

Implementation of Student Character Building in Hindu Religious Education for Class IX Students of SMP Petra Berkas Denpasar

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Abstract

Education is a teaching and learning process, a habit, skill, and human knowledge that is taught from generation to generation. Meanwhile, character is the learning of character, traits and habits of individuals in everyday life. Character education is a systematic education that has the goal of instilling the expected character values in students. The rapid development of globalization has made the government prioritize character education, seeing the character of the Indonesian nation decline, this can be seen from the phenomenon that has begun to leave the importance of character education. Data collection techniques used in this study were observation, interviews and documentation. The results of this study are: (1) The learning process of Hindu religious education can build students with character; (2) The results of this study will show that the application of student character building in learning Hinduism requires understanding as a curriculum implementer; (3) Increasing teacher competence in using and being a solution by prioritizing Pancasila principles in the independent curriculum, which instills Character Education in every lesson seen from religious values, independence, integrity, and mutual cooperation, and (4) Turning schools into schools that prioritize the character of students, are innovative and dynamic so that students are motivated. In this case Character Education continues to be seriously and sustainably trained in order to produce national assets and as a facilitator for students through learning activities at school, it is hoped that students will not only have good competence, but character, integrity and have commendable morals, especially at Petra Berkas Denpasar.

Keywords: Character Education; Hinduism; Pancasila; Curriculum

Introduction

We often encounter character problems from low students in the world of education in Indonesia, one of which can be seen through the decline in ethics in the students themselves. In this modern era where there is so much development, be it cultural development, educational or technological development. These developments certainly provide convenience and certainly have a positive impact on the community. It is undeniable that the existence of this era of globalization changes all life in society in various ways, such as customs, culture, social, politics and others that affect every life (Mutiani, 2018).

In this modern era, it also has negative impacts, such as a decline in character values and social attitudes that are starting to fade and even be forgotten. Many students who experience character degradation forget the obligations that should be carried out as the nation's successor, the obligation to study, respect their parents, respect their teachers and even forget their religious obligations, namely the Idea of Sang Hyang Widhi Wasa. It's a shame if these character and social values fade in people's lives. they will be people who do not care about the life around them. This is what is being felt by the community,

especially the younger generations where some of them feel that their social sympathy and empathy is very lacking and it often happens that the preoccupations of parents letting children grow are affected by parental guidance, and allowing children's development to be guided by the wider environment, where the impact on children's attitudes and behavior is concerning, such as free sex, drugs, alcohol, and others. This is a quite serious problem, where the more advanced the times, the more advanced the thinking of the people but on the contrary they do not have good morals as taught long ago. For this reason, it is important to instill character values in children who are now fading so that they become quality generations in the future, namely through education in schools. Gaps or problems that occur can be assessed from the economic and social aspects that occur in society, through education. building character. (Aini et al, 2016).

Education is important throughout human life until the end of life, education can produce intelligent, reliable and dignified human beings. Education also determines the fate and future of the nation itself. Because of this, an education system experiences problems from time to time, generation to generation following the development of globalization, it's time to improve the quality of education, science and technological developments that are so rapid, that their impact is felt in various aspects of life, including the field Education is also having an impact. The impact of these developments can be seen from both positive and negative sides, positive impacts that can be felt in accessing easy information, helping human life practically, and get things easily. While the negative impact is the decline in values, ways of language, ethics, and norms that occur in society.

We all know how the education system is a function of developing capabilities and forming a national character in accordance with the Pancasila precepts, educating the nation's life as a form of survival of a nation itself. Character in the Indonesian Dictionary (1990: 389) states that character is a psychological, moral, and ethical nature that distinguishes an individual from other individuals. It can be understood that some of the attitudes, actions related to social norms have a close relationship with the character and social interactions of individuals.

Indonesia really needs adequate human resources as the main support in development. In meeting the needs of human resources, education plays an important role. Which is adjusted to Law No. 20 of 2003 concerning the national education system in article 3, which reads that national education plays a role in developing capabilities and forming dignified national character and civilization in educating the nation's life. Education aims to develop the potential of students to become human beings who have morals, have faith, are healthy, creative, independent, and become democratic, responsible citizens, while to get education that is noble, has character, is creative, with characters that are in accordance with culture. The Indonesian people speak a good language.

