

The Character Education Strengthening of Local Culture Based Students of South Halmahera High School

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The effect of globalisation has resulted in young people, especially young people today, who are more proud of foreign cultures than our own. This is because they feel more popular if they follow the culture that comes from foreign countries. Our young people in Indonesia feel less confident, so that Indonesia in the eyes of international countries does not show cultural progress, and the Indonesian state in the eyes of the world is still far behind. Thus, preserving our culture can have a very big role on the development of the character of young people in Indonesia, especially adolescents who are cultured "SARUMA". Thus, preserving culture can provide an important role in the development of the character of adolescents in Indonesia, especially adolescents who are cultured "SARUMA". In the era of globalisation, character education plays an active role in overcoming the moral crisis that has ravaged villages, village heads, sub-districts to South Halmahera Regency, North Maluku Province. However with the SARUMA culture leading them out of the dark mindset, that is not understood by a handful of people / communities who are in conflict with bringing the issue of ethnicity, religion, race, and between groups (SARA), in South Halmahera Regency, this can reduce the conflict that occurred at that time. And thank God Almighty that he still gave instructions and his pleasure to be able to make peace, and now all members of the people of South Halmahera Regency visit each other, respect each other, and associate with them like their own siblings. So, the "SARUMA" culture is very dominant even though it is still local, but the values contained therein are very universal.

Key words: *The culture of SARUMA, strengthening of Character Education, SMA.*

Introduction

The Strengthening of Character Education is a vital need which has been a serious concern for various parties. This indicates that there are some serious problems in education today. All scientists agreed that the strengthening of character education is so important in the world of education. The more friction and encouragement from the public about the importance of character education, the more this shows the dissatisfaction of scientists and the public about the quality of education. The character education is considered as one of the solutions to the current education deficit (Minsih et al., 2015), which is the declining moral quality in human life in Indonesia today, especially among high school students. This requires the implementation of character education (Minsih et al., 2015; Ntobuo et al., 2018; Thompson, 2002). In some cases, several things need to be reviewed at the planning stage of character education, such as: (1) identify the types of activities in schools that can be realised by character education. It is required to be mastered and realised by students in daily life. Therefore, in the implementation of strengthening character education, it must be realised in three activity groups, namely integrated in thematic learning, integrated with school management, and integrated through extra-curricular activities. (2) developed in learning materials with various types of activities in schools, (3) development of implementation plans for activities in schools, such as: objectives, materials, schedules, instructors, evaluations, and facilities, (4) prepare supporting facilities for the implementation of character building programs in schools (Salim, 2015). In planning the Character Education Program at school, it refers to the types of school activities to develop the goals, objectives, activity substance, implementation, organisation, time, place, and other supporting facilities (Gunadi, 2013; Judiani, 2010; Salim, 2015; Sari, 2017).

The family and community environment strived for a process of strengthening of students' character educations, namely the support of parents, community leaders, traditional leaders, and the government. Student character and behaviour need to be supervised by students' parents, because they know and understand their own son and daughter well. Communication between the school (the principal) and students' parents is one realisation of school accountability. Although we have the opportunity to interact and have to influence the students so that the student contemplates and recalls the advice of their parents and teachers both at home or at school. The students' parent should be a role model for their own son/daughter and students implement it at school in order for it to become their daily activity for students both in school or home. These things need to be implemented through school committees, foundations, parents' meetings, parent visits related to families, and the aim of equalising opinions in order to build the character of students in the school, home, or community environment in South Halmahera Regency.

The Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education, namely: Article 1. In this Presidential Regulation what is meant by: The regulation defines “strengthening character education” (penguatan pendidikan karakter in Indonesian, abbreviated PPK) as “the education movement under the responsibility of the educational unit to strengthen the learner’s character through harmonising the heart, taste, thought, and body, with the involvement of and cooperation between educational units, family, and society ” (Character Education Regulation, art. 1.) as part of the National Movement, Mental Revolution, GNRM) (KEMENDIKBUD, 2017). Thus, character education can also be strengthened by the culture of "SARUMA" to increase awareness among fellow human beings, especially in South Halmahera Regency, North Maluku Province. Foreign culture that entered South Halmahera Regency developed very rapidly and had a wide impact on the social environment. Culture can be described as a cumulative knowledge, practice and belief about the relationship of living creatures with each other that develops with adaptive processes and hereditary culture of humans, especially culture of "SARUMA".

