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**SANDI RACANA WIJAYA PRAMUKA UNNES PERSPECTIVE ON
EDUCATIONAL PHILOSOPHY AND CHARACTER BUILDING**

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ABSTRACT :

This study aims to analyze the character values contained in Sandi Wijaya Pramuka Unnes. This research uses a literature study method that uses articles, journals, and books. Character is a person's character, character, morals, or personality which is formed from the results of internalizing various virtues that are believed and used as a basis for perspective, thinking, behaving, and acting. The Scout Movement is a scouting organization that focuses on developing character, skills, and a love of nature and society. Sandi Wijaya Pramuka Racana Wijaya Unnes departs from the deepest reality of ethics, namely the obligation to behave properly. In addition, Sandi Wijaya also comes from noble values contained in society, traditions, religion, and national ideology. Sandi Wijaya is expected to be able to realize Racana Wijaya scout members who understand knowledge and practice the teachings contained in the norms of the scout movement in everyday life. The character values contained in Sandi Wijaya include 1) unyielding nature; 2) Confidence; 3) honest; 4) intelligent; 5) Patriotism; 6) creative; 7) having good morals; 8) Taqwa; 9) modest/humility; 10) Sensitive to the surrounding environment. Character is a moral and mental quality whose formation is influenced by innate and environmental factors. The potential for good character a person has before birth must be continuously developed through socialization and education. Good or bad habits in students and the younger generation which indicate the quality of character are influenced by nurturing and nurturing factors. The process of socialization or education in the process of forming students' character lies in the role of parents (family), educational institutions, society and government.

Keywords: *Scout, Educational Philosophy, Character Building*

INTRODUCTION

Philosophy comes from the word philosophia which means love of knowledge. Consists of the word philo which means love, joy and liking, and the word Sophia means knowledge, wisdom and wisdom. Philosophy is love of knowledge or truth, love of wisdom and wisdom. So a person who philosophizes is a person who loves the truth, is knowledgeable, an expert in wisdom, and wise.¹ Philosophy is a comprehensive science that seeks to understand problems that arise within

¹ H. Jalaluddin dan H. Abdullah Idi, *Filsafat pendidikan: manusia, filsafat, dan pendidikan* (Jakarta: Divisi Buku Perguruan Tinggi, PT Rajagrafindo Persada, 2011), 1.

the entire scope of human experience. In this way, it is hoped that humans can understand and have a comprehensive and systematic view of the universe and humans' place in it.²

Hasbullah stated that in a simple sense, education is often interpreted as a human effort to develop their personality in accordance with the values in their society and culture. In its development, the term education or pedagogical means guidance or help given intentionally by adults in order to become adults. Furthermore, education is defined as an effort carried out by a person or group of other people in order to become an adult or reach a higher level of life or livelihood in the mental sense.³ Education is defined as a process of effort by adult humans who are aware of their humanity in guiding, training, teaching, and instilling values and basic views of life in the younger generation, so that later they become humans who are aware and responsible for their life tasks. as human beings, according to their essential nature and human characteristics.⁴

According to Bernadib in Jenilan, educational philosophy is defined as the science of education which is based on philosophy, or philosophy which is applied in efforts to think and solve educational problems.⁵ Philosophy and education are two things that cannot be separated, both in terms of process, path and goals. This is very understandable because education is essentially the result of philosophical speculation, especially in the philosophy of values, which is related to human defects in avoiding their nature as a self who always longs for meaning – similarity in process, ethical space, and pragmatic space. Based on philosophy, education is interested in building a philosophy of life so that it can be used as a guide in living everyday life. Henceforth, daily life is always in order. So to education, philosophy makes a contribution in the form of a comprehensive awareness of the origins, existence and purpose of human life.⁶ Without philosophy, education cannot do anything and does not know what to do, on the other hand, without education, philosophy remains in its utopia. Therefore, a teacher must understand and deepen philosophy, especially educational philosophy. Through educational philosophy, teachers know the nature of education and education can be developed through the philosophy of ontology, epitymology and axiology.⁷

² Jalaluddin dan Idi, 5.

