

# Implementing *Sadguna* –Based Character Teaching Model in Civics Education at Junior High School Laboratorium Undiksha

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**Abstract**—This study was aimed at; (1) analyzing and formulating a synthetic local genius-based character teaching model and (2) analyzing a limited trial result of local genius-based character teaching model. This study was an adapted classroom action research using observation guide, interview guide, learning achievement test and documentation study as the research instruments. The syntax of this local genius – based character teaching model was developed based on *sadguna*. *Sadguna* comprises *sandhi, jana, sana, srya, wirgha* and *wisesa*. This local genius-based character teaching gives more stress on cooperation process to produce knowledge, attitude, and moral skill. The results showed that the syntax of the model is very easy to apply and to understand by the students because it is very familiar for them. Students' learning achievement also showed an increase in moral knowledge and moral attitude.

**Keywords**—character teaching model, *sadguna* based

## I. INTRODUCTION

One of the teaching practices that are considered capable of developing students' moral awareness is Citizenship Education. Through Civics Education, the students can feel, internalize and practice moral behaviors at school empirically. The students will train their awareness, honesty, responsibility, care, creativity, cleanliness and healthful behavior for themselves and the environment. However, in practice, Civics Education is still far from expectation. Deny's work about the integrity in the formation of national identity to develop civic culture in Medan, showed that the outcome of Civics Education was still oriented toward cognitive ability by ignoring moral skill which should have been the key to the success in Civics Education [1]. Lasmawan's work showed that the teaching process in Civics Education at the junior high school level in Bali province was still expository by relying on the teacher's authority and as the consequence, it cannot attract the students' interest, nor can stimulate the students' creativity and skill to participate in solving Civic problems that occur in the society [2]. This finding is supported by various cases and real events in the society as shown by some examples with students as their main actors. The case of demonstration which ended in anarchical action, fights among students from different schools, drug abuse, free sex, behaviors that violate traffic regulations, norms and values, all show that uncivilized culture is the concrete

evidence of the still low level of understanding and low level of moral behaviors of the students.

This condition is assumed to be due to the teaching model used so far for teaching Civics Education which is not capable of training, conditioning and developing character in the teaching and learning process. Some existing innovative teaching models do not match the culture of the teachers nowadays. This is in line with Joyce & Weil' statements stated that an urgent problem in teaching is teaching model which contains syntax, social system, principles of reaction, support system and nurturant effect [3]. According to Yani, character education must move from knowing toward doing or acting [4]. Thus, the success of character education is very much dependent on the presence or non-presence of knowing, loving, and doing or acting in the implementation of character education, which would later be reflected in the way of how the graduates live in the community, in the state and the nation. Thus, in addition to the ability and the skill of the teacher, teaching model will also become a main instrument in determining success in the teaching of Civics Education and developing character as well as the idealized nation's moral values.

Some efforts have also been made by educators in Indonesia to develop a teaching model and alternative method of teaching based on community local, spiritual and cultural approach. First, Suastra, has developed local culture-based original science [5]. In line with that, Kusnadi conducted a research developed learning cycle model and teaching based on tauhid (the doctrine of One-God-ness) in Geography, improved the students' love and sensitivity to their geographical environment and their ability in applying geographical concepts in solving geographical environmental problems [6]. Sukadi also conducted similar research at SMA 1 Ubud on the use of the ideological foundation of Tri Hita Karana in developing the school vision, missions, and strategic plan showed very good results to improve cultural insights and Hinduism of the students in the school environment [7]. In connection with that, it is very urgent to do the development of learning models based on the values of local wisdom that is easy to be implemented by teachers and easily understood by students. In this paper, we will examine in depth and comprehensive about how the syntax (steps) of character-based learning model and the effectiveness of the application of

syntax of character-based learning model in the learning of Junior High School Student Education of Ganesha University Education Laboratory.

## II. METHODS

Methodologically, this research used a combination of qualitative and quantitative (descriptive statistics) approach. There were five techniques of data collection used in this research, i.e., interview, observation, moral knowledge test, value inventory, and moral skill observation guide. For the interview, the researchers developed an instructed interview guide [8]. Therefore, the observation were developed unstructured observation guide related to various activities of classroom learning and students' activities in learning process [9]. To obtain information on the the students' learning achievement an objective test of multiple choice type was given. To obtain data on moral development, moral attitude inventory and self evaluation format on moral behavior were developed.