In this case, the character education in high school is not yet optimal because the environmental conditions are not supportive. Contributions that have been given by students' parents and the community in the process of education to children are still not optimal, because many families and communities are currently not reliable as a basis for strengthening the character education for the nation's children. The current situation and conditions become a big challenge for the government and educational institutions including teachers, to improve the character education of students in schools. Schools are required to inculcate good values and help students strengthen the character education of students in high schools with good cultural values of "SARUMA" in South Halmahera Regency.

For the implementation of the strengthening of character education in schools, all components need to be involved, including components that exist in the education system, such as the curriculum, infrastructure, financing, and human resources. If the implementation of strengthening character education in schools can be optimal, effective, and efficient, it requires effective and efficient management activities (Khoiron & Sutadji, 2015). Culture-based character education in schools is an activity to create a better school and environment, in order to support the strengthening of character education to overcome the atmosphere of classrooms and must involve all systems, structures, and actors in school education.

The implementation of strengthening culture-based character education in schools include the school governance, curriculum, and school rules and regulations. This habit is integrated into school activities which are reflected in a conducive school environment. The following issues can threaten the integrity and future of the nation, then Indonesia also faces challenges and competition globally, such as low human development index, threatening national

competitiveness, physical weakness of Indonesian children due to lack of reliable skills, the low sense of art, aesthetics and ethical knowledge that has not been formed during the education period (Thompson, 2002). The culture of "SARUMA" plays a pivotal role in the character development of teenagers. School-age adolescents tend to follow everything that is trending without considering the impact that will occur in the future. In addition, the culture of "SARUMA" is interpreted to be a system for the first reason the government's decision to implement regional autonomy as one step to raise regional potential. This can be seen in the print media, and electronic media highlighting the culture of "SARUMA" to develop the preservation of the cultural environment. Secondly, Bacan is South Halmahera Regency which has a lot of "SARUMA" culture in capturing the influence of foreign cultures. Third, in subjects for high school, there are local content materials which are the basis for introducing the culture of "SARUMA" foreign tribes to students in South Halmahera Regency.

Research Method

This part of this chapter discusses: (a) research and design approaches (b) the presence of the researcher (c) Research Location (d) Types of Research Data (e) Data Collection Technique (f) Data Analysis Technique (g) Data Type Validation (h) Stages of the Research Process

Research and Design Approaches

a. Research Approach

In accordance with the context discussed in this study, namely The strengthening of Students' Character Education Based on Culture of "SARUMA" at SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency, the researcher used qualitative research methods. Qualitative Research Methods is a study conducted to understand the phenomena about what is happening and experienced by research subjects. Qualitative research conducted by researchers focused on four aspects, namely: the values of character education, the types of character education, the form of management of strengthening character education, and the role of school principals, teachers, and stakeholders of SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency. Based on the above research, researchers used a multi-case study. Multi-case studies design is a part of qualitative research design which involved several cases. Thus, what is emphasised in multi-case study research is the background similarity (Creswell, 2014).

The qualitative research paradigm refers to the natural environment that intends to understand phenomena about culture in relation to remote indigenous communities which are manifested through holistic behaviours, perceptions, views, motivations, and daily actions with

description methods in the form of words and languages (narrative) in a natural context and by utilising various methods, while qualitative research is asked to answer questions that have been given by researchers in the field. Qualitative research is an attempt to present the social world and its perspectives in terms of concepts, behaviours, perceptions, and issues about the people being studied. Qualitative research methods is used, because the data obtained are descriptive data in the form of written words in the form of documents or observed behaviour. Broadly speaking, this study uses three methods, namely interviews, observation, and documentation. The researcher conducted interviews to obtain data then continued with observations so as to produce accurate data (Miles, B. M., Huberman, A. M., & Saldana, 2014).

