

CONTRIBUTION OF THE “SANGGAR JUARA” IN FORMING CHILDREN’S CHARACTER

Shera Amalia Ghaitsa, Wahyunengsih

Da’wa and Communication Faculty, The State of Islamic University Syarif Hidayatullah
shera.amalia22@mhs.uinjkt.ac.id, wahyunengsih@uinjkt.ac.id

Abstract

The purpose of carrying out this activity is as a form of Sanggar Juara’s concern for children's character education and to provide education in a more exciting way to children. In addition, the benefits of this activity for children apart from understanding character education, children can have more fun and play with their friends. The purpose of writing this article is to introduce the Sanggar Juara Organization to readers. The method used to achieve this goal is to use fun teaching methods by playing games, telling stories, and learning about practice directly. In conclusion, the champion school succeeded in carrying out community service activities for approximately five months and made the children at RPTRA Pinang Indah and RPTRA Mawar learn about character education.

Keywords: character education, children. Sanggar Juara, Organization, RPTRA.

ORIENTATION

Character education is important to learn besides academic education. When someone gets knowledge academically, then they will apply it in the world of society. Therefore, it is necessary to have a good character so they can use their knowledge in a good way. Apart from parents and teachers, the influence of the environment is also very influential in forming children's character. Therefore, Sanggar Juara tries to provide character education through an environment where children play, that is RPTRA (Child-friendly Integrated Public Spaces).

According to research from Prihatmojo and Badawi (2020), character building is forming character and morals so they have good behavior. Character education is a solution for moral degradation that occurs as a result of the times and this must also be embedded in all subjects at school. In line with the first research statement, Civics is a subject whose substitution has character values. Integrating

character values must include moral values in the prospectus and sample plans (Insani, et al. 2021). According to Friska (2020), an important aspect in nation building is character education, which can be reviewed in philosophical, ideological, and normative aspects. For this reason, the 2013 curriculum implemented by elementary to high school students aims to form character education both as individuals and citizens.

Based on an analysis from Rahman, et al. (2020) there are three character education innovations in the school environment: 1) innovation in the learning process, 2) innovation within the scope of the school organization, and 3) innovation in community relations. There are fifteen efforts to develop character education implemented in one of the public elementary schools, that is 1) morning and afternoon briefing activities; 2) habituation to say greetings; 3) the habit of shaking hands; 4) implementation of picket duties; 5) creative Saturday

activities; 6) character integration in subjects; 7) display pictures of inspirational figures; 8) there are rules of conduct in the classroom and school environment; 9) fostering the soul of a leader by setting an example to students; 10) parental involvement; 11) fair treatment from teachers; 12) instill an attitude to admit mistakes; 13) how to compete well; 14) instill an attitude to care for the environment; and 15) instilling an attitude that loves culture (Tuasalamony, et al. 2020). The process of character education can also be carried out by providing motivation, class rules, discussions, delivery of subject matter, and reflection activities in learning activities. There is also an idea from the PP Tabligh Assembly. Muhammadiyah is *The Nine Golden Hours* has implications for the character of students to get used to obeying Allah, time discipline, cooperation, honesty, self-reliance, caring, and empathy for others getting used to reading *Iqra/Al-Qur'an*, polite manners, and habit of reading, and studying. (Mawardi, et al. 2020)

Even so, according to research from Naziyah, et al. (2021) student's bad habits are a factor in the obstacles to the implementation of character education. An example in this study is the ignorance of environmental hygiene in a public elementary school. In addition to these factors, the lack of understanding of character education elements such as parents, teachers, peers, media, and factual conditions is also an inhibiting factor. Examples include parents who think that character education is the responsibility of schools or teachers who educate students in a way that is too harsh (Faiz, et al. 2021). Therefore, based on suggestions from Hubbi, et al. (2020) the principal is expected to create a more systematic program and hopes that

teachers will need to apply more creative, fresh, and new methods in teaching character education.

The difference between this article and the others is based on the subject, Sanggar Juara Foundation teaches character education to children at RPTRA Pinang Indah and RPTRA Mawar. This article will review how to teach character education not only at school but also in the environment where children play. And will also discuss the form of teaching from Sanggar Juara about character education.

Aunillah (2011: 18) states that character education is a system that instills good values towards God Almighty, oneself, fellow human beings, the environment, and the nation so that human beings are perfect. Forms of character education according to Aunillah (2011) that need to be taught to children from an early age are as follows: honest, disciplined, confident, caring, independent, persistent, firm, responsible, creative, and critical. Marjanis (2022) in an article conveys 18 values of character education, including religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communication, love of peace, fond of reading, environmental care, social care, responsibility. According to T. Ramli (2003), character education has the same essence as moral or moral education. The factor that should be the goal is the formation of the personality of students so that they become good human beings.

Institutions that develop character education are usually formal educational institutions, such as schools. There are characteristics of formal education, namely: having a

clear curriculum, learning materials are academic in nature, organizers coming from both the government and the private sector, teaching staff must have a certain classification, etc. (Santosa, 2021). In addition to formal educational institutions, there are also non-formal educational institutions engaged in character education. According to Coombs (1973), non-formal education is an organized educational activity, held outside of school education separately or is an important part of a broader activity to provide special services to learning citizens in achieving learning goals. An example of a non-formal educational institution engaged in character education is the East Java Humanitarian Network Institute (JKJT) which instills character education for street children in Malang (Andriani, 2022). In addition, as reported by the website *puspekakemendikbud.com*, an organizational unit at the Ministry of Education and Culture (Kemendikbud) is engaged in character education, *the Character Strengthening Center (Puspeka)*.