³ Ahdar Djameluddin, "Filsafat Pendidikan," *Istiqra` : Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 2 (2014): 130, <http://jurnal.umpar.ac.id/index.php/istiqra/article/view/208>.

⁴ Jalaluddin dan Idi, *Filsafat pendidikan*, 9.

⁵ Jenilan Jenilan, "FILSAFAT PENDIDIKAN," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, no. 1 (7 Juni 2018): 71, <https://doi.org/10.29300/jpkth.v7i1.1588>.

⁶ Djameluddin, "Filsafat Pendidikan," 135.

⁷ Teguh Wangsa Gandhi HW, *Filsafat pendidikan: mazhab-mazhab filsafat pendidikan* (Yogyakarta: Ar-Ruzz Media, 2011), 70.

Character according to Izfanna & Hisyam in Sokip et al is a set of internal states, traits and abilities possessed by individuals, which direct them to behave without thought and consideration, which have developed into habits. It covers the inner qualities and outer behavior of humans, and is based on the view that behavior is closely related to the soul and its intentions. Apart from home, school is another important place where character can be instilled.⁸ Character is a person's character, character, morals, or personality which is formed from the internalization of various virtues that are believed to be used as a basis for the way they view, think, behave, and act.⁹

Some young people are often involved in negative activities and behavior, such as; brawls, illegal drugs, promiscuity, crime, speeding, rioting, and hedonism. If this condition continues to become a habit, it will then become a character. Of course it will have a negative impact on individuals, families, society and the nation. The various problems of the nation today can only be fixed by young generation individuals who have character: intelligent, qualified, ethical, disciplined, honest, hard working, and have good morals.¹⁰

The Scout Movement is an organization formed by scouts to provide scouting education. Scouting education is the process of forming the personality, life skills and noble morals of scouts through the appreciation and practice of scouting values. The scout movement aims to form every scout to have a personality that is faithful, devout, has noble character, a patriotic spirit, obeys the law, is disciplined, upholds the noble values of the nation, and has life skills as a national cadre in maintaining and building the Unitary State of the Republic of Indonesia, implement Pancasila, and preserve the environment.¹¹ The Scout Movement is a youth organization whose aim is to develop education outside of school and home. As an educational organization, the Scout Movement is always closely related to formal education. Scouting is an extracurricular activity that must be carried out in every school, from elementary school to junior high school. Even in colleges and universities, state universities and private universities have become one of the student activity units.¹² The Racana Wijaya Scout Student Activity Unit (UKM) Semarang State University (Unnes) was founded on November 10 1975 at IKIP Semarang. Apart from the scout code of honor in

⁸ Sokip Sokip dkk., "Character building in islamic society: A case study of muslim families in Tulungagung, East Java, Indonesia," *Journal of Social Studies Education Research* 10, no. 2 (2019): 224.

⁹ Akhyak, "Inovasi Pendidikan Dalam Perspektif Filsafat Pendidikan Islam," 2013, 1, https://scholar.google.com/citations?view_op=view_citation&hl=id&user=8F2pia0AAAAJ&citation_for_view=8F2pia0AAAAJ:ufrVoPGSRksC.

¹⁰ Jalaluddin dan Idi, *Filsafat pendidikan*, 207.

¹¹ "UU_2010_12 tentang Gerakan Pramuka," diakses 15 Mei 2023, https://www.dpr.go.id/dokjdih/document/uu/UU_2010_12.pdf.

¹² Hesti Adi Wahyuni, "Peran Pendidikan Pramuka Dalam Pembentukan Karakter Bangsa Menuju Pembangunan Nasional," *LJESSE: Linggau Journal of Elementary School Education* 2, no. 1 (1 Maret 2022): 8.

the form of scout satya and scout dharma as a promise and self-commitment as well as the moral provisions of scouts in scout education which serve as guidelines, the Racana Wijaya Unnes Scout UKM also uses the wijaya code as a self-commitment within the scope of the Racana Wijaya Unnes Scouts.