b. Design Approach

In this study, the research design used is in the form of comparative multiple case studies. This is consistent with the opinion of Bogdan and Biklen (1982), when the researcher examined two or more subjects, settings or data storage, then what is done in research is a multi-case study. The presence of the researcher is very important in research. The role of the researcher in qualitative research is quite complicated. The researcher as well as the planners, implement data collection, analysis, interpretation of data and these ultimately become the results of research; researchers play a role as full participants because researchers become everything in the entire research process. In carrying out this research, the presence of the researcher is as an instrument, meaning that he/she describes various meanings of all data, cultural objects, all habits and events that are important and monumental, conducted directly by the researcher. And then the researcher conducted in-depth interviews, observation and documentation analysis. Researchers plan, collect data, analyse data, interpret data and report research results from all existing activities at SMA Negeri 7, SMA Alkhairat and, SMK Misbahul Aulad, South Halmahera Regency.

Results and Discussion

Results

a. Values of Students' Character Education Based on Culture of "SARUMA" at SMA of South Halmahera Regency, North Maluku

The values of strengthening Students' Character Education Based on Culture of "SARUMA" namely; religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, and nationalism. The strengthening of character education needs careful planning for students in SMA 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency. The strengthening of Values of Students' Character Education Based on



Culture of “SARUMA” is the process of determining organisational goals and selecting future actions of students to achieve goals effectively and efficiently (Sonhadji, 2014). Good planning must be based on the results of evaluations that have been carried out (Salim, 2015). Thus, the strengthening of character education leadership in the Mea Era and globalisation, needs to be improved, because leadership is the most noble position and respected by its subordinates (Imron Arifin, and Wahyudin, 2018).

Character education is one of the school programs compiled in SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency as a reinforcement of character education based on local culture "SARUMA", which animates all educational learning in high school. The Culture of "SARUMA" is the basic foundation that animates the vision and mission of these three schools. Vision describes the reach of the future to be achieved. With the vision of having elements of a value system, mission, goals, and hopes for the future role of the nation and state, especially high schools in South Halmahera Regency. The formulation of a good vision can contain values that are strived for to achieve a better future range (Hidayah et al, 2014). In accordance with the opinion of Gunadi (2013), that the vision and mission of educational institutions is expressed in core values that are very specific and different from other institutions and must be fought for (Khoiron & Sutadji, 2015).

The implementation of strengthening character education basically refers to the local cultural value of "SARUMA" which is used as the spirit and animates the entire education process in SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency. The implementation of strengthening of character education in the three schools is focused on local cultural values "SARUMA" which is integrated in religious, togetherness (mutual cooperation), harmony, peace, responsibility, discipline, and transparent programs. The implementation of the character education program is implemented through a number of strategies and uses this approach: Integrating values and ethics in each subject, internalising positive values instilled by all school members (principals, teachers and parents of students), habituation and practice, giving examples, the creation of an atmosphere of character in schools, and civilisation (Pristine A. & Suryani, 2016).

Table 1: Characteristics of Values of SARUMA Culture

| Ethnicity | Motto | Meaning | Educational Values |
|-----------|--------|--------------|--|
| Bacan | Saruma | Togetherness | Religiosity Honesty. Tolerance. Discipline. Hard work. Creativity. Independence. Democracy. Spirit of nationality. Social Care, love of the motherland. |

b. Characteristics for High Schools in South Halmahera Regency

Table 2: Characteristics for High Schools in South Halmahera Regency

| No | Aspect | SMA Negeri 7 of South Halmahera Regency | SMA Alkhairaat of South Halmahera Regency | SMK Misbahul Aulad of South Halmahera Regency |
|----|---|---|---|---|
| 1 | School Status | Public School | Private School | Private School |
| 2 | Established | 2000 | 1989 | 1993 |
| 3 | Total number of teachers | 38 | 20 | 43 |
| 4 | Total Number of Students | 751 | 456 | 491 |
| 5 | Student Academic Achievement (National Examination Score) | 70,6 | 60-70 | 70 |
| 6 | Graduation level | 100% | 100% | 100% |
| 7 | School Activity Icons | National Science Olympiad | National Science Olympiad | Activity of LKS |
| 8 | School Conditions | Model School | Model School | |
| 9 | Education Fund | Operational Assistance Program (BOS) and School Committee | Operational Assistance Program (BOS) and Foundation | Operational Assistance Program (BOS) and School Committee |

