The Four *Saleh* Characters/*Tabiat* As The Foundation of Building A Value-Based Education

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Abstract

Value-based education is regulated in securing development that requires complete integration between body, mind and heart, as well as channeling life energy in learning activities that contribute to the growth of the child's personality both internally and externally. This ethos of usefulness through value-based education is actualized in social spaces as the maturation of all forms of strengthening human potential based on values. Value-based education as an instrument seeks to create awareness of the importance of values in the process of transferring knowledge and involves consideration of the ethical consequences of fulfilling one's rights in social praxis which is integrated through the four *Tabiat Saleh* as guides in realizing everything related to efforts to maintain and develop knowledge. These four *Tabiat Saleh* form the basis of the main moral teachings in Pancasila, by maintaining the values of human life, and religious values in carrying out physical and spiritual actions in accordance with the unity of human nature as individual beings and social beings, all in a harmonious balance and dynamic.

Keywords: Education; Value-Based Education; *Tabiat; Saleh*

Introduction

Education is at the forefront of fighting the psychosocial epidemic that has plagued people's lives including children. Schools need a variety of initiatives in order to protect students from the impact of disharmony in dealing with social life, as well as the family environment. In the face of the deteriorating structure of social life due to the disorientation of values, from this, of course, schools must realize that they must try to do something related to value education.

As an effort to fulfill the full development of students both as individuals, community members, and citizens of society, education must place more emphasis on the moral and cultural dimensions of education that allow everyone to understand the individuality of others, also to understand the advances of human thought in the era of globalization whose development is very rapid and uncertain. Often the evolving narrative says achieving a better future. The word carries meaning; both in personal life, good in social life and good in life in culture, but the question Has human really advanced in maintaining his morality? And will these moral values be able to become a solid shield for man to maintain a self-character that goes hand in hand with the noble values that develop in his environment?

The value in human morality is not only as a desirable result but as a means to achieve a human vision that is always maintained in the continuity of life in harmony with man and the environment, the formation of good character (Sukrawati, & Rismadewi, 2023). Just as man's way of realizing peace through humanist movements through his belief in the sources of morality such as religious books and general guidelines that develop somewhere. In this environment human beings learn the way to respect and be honest is through respect and being honest, and so on.

The better future of human life depends on how the conception of morality can be understood and how man is able to practice all forms of these moral teachings so that he canlive and develop in the process of increasing value awareness to form a good character, Where the process of how humans are educated becomes a substantial phenomenon when humans deal with their social spaces. Education that plays a role in maintaining, developing, and transferring all forms of value-laden human practice is the best way to achieve the goal of human harmony with others, because values such as respect, responsibility, honesty, and love, do not arise out of thin air in individuals or society, nor because they are forced by law, but are taught through the learning process.

In this learning process, a universal teaching is needed to prevent humans from being confined in the sense that there are still human actions that are contrary to global ethics, One of the things that can be offered as a concept of human character building is the teaching of four *Tabiat Saleh* as the main moral teaching basis in Pancasila, by maintaining the values of human life, and religious values in carrying out mental birth actions in accordance with the unity of diversity in the nation and being a liaison in the Basis of Value-based Education Development as a foundation in the development of Education in Indonesia.

Method

The method used in this study is research that refers to qualitative descriptive research patterns, namely research that seeks to analyze in words about research that emphasizes the process and meaning in its discussion, put forward by Djaali (2003). Qualitative research used in this study because researchers use theory as a guide so that research focuses on facts in the field, with phenomena absorption through an empirical approach which is a way of approach research, where the problems that develop are already reasonably present in society, and then studied and combined with a theory as a guide in solving the problem at hand. In addition, the existence of theory is also used to provide an overview of the research background and as material for discussion on research results.

Result and Discussion

1. Educational Objectives

Education opens the human mind, but Education is Value-Based *(Pendidikan Berbasis Nilai)* gives human purity of heart. Education gives human skill, but value gives human sincerity. Education expands the human connection with the world, but the value of connecting the individual with the individual's own family members. Education makes human life good, but value makes human life better. Education teaches humans to compete with others, but value drives humans to be complete. Education makes people professional, but the value makes humans capable of morality. Education brings the individual to be knowledgeable, But the value of taking the whole society to make it prosperous. Education gives better learning capacity, but value gives humans the tools for deeper understanding. Education can bring limitations but value is liberation. Summarizing Value-based education refers to the sloka of Vishnu Purana 1.19.41 which said*Sa Vidya Ya Vimuktaye.* This means that knowledge is what helps us to achieve liberation.

Value-based education is indispensable in our modern society, as our lives today become more complex. The quality of education today has greatly improved, but it has also decreased. Why? Because the number of educated people has reached a high level, but murder, hatred, and selfishness have spread as a constant discrimination faced by humans. Various educational institutions were established, but few instilled moral values.

