "psychological age" in children aged 21 years in 2001, with children aged 21 in 2013. The purpose of psychological age is the age of maturity, age of eligibility and appropriateness that is directly proportional to biological age. If children are now 21 years old they are like 12 or 11 years old. (Soekanto, Soerjono, 1992: 43).

Character is the values of human behavior that relate to Allah SWT, self, fellow human beings, environment and nationality that is manifested in thoughts, attitudes,

feelings, words, and actions based on religious norms, law, manners, culture and customs . (Ministry of National Education, 2009: 24).

For Indonesia today, character education also means making serious, systematic and sustainable efforts to awaken and strengthen the awareness and confidence of all Indonesians that there will be no better future without building and strengthening the character of the Indonesian people. In other words, there is no better future that can be realized without honesty, without increasing self-discipline, without persistence, without high enthusiasm for learning, without developing a sense of responsibility, without fostering unity in the midst of diversity, without enthusiasm contributing to mutual progress, and without self-confidence and optimism. This is our challenge for the Indonesian people. Educating someone in the intelligence aspects of the brain and not the moral aspect is a threat to society, therefore the role of components is needed to support the success of character education to educate the children of this beloved homeland.

The character education according to Lickona (1991: 56) is a proactive planned effort to develop good character in children. Or, more simply, to teach children what is right and wrong. Character education requires the existence of right and wrong indeed, that there are objective moral standards that go beyond individual choice standards such as respect, responsibility, honesty, and justice. We must teach this to young people. For this reason, a forum for managing schools is needed that consistently runs efforts like this in (all countries) that encourage a balance of positive learning environments, high student attitudes, and positive student behavior.

Based on the description above which explains that character education is an educational collaborative effort of three aspects, namely knowledge, feelings and actions. The ultimate goal of character education is the realization of knowledge acquired by a person that is manifested with feelings and morality content so as to be able to produce positive actions, individual or collective.

5. Humanistic Character Education Curriculum Model

Humanistic character education curriculum model is a curriculum model that makes humans themselves as the center of change. When looking at the characteristics of the humanistic curriculum described by Sudarwan Danim (2008: 24), and Oemar Hamalik (1995: 145), the humanistic character education curriculum model holds the following principles:

- a) The humanist curriculum emphasizes conditions here and now, not examining the past or trying to predict the future.
- b) The individual is mentally healthy, he takes personal responsibility for his actions, no matter whether the action is positive or negative.
- c) Every person inherently wants to intend to do good. Even if certain actions that they do may be negative or may be interpreted negatively, they do not invalidate their values as individuals.
- d) The ultimate goal of life is to achieve happy personal growth and understanding. Individuals constantly strive to understand and improve themselves to their best condition.

In accordance with the principle, humanistic character education curriculum emphasizes integration, namely the unity of behavior not only intellectually, but also emotionally and action. The humanistic curriculum also emphasizes the whole. The curriculum must be able to provide a comprehensive experience, not a broken experience. This curriculum lacks emphasis on squares, because with the squad students lack the opportunity to expand and deepen aspects of their development (Nana Syaodih Sukmadinata, 2008: 90).

The function of the humanistic character education curriculum is to prepare students with a variety of instinctive experiences that play a role in individual development. For supporters of the humanistic curriculum, the purpose of education is a dynamic process of the individual, related to his thinking, integrity, and autonomy. (Oemar Hamalik, 2008: 145). In the humanistic curriculum, teachers are expected to be able to build good emotional relationships with their students, for the further development of students. In this case, there are at least three important roles of the teacher; first, hearing comprehension of students' reality comprehensively; second, respecting individual students; third, appear natural, authentic, not artificial.

The humanistic curriculum teaches students to differentiate results based on their meanings. Teachers should be able to provide activities that provide alternative learning experiences for students. Humanistic curriculum evaluation is different from evaluation in general, which is more emphasized on the final results, or products. Conversely, evaluation of the humanistic curriculum gives more emphasis on the process carried out. This curriculum sees activities as a benefit for students in the future, good classes will provide a variety of experiences to help students realize their potential and others, and can develop it. The teacher is expected to know the response of students to teaching

activities. The teacher is also expected to observe what he has done, to see feedback after the learning activities have been carried out.