Source: SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad, South Halmahera Regency

This is in line with the preparation of a program to strengthen character education conducted by SMA Negeri 7, SMA Alkhairaat, SMK Misbahul Aulad, South Halmahera Regency, which was preceded by an evaluation of the previous annual program. Thus, it becomes the basis in the preparation of the program for the following year. In the context of strengthening character education, each educational institution has a very noble vision and mission of the school. This very noble mission has a lot of wealth of values that become clusters that will help realise the noble mission's relationships (Pristine A. & Suryani, 2016).

Discussion

Character education is one of the school programs compiled at SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency as a strengthening of students' culture-based character education "SARUMA", which animates all educational learning in high school. The Culture of "SARUMA" is the basic foundation that animates the vision and mission of these three schools. Vision describes the reach of the future to be achieved. In accordance with the opinion of Gunadi (2013), that the vision and mission of educational institutions is expressed in core values that are very specific and different from other institutions and must be fought for (Khoiron & Sutadji, 2015).

The vision of SMA Negeri 7 Halmahera Selatan Regency: Developing and competing to make SMA Negeri 7 Halmahera Selatan Regency an independent and superior school in the field of Science and Technology and IMTAK.

School Mission: (1) Improve discipline and responsibility in the KBM. (2) Teachers and students are encouraged to achieve achievements according to their talents and interests. (3) Increasing faith and piety through religious guidance and character. (4) Implement participatory management and involve all school members.

Vision of SMA Alkhairaat, South Halmahera Regency: Realising SMA Alkhairaat Labuha as a school whose students are intellectually, emotionally, and spiritually intelligent, as well as physically healthy in moving towards the globalisation era.

School Missions Statements: (1) Improving the experience of faith and piety in every school member of the teachings of religion is to be used as a way of life. (2) Excellence in implementing education unit level curriculum. (3) Optimising the learning process, guidance and assessment effectively and efficiently (4) Organising educational processes oriented to the quality of education and based on the intellectual, emotional and spiritual attitudes on each subject. (5) Enhancing positive performance with an insight into science and information technology and Islamic modern culture. (6) Imposing certain days for foreign

languages. (7) Creating healthy and superior students who are able to compete at the local, national and international levels.

Vision of SMK Misbahul Aulad in South Halmahera Regency: Producing independent, honest and pious graduates and having knowledge in accordance with the needs of the world / industrial business and being able to compete with the era of globalisation.

a. School Mission Statement of SMK

Preparing business and management group students to be productive, skilled, honest middle-level workers according to their chosen study program through teaching and learning activities in schools and the business / industrial world programmatically, by utilising available facilities and resources in order to fill employment, be independent and able to adapt to the progress of science and technology in order to fill national development.

The vision and mission of these three institutions are clearly seen to have very high values in schools that are different from other schools in general. These values are very different from one institution to another because of different traditional roots. The vision and mission of private schools, especially SMA Alkhairaat and SMK Misbahul Aulad in South Halmahera Regency have the culture of "SARUMA" which is the basis for strengthening character education in schools. Whereas the vision and mission of the State Schools come from the same source, which is contained in the Preamble of the 1945 Constitution and is represented in the educational objectives contained in the applicable National Education System Law (Koesoema, 20015). The noble values of the culture "SARUMA" originates from the vision and mission of schools, SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency, namely; religiosity, togetherness (mutual cooperation), harmony, love, responsibility, discipline, and transparency. Religiosity means reflecting the belief in God which is manifested through the behaviour of carrying out religious teachings that are embraced, respecting religious differences, upholding a tolerant attitude towards other religions and beliefs, and living in harmony and peace with followers of other religions. Mutual cooperation is to appreciate the spirit of cooperation and work together to solve joint problems; happy to hang out and be friendly with others; and provide assistance to those who are poor, marginalised, and in need of help.