Previous research related to scouting was carried out by Firmansyah with the title scout code of honor, moral philosophy perspective and contribution to character education. In this research, it is stated that the moral values in the scout code of honor are the crystallization of life values taken from values in social life. The moral values of rights and obligations, justice, honesty, responsibility and humility can become universal norms so that they can be reference norms for humans in general. Apart from that, these norms enrich moral values in character education.¹³ Research conducted by Wahyuni & Mubarok with the title the role of scout education in forming national character towards national development explains the role of scout education in forming national character, including: 1) forming an adaptable personality; 2) foster a sense of responsibility; 3) Increasing devotion to God Almighty; 4) Forming noble character and morals; 5) foster a sense of self-confidence and nationality; 6) improve cooperation skills; 7) Increase feelings of empathy; 8) fill your independence with useful activities; 9) instill the values of honesty.¹⁴

Methods

This research is qualitative research with a library study approach. Literature study looks for theoretical references that are relevant to the problem found. According to Creswell, John W, library studies can look for references in articles, magazines, books and other documents that describe theories and information. Literature or literature study can be interpreted as a series of activities relating to methods of collecting library data, reading and taking notes and processing research materials. The data sources used as material for this research are books, journals and scientific research that are relevant to the research theme. The data analysis was carried out by condensing data obtained from various sources by sorting the data according to the needs and requirements of this research and then analyzing it and drawing conclusions.

Result

¹³ Mursyidul Haq Firmansyah, "Kode Kehormatan Pramuka Perspektif Filsafat Moral Dan Sumbangsih Terhadap Pendidikan Karakter," *Moderasi: Jurnal Studi Ilmu Pengetahuan Sosial* 2, no. 1 (6 September 2021): 46, <https://doi.org/10.24239/moderasi.Vol2.Iss1.39>.

¹⁴ Wahyuni, "Peran Pendidikan Pramuka Dalam Pembentukan Karakter Bangsa Menuju Pembangunan Nasional."

Understanding and Theories of Educational Philosophy

Educational philosophy is a normative science in the field of education that formulates rules, norms and/or measures of behavior that are actually carried out by humans in their lives and lives.¹⁵ Educational philosophy is defined as philosophical principles in the field of education that describe aspects of the implementation of general philosophy and focus on implementing the principles and beliefs that are the basis of general philosophy in an effort to solve practical educational problems.¹⁶ In modern educational philosophy there are several schools known, including progressivism, essentialism, perennialism and reconstructionalism.

The philosophy of Progressivism, which has the concept that humans have abilities that can solve the problems of their lives, has influenced education with educational reforms to advance. So the higher the level of thinking, the higher the level of human culture and civilization. As a result, children grow up, a simple and backward society becomes a developed society.¹⁷ Essentialism is a school of education that is based on cultural values that have existed since the beginning of human civilization. The basis of this school of education is more flexible and open to change, tolerant, and has no connection to certain doctrines. Essentialism according to Zuhairini views that education must be based on values that are clear and long-lasting, which provide stability and selected values that have a clear value system.¹⁸

Perennialism views education as a way back or a process of returning to the present situation. Perennialism is the result of thinking that provides the possibility for someone to be firm and straight. For this reason, perennialism believes that seeking and finding a clear direction is the main task of philosophy, especially the philosophy of education. From the principles of perennialist education, it can be seen that the development of perennialist education has influenced the modern education system, such as the curriculum for primary, secondary, tertiary and adult education.¹⁹ The flow of reconstructionism in the philosophy of education is a flow that seeks to overhaul the modern structure of cultural life. Reconstructionism seeks to find agreement between humans in order to regulate human life in an order and throughout its environment. So, educational processes and institutions in the view of reconstructionism need to overhaul the old structure and build a new structure of cultural life. For this purpose, cooperation between humans is needed.²⁰

¹⁵ Jalaluddin dan Idi, *Filsafat pendidikan*, 9.