The definition of character building education is the formation of character, moral character or character which is equipped with moral perfection with directions as determined in learning that leads to the child's behavior as a whole which is based on a value that exists in a school. From this presentation it means:

1. Building character education is education that is integrated with a learning model that emphasizes morals and character.
2. Strengthening and developing the behavior of students as a whole. Children are human beings who have the ability to be strengthened and developed.
3. Strengthening behavior is based on curriculum values in schools or educational institutions.

As a social being, it certainly involves religious education as a way to shape one's character for the better. Hindu Religion character education provides life guidance in

educating people, opinions, and ethics that do not conflict with religion. Religion is believed to be able to perfect human life and improve life to be better in terms of material and spiritual. Hindu holy literature which has been mentioned in the book Sarascamuscaya, sloka 40, reads:

Firefly kangntak, sassing kajar de san hyang sruti dharma ngarantika, sakajar de sang hyang smerti, kuneng dharma ta ngarantika, sistacara kunag, pickled anika the sita, dharma ta ngarantika, cista ngaran sang hyang setyawati, the apta, the patirtham, the panadahan upadesa sangksepa ika katiga, dharma ngaranika

Translation:

So, what is worth following is everything that is taught by Sruti, called dharma, all that is taught, even if it is called dharma, as well as the behavior of the Cista, also called dharma, cista means a person who speaks the truth, is true to his words, is a person who can be trusted. People who become a place of self-purification, people who give teachings or advice, in short the three of them are called dharma (Kadjeng, 1988).

Hindu Religious Education contains rules or norms that guide people to always behave well, in order to achieve the goals of Hinduism, namely, to live in harmony in peace and form noble human beings who are always devoted to Ida Sang Hyang Widhi Wasa. So Hindu religious education is nothing more than guidance and guidance given by a teacher to show the development of character in instilling a sense of tattwa asi towards religious teachings so that they want to act in accordance with religious teachings. Learning is often heard in educational studies. This term is a development of the term from (Teaching and Learning Process) PBM, in terms of PBM, the familiar meaning for teachers today is that teachers teach various teaching materials to students. While the term learning is currently becoming actual, interpreted as a process of student interaction with the learning environment. In this process, children become objects as well as subjects of learning. Teachers and other learning environments become important conditions accompanying the learning process.

Learning in character building education is defined as learning that leads to strengthening and developing the child's behavior as a whole based on or referred to a value that has an important role in human life, because character building education emphasizes understanding and direct implementation in the formation of student character to create life. which is meaningful, peaceful, and follows the teachings of the religion they believe in. Reinforcement is an attempt to coat a child's behavior so that it is strong. Behavioral development is a strengthening and development activity based on a referenced value. This means that the character education process is a process that occurs because it is consciously designed, not a coincidence.

According to Woolfork, learning is valid when it produces lasting changes in knowledge and behavior. Meanwhile, according to Knowles, learning is a way of organizing students to achieve educational goals themselves. Integrated character building education in the learning process is the introduction of values, facilitating the acquisition of awareness of the importance of values, and internalizing values into the behavior of students in everyday life through the learning process both formally and non-formally in all subject matter. Making students master the targeted material, is also designed and carried out to make students know, realize, care about, and internalize values and make behavior a habit.

Method

This research is research based on Hindu Religious Education learning activities that emphasize character building education. In this study using a type of qualitative

research and using a phenomenological approach by examining the focus of the phenomenon to be studied. In this study the determination of informants was determined using a purposive sampling technique, namely Hindu students at Petra Berkas Middle School. Data collection techniques in this study using observation techniques, interviews, documentation and Related websites, such as URLs (aka Universal Resource Locator) are activities of searching through sites with the full web address that matches what you are looking for, and the URL will direct you to one of the websites you are looking for. I use this to find information Implementation of Student Character Building in Hindu Religious Education, as well as the type of research is qualitative research.

Results and Discussion

1. Definition of education

The word Education comes from the Latin root word 'educare' indicating the collection of various worldly activities, so educare is an attempt to display what is habitual in humans. Education is used to live life, while educare is used for life, and education is trusted to make a living, educare is used to achieve life goals (Sai, 2002).

According to The Encyclopedia American, the notion of education is a process of a person acquiring knowledge, understanding, developing attitudes or skills. Education has two main functions namely:

- a. The individual educational function has the task of helping and nurturing individuals so they can lead a better, more fulfilling and more successful life by preparing the individual to deal with good experiences.
- b. The Social Function of education has the task of helping each individual to become an effective member of society by teaching him a number of past and future experiences.