Research Methods

The approach of this research is a qualitative approach. The research model in accordance with this study is naturalistic phenomenology. According to Noeng Muhajir (2007: 13), qualitative research with this model demands a holistic approach, placing the object of research in a multiple construction, seeing its object in a natural context, not partially. This study uses case studies (case studies). The location of the study was at SDIT Nurul Fikri Aceh Besar. Data collected through this research are data that are relevant to the research objectives. The type of data in this study can be divided into two, namely primary data and secondary data.

For the determination of informants, a purposive sampling technique was used. With purpose techniques in determining informants, then as a source of data include the Headmaster of SDIT Nurul Fikri, Vice Headmaster of curriculum, Vice Headmaster of Student, and several SDIT class teachers Nurul Fikri Aceh Besar.

Research instruments or tools are the researchers themselves. In collecting data this study uses four techniques offered by Bogdan and Biklen, namely: (1) in-depth interviews (indepth interview); (2) participant observation (participant observation); (4) documentation study; (4) triangulation.

Data and information obtained in this study will be analyzed using steps, namely; data reduction, data presentation, and data analysis. Furthermore, checking data validity (trustworthiness) is based on four criteria, namely credibility, transferability, dependability, and confirmability (Sugiyono, 2008: 364).

Findings and Discussion

Based on exposure to research data at SDIT Nurul Fikri, there are a number of findings related to three aspects, namely the concept and planning of character education curriculum, implementation of character education curriculum, and evaluation of character education curriculum. In the findings of the first aspect, a number of parentconceptualistic empirical information is compiled into a number of concept propositions and character education curriculum planning, as well as the second and third aspects of the findings.

- a. Concept proposition and character education of curriculum planning in elementary school SDIT Nurul Fikri Aceh Besar:

Based on the exposure of the data, the authors see that character education is the green design of school development to become a character based on school. School development is oriented to being able to become a characterbased on school, Islamic values, simple research, green schools, and based on technology. In addition, the educational curriculum designed by the school is a curriculum in broad terms covering all of school activities. The curriculum developed by SDIT Nurul Fikri refers to the values of Islamic teachings, culture and local wisdom, as well as progress in the development of the global world.

Furthermore, the school develops a curriculum that integrates character education in all learning activities. Curriculum development refers to the national curriculum, *madrasah* curriculum, and JSIT curriculum to highlight the school's peculiarities. In designing a school character education curriculum involving various parties and stakeholders. The school environment is an important concern of the school so that it is conducive to becoming a comfortable, safe and enjoyable place for students. Good environmental management is one of the supporting factors in implementing a character education curriculum.

From the teacher aspect, the process of recruiting prospective teachers is done very tightly by the school because the teacher determines the success of character education. In recruiting teachers, schools have full and independent autonomy so that they make the conditions according to school needs. Prospective teachers recruited have at least 3 main aspects, namely good morals, professionalism, and being able to read the Qur'an. In addition, to improve the ability of teachers, schools include teachers through various activities, both at school and outside the school. Based on exposure to research data, it is known that schools place teachers as the core curriculum in designing and implementing character education.

In the planning of character education curriculum, SDIT Nurul Fikri also makes classroom management as a part of curriculum planning. Maximum classroom management is also part of the concept and development of character education curriculum. In this case, the homeroom teacher or class teacher is responsible for class management including physical and non-physical management.

b. Aspects of implementing the Humanistic character education curriculum

Based on exposure to research data, it can be concluded that SDIT Nurul Fikri Aceh Besar applies a character education curriculum that is integrated in all learning activities. Each subject matter delivered by the teacher must contain character values to shape

students' attitudes. Character values can be based on the teachings of Islam, national culture, and local wisdom.