¹⁶ Jalaluddin dan Idi, 6.

¹⁷ Jalaluddin dan Idi, 95.

¹⁸ Jalaluddin dan Idi, 95.

¹⁹ Jalaluddin dan Idi, 107.

²⁰ Jalaluddin dan Idi, 116.

Sandi Wijaya Racana Wijaya Unnes

Before starting activities both indoors and outdoors, Racana Wijaya Unnes scout members are required to carry out traditional ceremonies. In this traditional ceremony, Sandi Wijaya is always said as an inseparable part of the traditional ceremony. Wijaya's code reads as follows:

Tegak berdiri, pandang jalan hidup yang berliku, berlurah, dan berbukit
Tegar penuh pesona, tak gentar akan tempaan makna perjuangan,
Gagah dalam penampilan, kokoh dalam pendirian, dan matang dalam pengabdian
Itulah ksatria Wijaya yang bersemangat baja dan berhati sutera
Jujur, berwibawa dan berkata nyata tidak bermakna dua
Kawula muda perintis, pemimpin dan pemandu cita bangsa serta pemersatu kesatuan bangsa
Siap hapus kebodohan, kikis habis kebrutalan dan lenyapkan segala kebobrokan dekadensi moral
Insan timur nan tau rasa, penuh karsa dan kaya akan kreasi
Tak malas mengoreksi diri, namun pantang mencela orang lain, bila tidak menunjukkan keluhuran budinya
Setia janji, luhur budi sesuai dengan hati nuraninya
Tunduk, redup, dan tafakur dihadapan Tuhan-Nya
Sadar akan kekurangannya dengan menampakkan kesederhanaan dirinya
Awat marang waskitaning urip lan eling marang sangkan paraning dumadi
Memahami jalan hidup yang ditempuhnya dan enggan berbelok berbalik arah sebelum tercapai tujuannya
Tak putus asa dan tak bosan dalam munyuarakan kebenaran demi tegaknya keadilan yang hakiki dan demi kejayaan Wijaya serta pengabdian kepada nusa dan bangsa
Itulah kehendak kami anggota Wijaya pandu pertiwi
Merdeka !!!

Sandi Wijaya Racana Wijaya Unnes Perspective of the Progressivism School of Educational Philosophy

Progressivism recognizes and tries to develop the principles of progressivism in all realities of life so that humans can survive in facing all of life's challenges. According to Syam in Jalaludin and Idi, the flow of progressivism is called environmentalism, because this flow considers the environment to influence personality development.²¹ environmentalism is a movement committed to protecting and fighting for the balance of the natural environment, maintaining the sustainability of resources, and realizing a better future for future generations. Progressivism requires schools to

²¹ Jalaluddin dan Idi, 79.

have a curriculum that is flexible (not rigid, not resistant to change, not bound by certain doctrines), broad and open. Education is carried out in schools with the assumption that schools are trusted by the community to help students' personal development. The student factor is quite an important factor, because schools are founded for children. The flow of progressivism philosophy according to Hamdani Ali in Jalaludin and Idi lays the foundations of independence and freedom for students. Students are given freedom, both physically and in their way of thinking, to develop their hidden talents and abilities without being hampered by obstacles created by other people.

The Scout movement and love of nature are closely related because Scouts have a strong focus on environmental education and preserving nature. The Scout Movement is a scouting organization that focuses on developing character, skills and love of nature and society. Through a combination of environmental education, outdoor activities, natural resource conservation, and environmental service activities, the Scout Movement creates a strong awareness and love of nature among its members. Scouting encourages young people to become agents of positive change in preserving and protecting nature, as well as building harmonious relationships between humans and the environment.

Sandi Wijaya Pramuka Racana Wijaya Unnes departs from the deepest reality of ethics, namely the obligation to behave well. Apart from that, Sandi Wijaya also comes from the noble values found in society, traditions, religion and national ideology. It is hoped that Sandi Wijaya can create Racana Wijaya scout members who understand knowledge and practice the teachings contained in the norms of the scout movement in their daily lives. The realization of a complete human being, a human being who is useful for religion, the state and the nation is the goal of a true scout.