Educational institutions only produce as many graduates but only as many as those who pay attention to the quality of moral values of their graduates. Many books were written, many studies were conducted, many professional achievements were achieved, but human beings were threatened. Human beings directly assert that these events are the result of education, and value-based education is necessary to advance society.

According to Nurjunaedah (2014) The highest goal of education is to change behaviors, such as from not knowing to knowing, from not good to good, not only changing the cognitive experience of students but also the affective and psychomotor experiences of students. Value or moral education becomes the basis for the formation of democratic attitudes. Democracy is government by the people, so it is the people who are responsible for shaping a life of freedom for themselves (Lickona, 2012). That means people should or at least have a virtuous attitude. Society must understand and commit that value education as the basis of democracy is to respect the rights of each individual, respect applicable laws, participate in the social life of society, and have concern for being kind. Thus, education is not only to convey the material, but also to be seen, not only for information but also for inspiration, not only educational but also enlightening. It can all be achieved through a learning process integrated with the cultivation of values, since an educated person must have all kinds of qualities. That is, education must make each individual capable physically, mentally, intellectually, emotionally and spiritually.

2. Value-Based Education

In value theory, it refers to the main discussion called Axiology. Axiology comes from the Greek word axioms meaning value, valuable, and logos meaning description, theory. Axiology is a modern term for science or theory of value. Axiology investigates value in terms of its essence, size, and metaphysic status (Mudhofir, 2014). The axiology of the above views is clearly a branch of philosophy about the theory or description of value. Axiology is a branch of philosophy that seeks to answer the question What is value (Knight, 2007). Axiology is a science that investigates the nature of value, which is generally viewed from a philosophical point of view (Kattsoff, 2004). Axiology as a theory of value related to the usefulness of the knowledge gained. Axiology in the Indonesian Dictionary (1995) is the use of science for human life, the study of values, especially ethics. According to Wibisono as quoted by Surajiyo (2007), axiology is values as a benchmark for truth, ethics and morals as the normative basis for research and excavation, as well as the application of science. In the *Encyclopedia of Philosophy,* it is explained that axiology is equated with value and valuation (Suriasumantri 1990).

The various theories about value depend largely on their respective points of departure and points of view in determining the notion of value and its hierarchy. For example, materialists view that the highest essence of value is material value, hedonists hold the view that the highest value is the value of enjoyment. However, from various views on value, it can be grouped into two kinds of points of view, namely that something is valuable because it relates to the subject of value, namely the human being, this is subjective but there is also a view that in essence something is indeed in itself valuable, it is a view of objectivism. In essence, everything is valuable, only what kind of value exists and how that value relates to humans. Many views on value, especially in classifying values and classifications, are very diverse depending on their respective points of view (Kaelan, 2002).

Value is defined as something abstract, which is used as a guide as well as general principles in acting and behaving. The attachment of a person or group to relative values is very strong and even emotional. Value is a tool that indicates the basic reason that a particularmanner of execution or final state is socially preferable, rather than the opposite

way of execution or final state. Value contains elements of consideration that carry an individual's ideas about the right, good, or desirable. Therefore, value can be seen as the goal of human life itself and in general value influences the attitudes and behavior of individuals.

Rokeach (1973) is argueThe value concept able to unify the apparently diverse interests of all the sciences concerned with human behaviour. That value seems capable of uniting the diverse interests of all human knowledge and behavior. Value is seen as a criterion by which society evaluates actions, people, and events. When we think about value, then we think about what is important for our lives (e.g., security, independence, wisdom, success, kindness and pleasure). Each of us holds on to a number of values with varying degrees ofimportance varying. One of the values may be more important to others and not important to the other. Therefore, the concept of value is defined differently, as Schawrtz in Nurjunaedah (2014) puts it, among others: 1. Values are beliefs. Value is a belief that is closely related to emotions or ideas 2. Values are motivational construct. More value is seen as a goal of people who are highly sought to achieve 3. Values transcend specific action and situation. Value is an abstract goal. The abstract world of values is different from the concepts of norms and behavior, which often refer to more specific situations, actions and performers 4. Values guide the selection or evaluation of action, policies, people and events. Values are standards or criteria 5. Values are ordered by importance relative to one another. A person's value forms a prioritized value service system characterizing them as individuals. Hierarchically this describes different values of norms and behavior.

The five theories of value above define value as something that is important/urgent, the goal of a change in the situation that becomes a guideline and principle in a person's life or society. Therefore, it is not wrong when value is perceived as the inherent quality or value of something (human objects, deeds, thoughts, feelings and deeds). There is a belief that a set of values formulated for the global community and agreed upon is called universal value.