Education is not solely aimed at teaching subjects, but educating, raising children's personality development. Education is the embodiment of perfecting what already exists in humans for the better. Which is the integrated development of the human personality. The intended education is exploring personality potentials which is also the process of developing the human personality as a whole, in other words interpreting noble human values towards perfection and the realization of good values. Therefore Mahatma Gandhi said "Education without character is useless" (education without character is useless) and even very dangerous. In fact, he stated that education should lead to humanity. Education must form and develop character in a better direction. In short, education as a whole must be humane, not only concerning intellectual education but also refinement of mind and inner discipline.

In Niti Sataka (16) by Raja Bhartrihari it states:

*Vidya nama narasya rupamadhikam pracchannaguptam dhanam Vidya bhagakari
yasah sukhakari vidya gurunam thunder Vidya bondhuiana videsogamone vidya
para devata Vidya rajasu pujiyate na hi dhonom vidyavihinahpasuh*

Education implicitly contains basic elements as a form of spiritual and soul balance which is divided into three, namely: Intellectual, Aesthetic and Ethical. Intellectual is not only interpreted as intelligence, but explicitly contains character and morals. If a child's intelligence (intellect) does not respect parents, does not comply with school rules and teachers or other people, then he is not called an educated person. It could be that a child has extraordinary aesthetic value, scribbles on the walls of other people's houses, damages the environment or trees, so he is not considered a smart child. These three values must be correlated and independent of one another. Children like this must be given media, control, understanding, guidance to express their creativity.

Character Building Education, there are three reasons regarding the application of education. First, factually, consciously or not, intentionally or not, educational institutions

such as schools affect the character of students. Second, politically every country expects citizens who have good character and have a positive impact. Many things related to the success of the development of a country are very dependent on the character of the next generation. Democracy is fought for in many countries, its success and failure also depend on the character of the citizens of the country. This is where an educational institution such as a school must contribute to the formation of character so that the nation can survive and be independent. Third, Recent developments have shown that effective character education can encourage and increase the achievement of academic goals. In other words, character education can also improve learning. In addition, character education is able to deliver students to face the work environment, with good character, deviations in behavior do not occur.

From the statement above, it can be concluded that character is the value of attitudes and behavior possessed by a person who has personality, values, attitudes and behavior, values are the foundation of national character owned by every ethnic group in Indonesia, which was stated by Wibowo (2012), namely:

Table 1. Values and Descriptions of Character Education

No	Mark	Description
1	Integrity	<i>Integrity</i> is a condition or characteristic that shows a complete unity so that it has the ability to radiate authority and honesty.
2	Caring	Acts of caring, which in general as an ability to be dedicated to people, vigilant control, empathy for fellow beings, respect and respect for others
3	Tolerance	An attitude of action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
4	Discipline	Actions that show obedient behavior to various rules and regulations
5	Hard work	Serious effort in overcoming various obstacles, and completing tasks as well as possible.
6	Creative	Think positively in doing something to produce a way or result of something that is owned.
7	Independent	Behavior that does not give up easily and does not depend on others in completing the assigned tasks.
8	Democracy	A logical way of thinking, behaving, and acting that has the same value in the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always try to know more deeply and broadly than what is learned, seen, heard.
10	Responsibility	Behavioral attitudes to carry out duties and obligations related to community activities, the environment, the state and oneself.

2. The Role Of Schools In Character Building Education

Schools have a role in formal education that shapes educating how children's character is formed, schools are a place for children to make children the pride of the family, and the nation in the future. Schools play a role in shaping the character of students, schools are one of the factors that also influence the development and growth of children, especially their intelligence. The education system in each school has

advantages and uniqueness, schools can develop a child's mindset through learning various kinds of knowledge. So that the school is a place of education for children which contains teaching that results in the growth and development of character development for their students, (M. Dalyono, 2006).