Harmony means mutual respect and maintaining order in society, nation and state. So that harmony can occur, it is better to maintain good behaviour in social life. Peaceful love is the behaviour that underlies attitudes, words, and actions that make others feel happy and secure in their presence. Life becomes peaceful with the presence of individuals who love peace. Peace-loving is the basis of caring for others, being helpful, being responsible, forgiving, promoting peace in interactions with others, and being helpful. Responsibility is human

awareness of intentional or unintentional behaviour or actions, such as: carrying out tasks to completion, completing tasks on time, admitting mistakes when doing them, carrying out the tasks that become obligations, and making reports after completing activities.

Discipline is the attitude of obeying rules and order. Discipline requires integrity in order to realise the desired state. Discipline starts from small things, such as dividing time to learn and play, so that both activities are carried out in a balanced manner. Examples of disciplinary behaviour in the school environment: obey school rules, arrive on time, don't talk when the teacher explains, throwing trash in its place. Transparency is an attitude of openness between fellow human beings, both individuals and groups.

Observing the source of values from the vision and mission of SMA Negeri 7, SMA Alkhairaat, and SMK Misbahul Aulad in South Halmahera Regency, it is clear that the wealth of values desired together, including the desire to manifest students to have a better character-based of the culture of "SARUMA". A person is said to have good character when he has three habits, namely thinking about habits of mind, habits of heart and habits of action (*habits of action*) (Buchori & Setyawati, 2015; Ntobuo et al., 2018; Thompson, 2002).

In line with this, SMA Negeri 7, Alkahiraat High School, South Halmahera Regency expect the same thing: to produce students who have good character, so it is necessary to develop a character education program in the activities of spiritual formation, faith formation, mental development, and discipline through school discipline, aesthetic development, and sportsmanship in extracurricular activities, habituation activities, being exemplary, and teaching and learning activities in schools. Based on this vision, it is necessary to formulate a program through various activities held in schools, namely through teaching and learning activities in schools, through the culture of educational units, extracurricular activities, and through community participation (Buchori & Setyawati, 2015; Khoiron & Sutadji, 2015; Ntobuo et al., 2018; Salim, 2015; Thompson, 2002).

In compiling the character education program, SMA Negeri 7, Alkhairaat High School, and Misbahul Aulad Vocational School in South Halmahera Regency, it is deemed necessary that there are parties that are meant to be foundations, principals, educators and educational staff, parents of students, and community leaders. There needs to be involvement in all school components for program planning which is the first step taken by schools to make character education successful. The main requirement for an effective and sustainable character education is that it needs to involve the whole community, namely the school principal, the board of teachers, non-education employees, from security officers, cleaning staff, and to the smallest environment, namely parents (Denzin, 2006; Khoiron & Sutadji, 2015; Lau, 2020; Ntobuo et al., 2018; Salim, 2015; Thompson, 2002).

All programs that have been prepared will be more effective and efficient if supported by adequate infrastructure. Supporting facilities planned by SMA Negeri 7, Alkhairaat High School, and Misbahul Aulad Vocational School in South Halmahera Regency are cleaning equipment, garbage bins, honesty boxes, healthy canteens, designing a conducive school environment and classrooms. Trash cans are provided by schools as a means to familiarise the culture of healthy living for students at school. A clean living culture can function if there is a socialisation about the meaning of healthy living and maintaining cleanliness with the availability of supporting facilities, namely trash bins that have been distinguished between organic and non-organic waste (Katayama et al., 1993; Minsih et al., 2015). Character education is an effort to improve student competency so that they can answer various challenges in the 21st century era, by practicing character values as the deepest dimension (Minsih et al., 2015).