In learning, the teacher applies a fun learning model. Students do not feel afraid, embarrassed, or reluctant to interact with friends and teachers. The teacher uses a variety of approaches and learning methods, and the process is not only in the classroom, but also outside the classroom. Teachers give punishment to students, but it is more humanistic and does not contain elements of violence.

Character education is very dependent on the teacher's figure, therefore SDIT Nurul Fikri Aceh Besar places the teacher as a figure who can be an example for his students. This teacher exemplary is one of the school's strengths in maximizing character education. In addition to exemplary, to instill a variety of character values, the school applies it through a school culture with habituation. The culture of the school built can be daily routine, religious activities, patriotism, and Islamic holidays and national holidays. The implementation of the character education curriculum is also reflected in the extracurricular program. In this activity, a variety of character values are integrated into all extracurricular activities. The field of extracurricular activities that students follow in accordance with their talents and interests so as to provide special convenience for teachers in shaping the character of students.

The character formation of students at SDIT Nurul Fikri is also done through character building activities that are carried out every day before entering the first lesson. The material is related to Islamic history, I am green, *Duha* prayer, and others. In addition to character building programs, there are also monitoring activities that are held every Friday to shape the character of students. The mentoring activities were carried out in groups, each group consisting of 1 mentor and 10 students. The material is related to aqeedah, worship, Islamic history. The teaching is more practical.

In order to have a more fundamental touch of Islamic nuance, SDIT Nurul Fikri Aceh Besar also established and implemented a characteristic curriculum through the Qur'an and tahfizh program. The Qur'an memorization program has a positive influence on the development of student attitudes. Many students prefer to repeat their memorization rather than doing things that are not useful. Students who are diligent in memorizing the al-Qur'ans learning achievement tend to be better.

c. Evaluation aspects of humanistic character education curriculum

Evaluation is one of the important factors in education. The aim is to map the achievement of learning outcomes. In terms of character education, evaluation is intended to determine the development of student attitudes. From the exposure to

research data, the authors found that to evaluate the implementation of the school character education curriculum carry out weekly meetings.

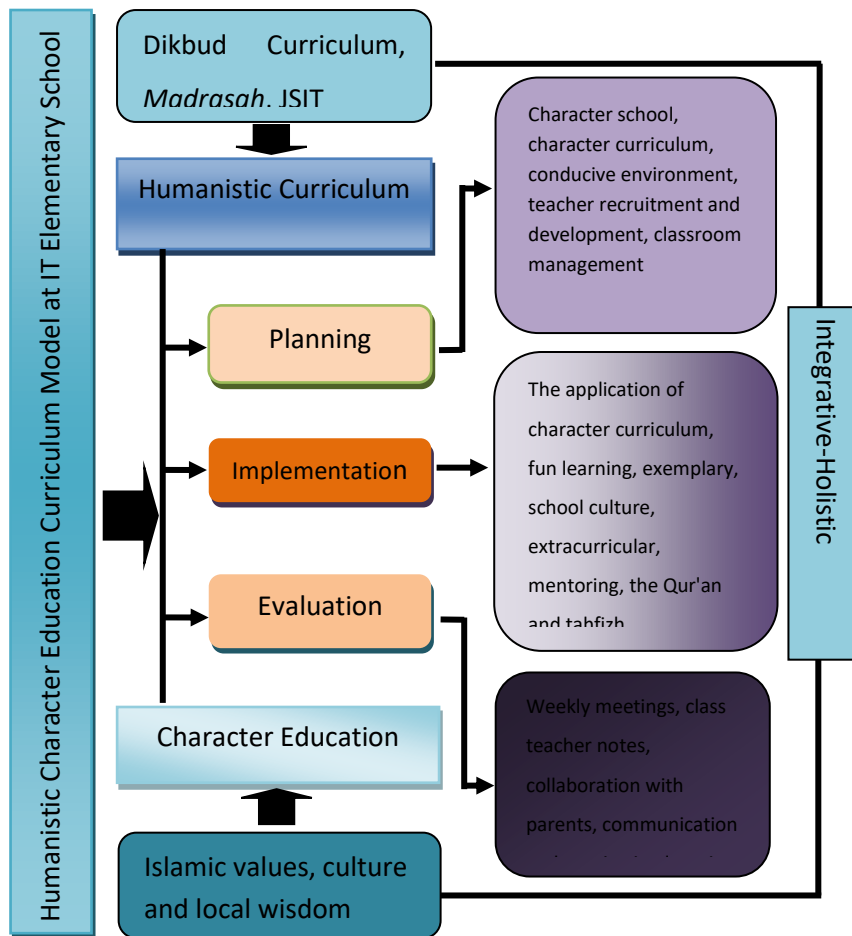
In addition, school evaluation efforts are also carried out through classroom teacher monitoring. The teacher must have a notebook about the development of their students. This means that the teacher does not only record the negative behavior of students to be used as reports to the leadership, but the characters shown must be carefully observed by the teacher. For this reason, each class teacher in this school has each student's notes on the development of learning, the development of attitudes, and the character they have. The results of monitoring classroom teachers are taken into consideration by schools in an effort to improve students' abilities as well as information material to parents.