The role of schools in character building education is to add moral values, manners, and karma in the learning process that is implemented in the world of education in various ways that arise, schools have facilities that are deliberately arranged to carry out education, and continue to develop with the times, looking at family education it is no longer possible to meet all the needs and aspirations of generations towards science and technological developments that are increasingly developing. Schools have a big responsibility in preparing the younger generation before returning to social life in the community. Schools have a function as a center of knowledge and character education, which is able to carry out educational functions optimally, which is able to develop students' abilities and improve the quality of life. Schools are also a vehicle for preparing children who have skills, as provisions for the future of students, as opportunities for self-improvement, and schools provide development staff, and schools form social human beings.

3. Hindu Religious Education

Hindu Religious Education is a process to gain knowledge, understanding, and skills that are guided by Hindu Religion. Through Hindu religious education students are expected to be able to know and understand the essence of Hinduism itself and be able to apply it to a positive personality.

Hindu Religious Education has a goal to transform the value of education in educating and having a good personality. Commitment to education, namely bringing children to realize their authenticity, what is said. It is said in Bhagawaad Sri Sathya Sai Baba (2000) states:

The goal of knowledge is wisdom

The goal of civilization is perfection

The goal of wisdom is freedom and the goal of education is to create good character

Objective the Hindu religion is actually listed in *Catur Purusa Artha*, namely the four life goals of Hindus, as for the parts dharma, artha, kama and moksa, to achieve artha and kama one should always do good first, as the basis for achieving artha and kama, after all If this has been achieved, then enter the wanaprasta level, namely breaking away from worldly ties and finally achieving the goal of peace for Hindus *Moksartham Jagadhita Yes Ca Iti Dharma*.

Hinduism has formulated through Parisada Hindu Dharma Indonesia center through a seminar on unity of interpretation (1985) there are several aspects of Hinduism (Titib, 2002), namely:

- a. Instilling the teachings of Hinduism becomes the belief and basis of the activities of Hindus in life.
- b. Directing the growth of Hindu social order so that it conforms to the basic Pancasila of the Republic of Indonesia
- c. Harmonizing the implementation of parts of the teachings of Hinduism in *tattwa*, *susila*, and *upacara*.
- d. To develop harmony among religious communities of tolerance.

In character education for Hinduism, it is known as the Three Basic Framework for Hinduism, *tattwa*, morals and ceremonies. From these three basic frameworks of Hinduism, they can be developed into religious teachings which are then implemented into ceremonial practices or symbols that reflect meaning.

The formation of the character of students or students who are male and female is the hope of parents, teachers and society. President RI Ir. Soekarno really understood the purpose of Hindu religious education, *tatwam asih*, *adviya*, *vedanta* and so on. He said "I really understand, know Vivekananda's words," said Bung Karno. His teacher Vivekananda's name was Ramakrishna sitting at his house, on the front porch it was raining. Sitting indoors will be exposed to rain. He saw people walking coldly. Ramakrishna who sat in the house shivered with cold. Other people get cold rain water. Therefore Adivaita said, understand the unity of words: *tat twam asih*, he is me and I am him (in Titib & Noorsena 1990). Character changes can be started through laughter to change for the better, how do you do that? the daily example we hear is the saying "*Om Swastiyastu*", if everyone interprets it especially a student, surely he will have a gift, and a positive aura will arise and his words are very deep in his *tattwa*. The word Om, which is the sacred script of *Sang Hyang Widhi Wasa*, *Swastiyastu*, comes from Sanskrit which means always in good condition or gift, grace. We realize that this simple word has such a beautiful meaning. But students and people just say greetings without knowing the meaning behind those words, similar to chanting holy mantras when praying, when uttered in earnest will feel the vibration so that the prayer will feel wisdom. This, if done with faith and full awareness, will indirectly affect a person's psychology by having a deep belief in God and emitting a positive aura within humans.

With trust and understanding of the existence of *Sang Hyang Widhi*, the expected positive aura will arise. In Hinduism good behavior is called *susila*. religion is a moral order that is strong and eternal, which is likened to a building, if the foundation of the building is solid, then the building will not easily collapse/damage. This is what we all have to live up to, especially the nation's successors, students and young people, what we know a lot about is the problem of violating norms that are violated by students who are far from religion, for example, there are motorcycle gangs that lead to student riots, students who use drugs, rape, theft and even murder. Why can students do this? Of these crimes. This is where the role of Hinduism education is to help the problems faced by students, with education incidentally divided into 2, namely formal and non-formal. Formal education, of course, can be obtained from the learning process at school by a teacher. The education that is obtained in schools is generally only theoretical in nature which in the learning mechanism is conveying morals, manners, ethics and the expected meaning of religious teachings. The ability to indoctrinate the minds of students so they don't do anything, violates what is taught by Hinduism. For example, there is *tat twam asi*, which teaches students to have a compassionate attitude and not to hurt or kill, to speak and think that is good violates what is also mentioned in the *tri rich parisudha*. Worries about association that can damage the future of students which makes parents involve their children in positive activities, as mentioned in *Sarascamuscaya sloka 302* it is explained that:

Ganvastu gunalpo

Pi yati visratamm

Patitah svadulimale tailabindurivambhasi.