The sample consisted of Pancasila and Civics Education teachers and the sixth grade students of Sekolah Menengah Pertama Laboratorium Undiksha. The class of Sekolah Menengah Pertama involved in the development stage were selected purposively in accordance with the focus of the reserach. Data analysis was done qualitatively, especially, for the result of interview and observation. On the other hand, moral knowledge test, value inventory and observatgion result of the students' moral skill were analyzed by using descriptive statistics.

## III. FINDINGS AND DISCUSSIONS

### A. Sadguna – Based Character Synthetic Teaching Model

The findings in the library research and empirical study showed that the syntax of chartacter teaching model developed in this study has to conform to Balinese cultural values (*sadguna*) in accordance with the curriculum needs being developed currently. The steps (syntax) of *Sadgun* – based character teaching model were as follows.

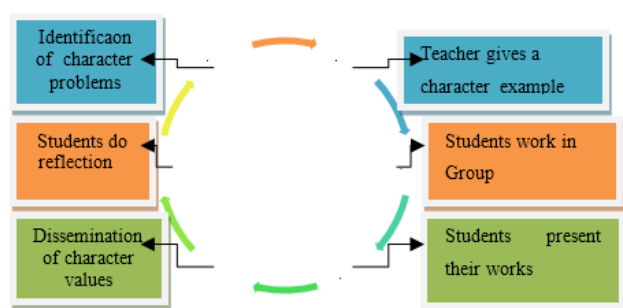


Fig. 1. Sadguna-based character teaching model Syntax

*Sadguna* consists of *sandhi* / initiation which can be defined as the process and ability to get out from a difficulty in life or the ability to identify and solve problems in life. both experienced by oneself and experienced by others. *Jana* /example is the ability which can make others imitate ideas, words and behaviors. In *jana* process, the teacher will give

an example of a good character which is worth imitated by all people to the students to reach goodness. *Sana/* training is the ability to always be able to adjust oneself to the environment according to the situation and condition in the society. In this *sana* stage, the students will be divided into groups to train, to adjust themselves and to condition themselves to their peers in the groups in solving character degradation problem in the society. *Srya/* influencing is the ability to get sympathy and to be loved by other people because one has positive behaviors. In this *srya* stage, the students present their group works to get sympathy from their friends and influence other students that their development can be accepted and approved to be implemented. *Wigrha/* cultivation is the ability to influence others and become influential people because their behaviors conform to good behaviors. At this stage, the students will socialize and disminate their works to others, so that they are able to be influential figures in the school community. The last stage is *wisesa/reflection* is the wise attitude and behavior and the ability to have authority and do good behavior easily. At this stage, the students will do a reflection into their learning experiences and do an evaluation of what they have achieved in the learning process. To possess wisdom and authority, a person will always do a self-reflection into his or her ideas, attitude and behaviors so that he or she can do real good behavior, since wisdom is an attitude and behavior by oneself, not demanding others or other organizations to do the good deeds [11]. The syntax of *sadguna* based character teaching model above was developed in the teaching materials by adjusting to competence standard and basic competences of Civic Education, Local genius-based Civics Education. In detail, the syntax of *sadguna*-based character teaching model was incorporated into the lesson plans for Civics Education, so that it can be easily practiced by the teacher in the teaching practices. The syntax of this local genius-based characer teaching model was then improved through a research process with the design adapted from classroom action research. To measure the validity of this local genius-based character teaching model, two methods were used. The first method was through expert judgment to find out the match of the model with the teaching theories and model readability. The second method was through empirical testing to find out the weaknesses of the model that need to be improved as well as the model practicality in the implementation process through teaching practices by the teachers. Experts and practitioners were needed to know the need of the developed teaching model in terms of its validity, meanwhile in term of its practicality and effectiveness, a teaching material is needed to implement the teaching model being developed.

### B. Results of a Limited Trial of Sadguna –Based Character Teaching Model.

Pratically, there are some problems faced by the teacher in implementing *sadguna* - based- character education which can be shown in the following figure.