Another step taken by schools to evaluate character education is to establish communication with parents. This step is an effort to evaluate the development of students. Schools and families exchange information about their students. The teacher gets information about children's activities at home, and parents get information about student activities at school. In addition, to facilitate monitoring of children's activities, the school has prepared communication books, contact books and memorizes books that must be initialed by parents at home.

From the description above, it can be understood that SDIT Nurul Fikri makes character education an inseparable part of all school programs and activities, both in the extracurricular curriculum, intracurricular, school culture, and self-development. The teacher's exemplary behavior and the synergy of positive actions carried out by the school are the keys to success in maximizing character education programs.

Based on the research findings compiled in the above propositions, it can be concluded that the character education curriculum model that is holistic integrative, plus is based on solid Islamic values. Thus the character education curriculum that they apply is a concrete manifestation of the humanistic curriculum concept. More than that the humanistic model that they apply can combine between two dimensions, namely the theological dimension (theocentric) and the human dimension (anthropocentric). This is what we do not get in western humanism, because they only highlight aspects of its human dimension.

Thus the results of this study, can be seen in the following figure:



Closing

Based on the focus of the above problems, the findings of the research findings, and the analysis and preparation of propositions, the conclusions from the discussion about the human character education curriculum model at elementary school IT Nurul Fikri Aceh Besar are as follows:

First, that in curriculum planning, elementary school IT Nurul Fikri Aceh develops it in several aspects, namely developing character school concepts, designing integrative character education curriculum, recruitment and developing teacher resources, structuring a conducive school environment, and managing good classes.

Second, in implementing the humanistic character education curriculum model, elementary school IT Nurul Fikri Aceh Besar manifests this through the application of character curriculum, the implementation of fun learning models, the application of exemplary, character building programs and mentoring, the application of character culture through habituation, character education through Qur 'an learning and character formation through extracurricular programs. Third, in terms of evaluating the curriculum

for humanistic character education, the Elementary School takes the form of communicating with parents, evaluating through regular weekly meetings, evaluating through teacher notebooks, and evaluating through communication books or connecting books.

Based on the conclusions above, the authors propose several suggestions; first, elementary school SD IT Nurul Fikri Aceh Besar should maintain the achievements that have been obtained so far and continue to strive to improve its quality so that it becomes an alternative Islamic education institution that is able to provide solutions to current problems in the world of education, especially moral issues. Secondly, elementary school SD IT Nurul Fikri Aceh Besar needs to sharpen the vision, mission and goals of education to maximize the character education curriculum.

Third, state education management institutions such as the Ministry of Education and Culture and Ministry of Religion should look at the education system development model implemented by SD IT as a comparison in efforts to improve the education system under their control and fourth, further research is needed from the findings of this study because there are still many facets and aspects of the IT elementary education system that are worthy of review.

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