Translation:

Even if you have a little intelligence, if you continue to be friends with people who are smart, that intelligence will increase, just like a drop of oil that falls into clear water, the oil expands in the water.

The sloka above explains that in association with people who have intelligence, even if the child does not have intelligence, when hanging out with smart people, the child will follow the child's intelligence. Through character building education in learning Hinduism it is hoped that it will be able to overcome the problems that occur, where there

are so many deviations seen from children to today, which if left unchecked will damage the mentality and ethics of students, and the role of parents and school institutions must work together in solving these problems by instilling good character.

4. Building Character

Character is a trait that is carried by each individual, where each individual has a different character, character is more directed to one's morals and character, of course in a positive direction. Character is the values of human behavior related to God, human self, fellow human beings, social environment, and the state which can be realized through thoughts, attitudes, feelings, and actions based on religious norms, laws, karma, culture, and customs. In building individual character good behavior in carrying out organizational activities, both from government organizations and private organizations in a social environment. Character is an important way of developing human quality potential, character has the meaning of a fundamental change value to influence human thoughts, actions and deeds in the life of society, nation and state.

Character building according to the Big Indonesian Dictionary, character is the psychological traits, character, character, morals that distinguish individuals from other individuals. While the building is the habit of building or arranging. From this understanding, it can be concluded that character building is a relationship with building or forming traits, character, morals, or character that are in accordance with the teachings of the religion one adheres to. Character is close to what is often known as integrity which means firmness, upholding moral codes, ethics or values eternally. Character building includes more than just telling the truth honestly, because besides that we will adjust what we do to what we believe, know ourselves.

Character building has a role in shaping a person's character attitude. The process of formation, both consciously and unconsciously, will influence the way individuals perceive their environment, which is reflected in their daily behavior. School is one of the most important sources, formal (school), informal (family) and non-formal (pasraman) institutions have an influence and impact on character and students, whether intentionally or not. For example, family, family is the first environment in an individual's life to grow and develop, from family character values are formed according to family circumstances, if good parents educate children by instilling morals and children's character will follow, and vice versa the child's character will be bad if not educated with morals the child will not become good. It is an important point to state that educational institutions such as schools have duties and responsibilities to carry out moral education and shape the character of students, seeing that this is not just a task but rather a joint task of formal, informal and non-formal education to make children with character. At Petra Blessing School, 12 student character building are implemented, namely:

a. Integrity

According to the Big Indonesian Dictionary (Poerwadar Minta, 2001) integrity is a condition or trait that shows a complete unity so that it has the ability to radiate authority, honesty. One of the main factors that make us fail to achieve true success is the destruction of Integrity. Even though this integrity is the main and first requirement that will lead us to success. The value of a person or society is determined by their integrity. The higher the integrity one has, the higher its value will be before God and man and conversely, the lower the integrity of a person or a nation the more its value will decline before God and man. This value in social life is often referred to as dignity. Then how high our trust depends on how high the level of integrity is for each of us. Therefore, there is no other way to maintain trust, except by maintaining integrity. Integrity means that there are no contradictions between thoughts, feelings, words and deeds.

The characteristics of honesty include:

- 1) Respect/fear of God.
- 2) Normal frankly.
- 3) Not hiding anything.
- 4) Tell the truth according to what is said.
- 5) Do not cheat when carrying out any activity.

To build character integrity, namely:

- 1) Always be taught dharma.
- 2) Pray diligently and pray.
- 3) Get used to saying yes if yes no if no.

b. *Caring*

In language, caring has the meaning as an act of caring, which in general is an ability to be dedicated to people, vigilant supervision, empathy for fellow creatures, respect and respect for others.