Sandi Wijaya Racana Wijaya Unnes dalam Pembentukan Karakter

Sandi Wijaya Racana Wijaya Unnes is full of character education values as a guide to how humans should live. This character formation is in line with the spirit of prioritizing culture in the development process of Indonesia's young generation. It is hoped that the character development of Indonesia's young generation can become the identity of the nation's children in the era of globalization and world cultural acculturation and can encourage independence in an effort to increase the competitiveness of Indonesia's young generation. The character values contained in the Wijaya Racana Wijaya Unnes code include: 1) the nature of never giving up; 2) self-confidence; 3) honest; 4) smart; 5) Patriotism; 6) creative; 7) have good morals; 8) devout; 9) simplicity/humility; 10) sensitive to the surrounding environment;

- 1) The nature of never giving up

In Wijaya's code, the nature of never giving up is found in the sentences “Tegak berdiri, pandang jalan hidup yang berliku, berlurah, dan berbukit”, “memahami jalan hidup yang ditempuhnya dan enggan berbelok berbalik arah sebelum tercapai tujuannya”, “Itulah ksatria Wijaya yang bersemangat baja dan berhati sutera”. Never give up refers to the attitude or characteristic of a person who does not give up easily in the face of challenges, obstacles or failure. People who never give up generally have strong determination, perseverance, and a high desire to achieve the goals they set. The nature of never giving up involves persistence in overcoming obstacles or difficulties. People with this trait do not easily give up when facing obstacles and persist and try to find new solutions or alternatives to achieve their goals. They have strong internal motivation and remain enthusiastic despite failures or setbacks. The nature of never giving up also includes mental and physical fortitude. People with this trait are able to face pressure, fatigue, or difficult conditions with high resilience. They are not deterred by failure and do not give up easily in difficult situations.

2) Self-confidence

We can see self-confidence in the sentence “Tegar penuh pesona, tak gentar akan tempaan makna perjuangan, gagah dalam penampilan, kokoh dalam pendirian, dan matang dalam pengabdian”. Self-confidence is a strong belief in one's own abilities, worth and potential. A person who has self-confidence feels confident and positive about their ability to face challenges, overcome obstacles, and achieve desired goals. Self-confidence involves the courage to take risks, express opinions, and act according to personal beliefs. Confident people have a positive view of themselves, are satisfied with who they are, and accept their strengths and weaknesses.

3) Honest

“Jujur, berwibawa dan berkata nyata tidak bermakna dua”. Honesty is a person's attitude or behavior that is based on honesty, truth and sincerity. Honest people are those who speak and act according to facts and reality, without the intention to deceive, hide information, or manipulate. Honesty is an important moral value in human relationships, whether in personal, professional or social environments. Honest people tend to build trust and mutual respect with others, while a lack of honesty can damage relationships and harm existing trust.

4) Smart

This is illustrated in the sentence “Siap hapus kebodohan, kikis habis kebrutalan dan lenyapkan segala kebobrokan dekadensi moral”. Intelligence refers to a person's

capacity or ability to learn, understand, think logically, solve problems, and use knowledge in various situations. It involves the ability to assimilate information, analyze, relate concepts, and use that knowledge effectively.

5) Patriotism

Patriotism refers to a deep sense of affection, esteem, and loyalty toward the country or land to which one was born, lives, or has strong emotional ties. This is a feeling that arises from a sense of identity and pride in the country, culture, history and values held by its people. Patriotism is an important value in building and strengthening social ties in society. This can be a source of inspiration to contribute to the social, economic, political and cultural development of the country. Love for one's country can also motivate people to maintain unity, tolerance and justice in society. In this Wijaya code, patriotism in “Kawula muda perintis, pemimpin dan pemandu cita bangsa serta pemersatu kesatuan bangsa”, “Tak putus asa dan tak bosan dalam munyuarakan kebenaran demi tegaknya keadilan yang hakiki dan demi kejayaan Wijaya serta pengabdian kepada nusa dan bangsa”.