3. The Four of *Tabiat Saleh* as a Basis for The Development of Value-based Education

In the development of value-based education will refer to Notonagoro's opinion on the concept of the four *Tabiat saleh* or saleh dispositions. The four *Tabiat saleh* according to Notonagoro in Tresna (2021) rest on the implementation of the Precepts of Humanity in Pancasila. These four *Tabiat saleh* are the main moral teachings in Pancasila, by maintaining the values of human life, and religious values in carrying out inner birth deeds in accordance with the bilingual unity of human nature as individual beings and social beings, all in a harmonious and dynamic Mon pluralist balance.

Notonagoro on *Tabiat saleh* is based on Plato's teachings on *Cardinal virtues*. *Cardinal virtues* are ideals or the highest forms of human deeds or actions. Plato formulated four basic virtues, namely wisdom or wisdom, courage or tenacity, fairness or honesty, and moderation or patience. Notonagoro's teaching of perfect happiness, that is, happiness that has an absolute and unending nature, and as the ultimate goal of human life is also based on Plato's learning. Plato taught about the purpose of human life to lead to the Good, the True, and the Beautiful, which exist only in the world of ideas (Soeprapto, 2014). Notonagoro's concept of four pious characters consisting of: Prudence, Simplicity, Constancy and Justice in more detail will be described as follows:

a. Caution/*Penghati-hati*

The character/*Tabiat* of the caution/*Penghati-hati* is to always do at the instigation of the will, based on reason according to taste. Caution (wisdom) contains an element of

good memory, to be able to distinguish good and bad so that it will not fall on bad things. Have a good understanding of a problem. Have the will to always add to science. The ability to distinguish right from wrong, the ability to see far ahead, dynamic and meticulous.

b. Simplicity

The character/*Tabiat* of simplicity is always willing to limit oneself in terms of enjoyment. In simplicity contained meaning, every Person must prepare himself before doing, whether what is done is feasible and proper. In addition, simplicity can occupy oneself where it should be and not be self-exalted (andapasor), have a subtle horn act, like to give forgiveness, act according to ratios.

c. Firmness

The character/*Tabiat* of firmness is an act that is always willing to limit oneself especially in terms of accepting trials (suffering). In constancy, it must also be accompanied by believing in yourself, having the ability to face complex problems. Have a sincere and sincere heart, generous, and patient-hearted.

d. Justice

The character/*Tabiat* of justice is to give rights to others who have them. Justice contains the following; meets the criteria of truth, shows a good attitude towards others, is not partial, love towards fellow human beings. On the other hand, justice requires loyalty to parents, teachers, superiors and in-laws, to people who have a position of respect (Notonagoro, 1969).

The values contained in the four pious characters are a concept of how the basic values of humanity in the nation and maintaining human existence acceptance of social life and establishing social relations are a substantive reference in the formation of human character and become a foothold and should be accepted by all groups, not limited by ethnicity, religion, race, or other group beliefs. In the four pious characters contain universal values that can be achieved by all walks of life such as; love, peace, mutual respect, tolerance, forgiveness, co-existence and non-violence.

These universal values are defined by each educational institution through the alignment of learning which is always included in the concept of four pious characters as an implementation of the essence of Indonesian cultural values that will play a role and become a link between knowledge in science as a transmission of facts and as a construction that maintains morality and humanity in nation and state. Universal values must be accepted by all educators with the ultimate goal that we must achieve in life. Everyone always aspires to love, peace and happiness, and that includes a balanced spiritual life. Even a person who may not recognize the existence of spiritual values must also believe and practice the ideals of love, peace, tolerance and service. The cultivation of values should certainly be as early as possible, especially by the family. The family is the most decisive place in the formation of the child's attitude which will then become a habit. And the future of children is determined by how parents educate their children to be acceptable to all circles, and these values are combined with the religious values that are adhered to, which of course is principally towards the ultimate truth.

Conclusion

Value-based education is considered as one of the fundamental solutions to various problems that arise in society, through the concept of these four pious characters based on character building through self-control into a function that plays a role in the process of interaction and strengthening morality for learners, including to provide awareness and understanding of the value system in a socio-cultural context that is relevant to their environment. Thus, learning materials related to values, norms, and

morals, need to be developed explicitly and linked to the context of everyday life. Thus, Caution, Simplicity, Firmness and Justice will Play a role in the process of learning values and characters that are not only at the cognitive level, but internalized in everyday life.

Through the four *Tabiat saleh*, it is initiated that education does not only function as a medium to develop abilities, but also serves to shape human disposition and civilization. In essence, character education cannot be separated from the nature of the function of education. Therefore, as an inherent function of the existence of education to shape the character and civilization of the nation, character education is the embodiment of this role. System of embedding values that include components Caution, Simplicity, Firmness, and Justice as an action to carry out these various values are derivatives of cultural values that play a role in maintaining and preserving the cultural character of the nation. The value contained in the four pious characters as an ideal concept that serves as a code of behavior in a society that gives direction to people's lives in terms of human behavior achieving peace through education as a means of forming personality.

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