Woodward (2008) said that caring in practice, it is necessary to increase the focus of education which raises a commitment to maintain caring as a main value and Caring is a service delivery relationship that is open and cares for the other person's concern (Potter & Perry, 2009). The caring components according to (Watson, 2005), namely:

- 1) Knowing is an effort to understand others, interact and care.
- 2) Presence (Being with) namely, presenting emotions when with other people. Manage feelings without burdening the other person.
- 3) Doing (Doing for) namely, actions to approach, follow up, and appreciate.
- 4) Enabling, that is, facilitating by focusing on the situation, providing explanations, support, patient feelings, offering empathy, and providing feedback.
- 5) Maintaining belief, that is, maintaining trust by believing in the abilities of students, respecting, maintaining, and always ready to help.

Factors that influence caring behavior in Gibson, James & John (2000) there are three factors that influence caring behavior as follows:

- 1) Individual factors influence caring, namely abilities including emotional intelligence abilities, background, skills, and characteristics including age, gender, and education.
- 2) Psychological factors can influence caring behavior, namely attitudes, personality and motivation, by family, social environment, and demographic characteristics.
- 3) Organizational factors that can influence caring behavior are human resources, leadership, structure and work.

c. *Tolerance*

Supinah and Parmi (2011) say that actions and attitudes respect differences in ethnicity, religion, race, attitude or opinion between themselves and others. Suryadi (2012) says that attitudes and behavior reflect respect for a difference such as religion, ethnicity, custom, language, race, ethnicity, opinion and matters related to oneself consciously and openly and are able to live in the midst of differences. Therefore the attitude of respecting the differences that exist around them is able to create peace through the motto "Unity in Diversity". As for the form of tolerance according to Kurniawan (2013) in forming an attitude of tolerance in students, as follows:

- 1) Pay attention to the affective domain
- 2) Teacher's exemplary
- 3) Development of differences
- 4) Practicing heterogeneity in groups

Habituation to differences is important in forming an attitude of tolerance, this can be done by the teacher by trying various learning models such as forming groups, indirectly students understand differences and respect opinions.

d. Discipline

Discipline is an act that shows orderly behavior and obeys various provisions. Discipline teaches means to manage oneself well, such as when going to school, discipline manages time well in learning activities and disciplines oneself in various ways. Discipline is very important to instill how to process responsibility, which given to control what becomes a bad habit. According to (Zulkarnain, 2019) said teachers have a role in teaching discipline, have authority in implementing discipline in the learning environment at school. This discipline is expected to be able to become a good basic example to be involved in the work, family and social environment.

e. Hard work.

Elfindik, et al. (2012) explains that hard work is the nature of someone who never gives up with the ability to try to achieve their desires and goals, the ability to devote, exert all the abilities they have. Hard work is behavior that shows genuine effort in overcoming various obstacles in learning, as well as completing what is an obligation. Indicators of hard work are sincerity, working beyond targets and being productive. Rising from failure is the character of working hard will not dissolve in failure without getting up, hard work is a person's belief to continue to make efforts until what is a desire and ambition is achieved. The cultivation of this hard-working character is applied in educating the character of students to instill an active business, the spirit of fighting for life, taking time seriously, struggling in life, never giving up, and working hard to support the family.

f. Creative

Mustari (2014:17) says that creative is thinking that finds things, new ways, and is able to express ideas that are owned, by utilizing free time with useful activities. Creative can do something to produce ways or results from something to make new discoveries. Implementation of creative character education aims to create a productive/consumptive environment that can be done by implementing P5 learning, habituation, training, and exemplary. This creative character education can be obtained through learning experiences and learning processes or by means of self-development. Wibowo (2012) says creative character education can be done in several ways such as:

- 1) School routine activities
- 2) Spontaneous activity
- 3) exemplary,
- 4) Coding
- 5) Integration in learning.

From the explanations related to the implementation of the application of creative character education, it is very diverse, including socialization, regulation development, capacity, collaboration, and monitoring/evaluation.

g. Independent

Independent is the attitude or behavior of individual activities, without the help of others. According to Mustari (2011) Independence is an attitude and behavior that is not easily dependent on other people in carrying out activities and completing tasks. And Desmita (2009) states that it implies:

- 1) A condition where a person has the will to compete with other people for progress and goodness
- 2) Able to take decisions and initiative in overcoming the problems encountered
- 3) Have confidence in themselves in carrying out their duties.