6) Creative

“Insan timur nan tau rasa, penuh karsa dan kaya akan kreasi” show that Racana Wijaya members must have a creative character. Creativity refers to a person's ability or ability to produce new, original and innovative ideas. Creative people have the ability to think outside the box, see unusual connections between concepts, and come up with unique solutions to problems at hand. Creativity can be developed and improved through practice, exploration and continuous learning. This involves opening yourself up to new experiences, trying new things, and seeking inspiration from your surroundings. Creativity can be applied in various fields, such as art, design, writing, science, business, and many more.

7) Have good morals

“Tak malas mengoreksi diri, namun pantang mencela orang lain, bila tidak menunjukkan keluhuran budinya” and “Setia janji, luhur budi sesuai dengan hati nuraninya” refer to the character of akhlakul karimah or noble morals. Akhlakul Karimah is a term in the Islamic religion that refers to noble, praiseworthy and noble morals. This term is often used to describe behavior and attitudes that are considered good. Akhlakul Karimah involves views, attitudes and actions that reflect high virtue and morality.

8) Taqwa

Literally, taqwa means piety or caution towards actions that might cause wrath or torment from Allah SWT. In the context of the Islamic religion, piety refers to the attitude

of fearing Allah SWT, following His commands, staying away from His prohibitions, and trying to live according to His teachings. Piety is considered a strong foundation for building a righteous, moral and ethical life. This covers the spiritual, moral and social aspects of everyday life, and helps individuals to live lives that are beneficial to themselves and the surrounding community. In the Wijaya code, taqwa is found in the phrase “Tunduk, redup, dan tafakur dihadapan Tuhan-Nya”.

Taqwa is also found in the sentence "eling marang sangkan paraning dumadi". Eling marang sangkan paraning dumadi is a Javanese phrase which means "Remember the true purpose of life" or "Remember the true nature of life". This phrase contains a deep message that reminds us not to get caught up in temporary or material activities and concerns, but to always remember the greater purpose of life and deeper nature. In the context of Javanese culture, "sangkan paraning dumadi" refers to the eternal nature of life or eternal spiritual existence.

This phrase emphasizes the importance of looking at life from a broader perspective, beyond worldly and material interests. By remembering the true purpose of life, we are reminded to live with integrity, seek deep meaning, and serve those greater than ourselves. This phrase invites us to maintain awareness of the true purpose of life and avoid getting caught up in selfish feelings or being fixated on temporary things. It also reminds us to respect deep spiritual, moral and ethical values in all our actions and interactions. Overall, "Eling marang sangkan paraning dumadi" invites us to maintain awareness of the greater purpose of life, appreciate spiritual values, and live with full integrity and awareness of a deeper existence.

9) Modesty and humility

“Sadar akan kekurangannya dengan menampakkan kesederhanaan dirinya” shows that Racana Wijaya members must have a simple character and humility. Simple is a term that refers to something that is not complicated, not excessive, or not excessive in size, shape, complexity, or appearance. Simple things tend to be less confusing, easy to understand, and don't take up too many resources. In the context of lifestyle or mental attitude, simplicity refers to the tendency to live in a way that is not luxurious or excessive. This involves valuing basic needs, not being overly dependent on material or luxurious items, and prioritizing the things that are truly important in life. Humility is an attitude or trait in which a person has a low opinion of himself, does not boast, and acknowledges the strengths of others. This involves recognizing that we are not the most important, greatest, or smartest in the world, and respecting and appreciating the contributions of others.