The implementation and planning of character education is the most important and first thing in determining the direction and objectives of the program to be implemented (Brata et al., 2017). So the strengthening of character education basically refers to the cultural value of "SARUMA" which is used as the spirit and animates the entire educational process in SMA 7, SMA Alkhairaat, and SMK Misbahul Aulad, South Halmahera Regency. The implementation of the strengthening of character education for these three schools is focused on the cultural values of "SARUMA" which are integrated in religiosity, togetherness (mutual cooperation), harmony, love, responsibility, discipline, and transparent cultural programs. Implementation of the program of character education is implemented through several strategies and uses this approach: Integrating values and ethics in each subject, internalising positive values instilled by all school members (principals, teachers and parents), habituation and training, giving examples, creating a character atmosphere in schools, and civilising (Pristine A. & Suryani, 2016). Supervision of Strengthening Character Education must function properly and smoothly by involving all school components (Brata et al., 2017).

The values of the culture of "SARUMA" developed in schools, both SMA Negeri 7, SMA Alkhairaat and SMK Misbahul Aulad in South Halmahera Regency with the aim of developing students' personality that are intelligent and characterised, become a resistance for students in facing the current phenomenon of character deterioration, directing students to the formation of individuals who between respect and love, between human being and God, become a mature person, independent and responsible, to become a person who can distinguish between good and right, bad and wrong deeds, become a person that reflects the attitude love one another, be compassionate, be willing to sacrifice, be friendly, care for the fate of others and the poor, and to care for the environment, to become a person who is disciplined, obedient to the rules and norms in force, and become a person who has an

attitude of mutual respect, helping, cooperative, forgiving, and being a neat, clean, fair person, honest, and skilled in the arts and sports.

Observing the SARUMA culture is so rich in noble values that are desired and fought for together, including the desire to make students aware of the "SARUMA" culture for the sake of their hearts and divine mercy, inspiring teachers to interpret the teaching profession as the soul's call to commit, have a conscience and sense noble love in education, aware of the importance of the education of young people and aware of the importance of value education. Students as educated people are seen as an embryo of life that is still in the process of growth that must be valued and touched by his/her heart with love, in order to grow and develop properly. The task and responsibility as a teacher at school is to educate, direct, and shape students with the same cultural values that originate from the heart of love, so that they grow and develop into mature individuals, both in terms of their intellectuality and personality. The teacher is present among students as personal figures who are caring, empathetic, loyal and ultimately bring and deliver students to their true educational goals.

The task of education is to guide and direct the growth and development of students from one stage to another stage of life to reach the point of optimal ability, with its function provided facilities that can facilitate the educational task to run smoothly. So with inspiration by the cultural spirit of "SARUMA" to move principals and teachers to think of work systems and empowerment strategies on all resources in the school to succeed in the implementation of strengthening character building (Aini, 2017; Hanafi, 2004). In an effort to succeed in the implementation of strengthening character education in schools, it is necessary to divide the roles of each party involved in strengthening character education. The principal's role is as a manager in all school activities by building good communication between teachers, education staff and parents, helping and motivating teacher performance in every activity and through active school meetings, encouraging and reminding all school members to provide services with heart, be an example and set a good example of attitudes, words and deeds, and awards are given for teachers who excel in carrying out service duties well (A. Kamaruddin, 2012; Brata et al., 2017; Sari, 2017). Thus, learning in schools must take place according to schedule and must be effective in all classes, if the schedule is not in accordance with class hours in class, it will disrupt order (Isnaini, 2018).

The Principal's role provides clear direction regarding the implementation of character education, with regard to implementation instructions and work technical instructions that must be understood by teachers and other school members in the form of both practical and guided guidance during their implementation (Isnaini, 2018). The principal's leadership behaviour is strengthening character education, modelled by subordinates with various risks, exhibiting behaviour consistent with high ethical and moral standards, motivated by subordinates, by increasing subordinates' optimism to work on the basis of noble values,

providing intellectual stimulus to subordinates to solve problems logically, critically at school, be able to be considerate the needs of subordinates, and meet the needs of students according to the expectations of parents and society (Brata et al., 2017).