4) Responsible for every action he takes.

In this case it can be concluded that there are four aspects of independence, namely: having the will to compete, being able to make quick and correct decisions in dealing with the problems at hand, having self-confidence, and having a sense of responsibility. According to Hermanwan Aksan's theory, the implementation of independent character education can foster the expected character such as: Taking the initiative in all things. Able to carry out routine tasks that are accountable to him without seeking help from others, Obtain satisfaction from his workers., Able to overcome obstacles encountered in achieving success, Able to think critically, creatively and innovatively on assigned tasks, Not feeling inferior when having different views from others and dare to express opinions in front of many people.

h. Democracy

Saiful arif (2007) argues that democracy is limited to the political system contained in the constitution and democracy is basically a way of thinking, attitudes, and actions that evaluates the rights and obligations of self and others. Therefore demoxation is also applied in social life, such as respect for others, tolerance, respect for opinions and similarities and rejecting discrimination.

Implementation of democratic character education can be done with group discussions, it is hoped that students can find new knowledge, democratic skills, make culture and habits of life. From this group activity students can apply mutual respect, don't want to win alone, respect the work of others, freedom of opinion, cooperation, creativity, and self-confidence. The results of this democratic learning can grow:

- 1) Open and friendly
- 2) Appreciate the diversity and background of students.
- 3) Understanding the abilities of different learners
- 4) Full of affection, away from bullying and physical violence
- 5) Develop an attitude of tolerance
- 6) Able to be fair
- 7) Provide opportunities for students to acquire and discover new knowledge.

i. Curiosity,

Curiosity is an attitude and action that always seeks to find out in more detail, depth and breadth of what is learned, seen and heard. According to Suriasumantri (2007) in Puspitasari MT, et al (2015; 033) curiosity is the starting point for knowledge possessed by humans from an early age, curiosity is a natural emotion that exists in humans. There is a curiosity to investigate in knowing something and study it. This curiosity will make students find out what they are curious about, so that they gain new knowledge and add to the insights they have. The implementation of curiosity character education according to Abdin y, et al 2018) reveals that the ability to use language and images in rich and varied forms for reading and writing. This is an application of curiosity in learning which is very important where the role of a teacher is expected to be able to motivate students in the learning process.

j. Responsibility.

Wirayani (2013) said that responsibility is a form of character of a person who is disciplined, always doing things as well as possible. Responsibility is an attitude of behavior to carry out its duties and obligations, things that are done to face oneself, society, the environment, and God. Implementation of responsibility in the form of an education and learning process that creates the character of responsibility, which enables individuals to do things like the following:

- 1) Show persistence, craft, and keep trying.
- 2) Doing something that has to be done.

- 3) Do the best for yourself and the social environment.
- 4) Can discipline in any form.
- 5) Always examine and study new things before acting
- 6) Complete assignments on time
- 7) Accept the consequences of every action taken
- 8) And get the job done as best as possible

Conclusion

Education Hinduism is a percentage of a learner acquiring knowledge, understanding and skills that can build him/herself (attitude, character and mentality) guided by the Vedas, and the goals of Hinduism education have been listed in Catur Purusa Artha and also formulated by PHDI and most importantly Hindu religious education must be able to shape the personality of students through student character building education, Hindu religious education is believed to shape student personality through ceremonial practices, and also help shape personality in a positive direction. The emphasis on education that must be given is the knowledge of Tri Kaya Parisudha. Monitor and limit the association of children by involving parents, the community and the environment in character education

The importance of character education in schools as a place to educate the next generation of the nation, this departs from objective conditions in the life of Indonesian society today where there have been deviations such as violence, corruption, manipulation, lies, lack of role models and exemplary among leaders, falsehood, law violations and twists, and so on. This encourages the world of education to form from the start students as human beings who are still clean to be given character education, even though it is too late, but it is better than not starting. The implementation of character education in schools is carried out using various methods that can be carried out by teachers or educational institutions, namely: The midwifery method formulated through 4M, namely knowing the good (knowing the good), loving the good (loving the good), desiring the good (desiring the good), and doing the good (acting the good). In addition to these methods, character education methods are carried out through the following methods: Teaching, exemplary, setting priorities, priority praxis, participatory and experimental dialogic methods and narrative methods.

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