10) Be sensitive to the surrounding environment

There is something unique about this Wijaya password, namely the Javanese phrases used. "Awas marang Marang Waskitaning Urip". Awas marang waskitaning urip is a Javanese phrase that can be roughly translated as "Be careful in living your life". This phrase reflects the message to be careful, alert and wise in facing various situations and challenges in life. In the context of Javanese culture, this phrase contains a deeper philosophical meaning. "Marang waskitaning urip" means "to the signs of life". In Javanese tradition, it is believed that life is filled with signs or omens that can provide clues or warnings about what is to come. Therefore, it is important for a person to be attentive and sensitive to these signs. This phrase reminds us not to go through life carelessly or without paying attention to the environment and situations around us. This encourages us to be wise, observe carefully, and take appropriate action according to the situation at hand. In a spiritual context, this phrase can also be interpreted as directing us to live with awareness, responsibility and wisdom in living this life. Overall, the phrase "Awas marang waskitaning urip" invites us to live with caution, wisdom and full awareness of all aspects of life that we face.

Urgency Of Character Education

Most of the younger generation are often involved in negative activities and behavior, such as brawls, illegal drugs, promiscuity, crime, speeding, rioting and hedonism. If this condition continues to occur and becomes a habit, it will become a character. Of course, it will have a negative impact on individuals, families, society and this country in the future. The various problems of the nation today can only be fixed by individuals from the younger generation who have character: intelligent, qualified, ethical, disciplined, honest, hard working and have character.²² The government's policy to re-prioritize culture in the process of developing the younger generation is a form of national character building for Indonesia's young generation. It is hoped that the development of Indonesia's young generation can become the identity of the nation's children in the era of globalization and world cultural acculturation, and can encourage independence in an effort to increase the competitiveness of Indonesia's young generation. In relation to developing the nation's future, Bung Karno often expressed the slogan national character building.

Moral and national character is the attitude, behavior and actions of a nation. The morals of a nation are the crystallization of various existing morals, both those originating from traditions passed down from generation to generation and from various religions that have come into

²² Jalaluddin dan Idi, 2017.

Indonesia.²³ Mulyasa in Jalaluddin revealed that in Indonesia national character education has been going on for a long time, long before Indonesia became independent. Ki Hajar Dewantara as a National Education Hero views character education as the principle of Taman Siswa 1922, which has the following principles:²⁴

- 1) The right of a person to organize themselves with the aim of orderly unity in public life;
- 2) Teaching means educating children to be free in their minds, minds and energy;
- 3) Education must be in harmony with life;
- 4) Culture itself which is in harmony with nature must be able to provide peace in life;
- 5) Must work according to one's own strength;
- 6) Need to live independently; and,
- 7) By not being tied down, physically and mentally prepared to provide services to students.

Character is a collection of various personality aspects that symbolize a person's personality. Character is certain characteristics that are integrated into a person which are displayed in the form of behavior. Character education as moral education. There are traits that exist in a person, there are traits that stand out and are dominant, which then become characteristics of a person or group of people. The characteristics possessed by humans are largely determined by the education that influences them. Education can develop good potential and suppress human bad potential. Character is a moral and mental quality whose formation is influenced by innate factors (fitrah or nature) and the environment (socialization or environment, nurture). The potential for good character a person has before birth must be continuously developed through socialization and education. Understanding social rules in life and internalizing them well in students deserves the attention of parents (family), educators (school) and society. The habit of throwing rubbish in its place, queuing, obeying traffic rules, being independent, honest, tolerant, disciplined, keeping promises, and the like, is a student's good understanding of social rules as a result of the development of a student's moral and mental qualities called character.²⁵

Character is a collection of various personality aspects that symbolize a person's personality. Character is certain characteristics that are integrated into a person which are displayed in the form of behavior. The traits that exist within a person, there are prominent/dominant traits, which then become characteristics of a person or group of people. The characteristics of humans are largely determined by the education that influences them. Education, in this case, can develop good potential and suppress human bad potential.²⁶ Character is a moral and mental quality whose

²³ Jalaluddin dan Idi, 208.

²⁴ Jalaluddin dan Idi, 210.

²⁵ Jalaluddin dan Idi, 214.