The inculcation of the values of the "SARUMA" Culture through spiritual formation activities can be described: Daily prayers are carried out individually or collectively in reference to the scriptures and church traditions. The prayer activities are carried out every day in the learning activities at school, which are led by students and carried out alternately. In carrying out prayer, the school makes a schedule to run in each class, and the teacher appoints students to lead the prayer when the learning activities in class begin, and learning activities in class have been completed (Brata et al., 2017). Thus, all students can follow this carefully.

Students are given assignments in turn, both Muslim and Christian, and they must respect each other in praying at school. Angelus prayer / queen of heaven praying at 12.00 noon led by students who are determined from each class and other school residents answered in the order. In carrying out this prayer, all school members in the classroom, and outside the classroom, and both Christians and Muslims can be stopped for a moment from ongoing activities, so they can pray together according to their religious teachings and beliefs. Celebrating Christmas is carried out by forming committees, coordinating with students' parents, class associations, and students from each class. This is implemented in early December. The school invites parents of students, both Christians and Muslims, to be asked for the blessing of parents to be able to take the exam with better results.

Activities in the holy month of Ramadhan were carried out at SMA Negeri 7, Alkhairaat High School, and Misbahul Aulad Vocational School in South Halmahera Regency, where each school formed a committee that was given responsibility to other Christian students to become a committee based on consensus results. With the activities in the holy month of Ramadhan, the committee invited Islamic religious leaders to be able to provide material for 1 Sunday as follows: (1) Pesantren Kilat, about religious lectures. (2) Inviting students to read the Qur'an well. (3) Teach students to read prayers. / Dhikr together. (4) Teach students to pray. (5) Teach students to respect each other's differences between religions. (6) Teach students to respect each other's fellow human beings both at school, at home, and in the community of students. This means that the area of South Halmahera Regency is a place to live for our lives together, and there without discrimination, ethnicity, race, and between groups (SARA). Citizens who live in the area of South Halmahera Regency are big family of the culture of "SARUMA".

The strengthening of students' character education of the culture "SARUMA" is implemented in spiritual activities, namely schools do typical activities that are carried out routinely and

become a tradition. In carrying out this activity, it is necessary to adjust the schedule. This is in line with Salim (2015), that routine activities must be able to carry out continuously and consistently in accordance with the schedule setting. The strengthening of students' character education is implemented through routine spiritual activities, and also is in line with the opinions (Gunadi, 2013).

Conclusion and Recommendation

Conclusion

The strengthening of Students' Character Education Based on Culture of "SARUMA" is a value that animates the entire educational process in schools, in this case, The strengthening of Students' Character Education Based on Culture of "SARUMA" which was developed at the High Schools in South Halmahera Regency includes: religious values, honesty, tolerance, disciplined, hard work, creativity, independence, democracy, curiosity, national spirit, love of the motherland, respect for achievement, communicative, peace loving, fond of reading, caring for the environment, caring socially, and responsible. Thus, there occurs the strengthening of Students' Character Education Based on Culture of "SARUMA" including: character, Pancasila, literary appreciation, and exemplary historical figures, and national leaders (cultural conservation).

The form of culture-based student character education "SARUMA" developed at South Halmahera Regency High School is namely: the efforts made by teachers and parents in educating students so that they have the desired character. Character education is in accordance with moral values, nation and state, and has ethics and culture, including the "SARUMA" culture.

Recommendation

Based on the conclusion of the study, there are suggestions that researcher convey: SMA Negeri 7, SMA Alkahairaat, and SMK Misbahul Aulad, namely:

- a. Committed to making the cultural value of "SARUMA", as a basis for strengthening the character education of students which is a motivation to be used as a driving force for all education and education personnel in schools.
- b. Making the school a second home for all high school students to be able to rest, study and discuss in the classroom or in a quiet and conducive school environment, to support the creation of strengthened character education.



- c. Establish harmonious partnerships with parents, community carers about education, religious leaders, community leaders, in the movement to strengthen the character-based student culture education "SARUMA" in high schools in South Halmahera Regency.
- d. The Government of South Halmahera Regency, especially the Office of Education and Culture.
- e. Make this scientific work as a reference for other researchers.

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