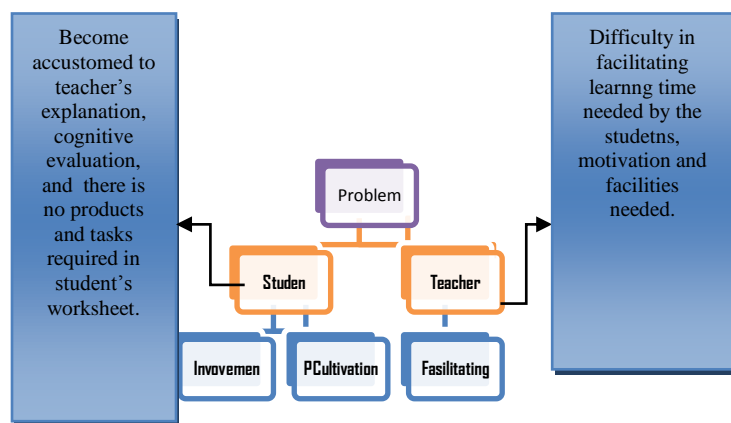


Fig. 2.Limited Trial of Sadguna –Based Character Teaching Model

Practically there are several advantages of using a sadguna based character learning model, namely; (1) the syntax of learning model is very easy to be applied by the teacher and easily to be understood by the students, because it is relevant to the socio-cultural values that commonly grow and develop in the community, (2) the model steps require students to identify, seek information, analyze, infer and solve citizenship problems that are empirical, so as to develop students' critical thinking skills, (3) the applied learning model is able to develop spiritual skills, moral skills, social skills and intellectual skills at the same time and (4) a character-based character learning model requires an assessment of an authentic assessment, allowing students to demonstrate the real skills they have in the learning process [7]. Implementation of *sadguna* –based character teaching model in cycle 1 was able to develop knowledge, attitude, and moral skill of the students of Sekolah Menengah Pertama Laboratorium Undiksha. This was shown by the percentage of students' achievement (70%) in which 21 of 30 students were passing the learning mastery level, meanwhile the others were not. On the other hand, for the score of moral attitude in cycle 1, after being converted according to the conversion guide in Chapter III, it can be seen that there was no student with a moral attitude in the low and very low categories. On the other hand, the percentage of the highest level of moral attitude was in the medium category (21 students or 70%) and the rest in the high category (9 students or 30%). The score of moral attitude after being converted according to the conversion guide in Chapter III, spreads to all categories except the very high category, in which no students could reach it in the cycle.

On the other hand, in cycle II there was a 3.36% average increase, from 83.04 in cycle I to 85.83 in cycle II. Similarly, the percentage of learning mastery level increased by 20%, from 70% in cycle I to 90% in cycle II. In other words, there was an increase in the number of students with a complete mastery, from 21 students in cycle I to 27 students in cycle II. On the other hand, there was a decrease in the number of students who did not achieve the mastery level, from 9 students in cycle I to 3 students in cycle II which also indicated a very high increase in category, which was 13.3%,

from 0% in cycle I (0 student) to 13.3% (4 students) in cycle II. Similarly for the high category, which had a 10% increase, from 30% (9 students) in cycle I to 40% (12 students) in cycle II. The data on the moral skill of the students in cycle II showed that there was an increase in percentage in category; medium by 13.3%, from 30% (9 students) in cycle I to 43.3% (13 students) in cycle II, high by 20%, 3.3% (1 student) in cycle I to 23.3% (7 students) in cycle II, and very high by 10%, 0% (0 student) in cycle I, increasing by 10% in cycle II.

#### IV. CONCLUSION

The syntax of sadguna – based character teaching model consists of *sandhi, jana, sana, srya, and wisesa*. The phases in sadguna-based character teaching model is built based on constructivist philosophy and belongs to social teaching model group. The six phases in sadguna-based character teaching model also shows that there are activities such as imitating, training, conditioning and cultivating of student character attitude and skill. The result of trial showed that every cycle in the the implementation of *sadguna* - based character teaching model was able to increase moral knowledge, attitude and skill of the students. In the first cycle the students reached the 70% level of learning mastery. In the mean time, for moral attitude score, no students had low and very low score categories. No students had very low score of moral skill. In cycle II there was a 20% increase in the percentage of mastery, from 70% in cycle I to 90% in cycle II, while the data on the students' moral attitude scores for cycle II showed that there was a very high enhancement in category (by 13.3%), from 0% in cycle I (0 student) to 13.3% (4 students) in cycle II. Similarly, for the high category there was a 10% increase, from 30% (9 students) in cycle I to 40% (12 students) in cycle II. The category of the students' moral skill in cycle II was increasing medium by 13.3%, from 30% (9 students) in cycle I to 43.3% (13 students) in cycle II; high by 20%, 3.3% (1 student) in cycle I to 23.3% (7 students) in cycle II; and very high category by 10%, from 0% (0 student) in cycle I to 10% (3 students) in cycle II.

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