²⁶ Jalaluddin dan Idi, 214.

formation is influenced by innate and environmental factors. The potential for good character a person has before birth must be continuously developed through socialization and education.²⁷

Character Building Process

Good or bad habits in students and the younger generation which indicate the quality of character are influenced by nurturing and nurturing factors. The process of socialization or education in the process of forming students' character lies in the role of parents (family), educational institutions, society and government.²⁸ The process of forming and instilling virtues (morals, character, morals) in students really depends on the type of parenting style that the family/parents apply to their children. Parenting is defined as a pattern of interaction between children and parents which includes fulfilling physical needs (eating, drinking, etc.) and psychological needs (such as feeling safe, loving, etc.), as well as socializing the norms that apply in society so that children can live in harmony with their environment. Parenting patterns also include interaction patterns between parents and children in the context of character education. There are three types of parenting styles, including democratic, authoritative and permissive parenting styles. A permissive parenting style that tends to give children freedom to do whatever is not very conducive to the formation of children's character. However, children still need direction from their parents to know what is good and what is wrong. By giving too much freedom, let alone giving the impression of letting it go, it will make children confused and potentially misguided. Democratic parenting seems to be more conducive to children's character education. Democratic parents are more supportive of children's development, especially in their independence and responsibility. Authoritarian parents are detrimental, because children are not independent, lack responsibility and are aggressive, while permissive parents result in children being less able to adapt to society.²⁹

Educational institutions, from play groups to universities, are artificial educational institutions. Its existence is carried out out of necessity, as a guide to the role of family education. Educational institutions are expected to take over the role and responsibility of families in continuing the character of their students. The focus of character and character formation in formal educational institutions is to instill values to raise awareness of purity as an innate human

²⁷ Jalaluddin dan Idi, 214.

²⁸ Jalaluddin dan Idi, 215.

²⁹ I. Made Putra Aryana, "Urgensi Pendidikan Karakter (Kajian Filsafat Pendidikan)," *Kalangwan Jurnal Pendidikan Agama, Bahasa dan Sastra* 11, no. 1 (1 Mei 2021): 8, <https://doi.org/10.25078/klgw.v11i1.2372>.

factor. These values refer to truth, goodness and beauty. In essence, humans love what is right and hate what is wrong, love what is good and hate what is bad, and love what is beautiful and hate what is bad.³⁰ At the application level, basic education institutions have an important role in forming a value system through strict rules and regulations. The emphasis on order is a strategy so that students get used to the expected attitudes. The final goal is to form the characteristics of discipline, honesty, responsibility, fairness and love of truth, which are embedded in students. Formal education at secondary level, in adolescence. This period of development is marked by certain characteristics, which include: development of rational thinking, ethics, aesthetics, social, interest and religion. The role of educational institutions at this level is to provide guidance so that students' mental and spiritual potential can develop optimally. At the tertiary level, students are in the adolescence stage. At this stage of development, students will experience a period of crisis marked by inner turmoil, and appear uncertain in determining their attitude. This is a natural process on the way to forming a good personality.³¹

Conclusion

Educational philosophy is a normative science in the field of education that formulates rules, norms and/or measures of behavior that are actually carried out by humans in their lives and lives. Educational philosophy is defined as philosophical principles in the field of education that describe aspects of the implementation of general philosophy and focus on implementing the principles and beliefs that are the basis of general philosophy in an effort to solve practical educational problems. The character values contained in Sandi Wijaya include 1) the nature of never giving up; 2) Self-confidence; 3) honest; 4) smart; 5) Patriotism; 6) creative; 7) have good morals; 8) devout; 9) simplicity/humility; 10) Be sensitive to the surrounding environment.

.Character is a moral and mental quality whose formation is influenced by innate and environmental factors. The potential for good character a person has before birth must be continuously developed through socialization and education. Good or bad habits in students and the younger generation which indicate the quality of character are influenced by nurturing and nurturing factors. The process of socialization or education in the process of forming students' character lies in the role of parents (family), educational institutions, society and government.

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³⁰ Jalaluddin dan Idi, *Filsafat pendidikan*, 218.

³¹ Aryana, "Urgensi Pendidikan Karakter (Kajian Filsafat Pendidikan)," 8.

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