According to Marzuki (2009), non-formal education is an opportunity where there is regular and directed communication outside of school and a person obtains information, knowledge, and training, as well as guidance according to age and life, needs with the aim of developing a level of skills, attitudes, and values that enables to be an efficient and effective participant in family, community, and country. Non-formal education consists of the course institution, community study groups, similar education units, *majlis ta'lim*, and community learning activity centers (Bella, 2023). According to Law no. 20 of 2003 concerning the National Education System, the objectives of non-formal education are: (1) non-

formal education is organized for community members who need educational services that function as a substitute, addition to, and complement to formal education in the context of supporting lifelong education, (2) non-formal education functions to develop the potential of students with an emphasis on mastery of functional knowledge and skills as well as the development of professional attitudes and personality.

Based on an article from *detik.com*, quoting the book "Pengantar Pendidikan" there are six characteristics of non-formal education: (1) has a shorter learning time than formal education, (2) non-formal education programs and activities are adapted to the demands of meeting learning needs that tend to be urgent, (3) the subject matter provided is practical and can be utilized immediately, (4) non-formal education does not recognize classes or levels, (5) the time and place is adjusted to the situation and conditions of students and their environment, (6) the purpose of non-formal education is to raise social status or create jobs. (Khairally, 2022)

Reporting from the official website of Sanggar Juara, Sanggar Juara is a non-profit organization engaged in character education for elementary school-age children, which focuses on developing disadvantaged children to become independent individuals through education, entrepreneurship, and economic support, adhering to the 9 pillars of character building. Sanggar Juara was founded by Valentina Sokoastri, et al. on February 1, 2009. Starting from a PKM in the field of community service funded by the Directorate General of Higher Education in 2009, Sanggar Juara developed into a foundation in 2014. Field activities consist of interactive

classes, storytelling, and learning with videos, games, etc.

Widodo, et al. (2006:3) define a non-profit organization as an agency that does not seek profit or profit when operating. According to Max Weber, the notion of organization is a framework of structured relationships in which there is authority and responsibility and division of labor to carry out a certain function. Members of non-profit organizations are called volunteers. According to Bonar & Fransisca (2012), Schoender states volunteers are individuals who are willing to donate energy or services, abilities, and time without expecting financial rewards or expecting material benefits from service organizations that organize certain activities formally.

Reporting to the *statistikjakarta.go.id* website, Child-Friendly Integrated Public Spaces (RPTRA) are public spaces in the form of child-friendly green open spaces equipped with various facilities that support children's development, comfort for parents, as well as a place for interaction for all residents from various walks of life. RPTRA is open to the public and built in the middle of a residential area so that the benefits can be felt by local residents. As a public space, RPTRA usually has management to look after the facilities of the RPTRA. The duties of the RPTRA manager include keeping the RPTRA environment comfortable, safe, and clean so that RPTRA visitors feel safer and more comfortable. The RPTRA manager also makes a schedule of activities carried out at the RPTRA every day (Erwanti, 2017).

The purpose of carrying out this activity is as a form of *Sanggar Juara's* concern for children's character education and to provide education in a more exciting way to children. In

addition, the benefits of this activity for children apart from understanding character education, children can have more fun and play with their friends. While the purpose of writing this article is to introduce the *Sanggar Juara* Organization to readers.

METHOD

The method of implementing this activity was carried out for approximately 5 months, starting from November 2022 to March 2023, and carried out by directly participating in two RPTRAs, namely the Pinang Indah RPTRA and the Mawar RPTRA located in South Jakarta. This activity is held every Sunday every month in one RPTRA. The period pan of this activity is from 9 am to 12 pm. During the activities, children will be given education about character education and how to practice it which is packaged in a more exciting and innovatively way by adding games and prizes so that children can be more enthusiastic.

Table 1
Sanggar Juara's Activities

Activity date	Activity theme	Place of implementation activity
November 20, 2022	Children's Solidarity Day	Pinang Indah RPTRA
November 27, 2022	Children's Solidarity Day	Mawar RPTRA
December 10, 2022	Healthy Life Day	Pinang Indah RPTRA
December 18, 2022	Healthy Life Day	Mawar RPTRA
January 22, 2023	Trash Care Day	Pinang Indah RPTRA
January 29, 2023	Trash Care Day	Mawar RPTRA
February 26, 2023	Joint Art Day	Mawar RPTRA
March 12, 2023	Joint Art Day	Pinang Indah RPTRA

RESULT AND DISCUSSION

1. Early Stages

First of all, the members of Sanggar Juara Foundation together with their respective divisions will discuss the work program, and only then will all members gather to discuss where to do fieldwork. After discussing all the divisions, it was finally decided to carry out fieldwork activities at the Pinang Indah RPTRA in the Pondok Pinang area. Kebayoran Lama District, South Jakarta, and RPTRA Mawar located in Lebak Bulus, Cilandak District, South Jakarta. The reason for selecting the two RPTRAs was due to their location being close to the members of Sanggar Champion, most of whom were studying at UIN Jakarta.

After determining the meeting, the Joint Education division team with the Sanggar Juara Foundation's Daily Management Board checked the location as well as took care of several permits such as permits for RT/RW and permits for the local sub-district.

2. Activity Implementation Stage

This activity was carried out for approximately five months, starting from November 2022-March 2023. The participation of around 10-40 children in the two RPTRAs and the average children aged 6-12 years. This activity is held every two months at each RPTRA and is held on Sunday mornings from 12 am to 12 noon.

Initially, children will be directed to register their names and ages directly at the activity site and will be given prizes in the form of snacks. Then the activity will be opened with introductions and prayers by the management of Sanggar Juara. Here, not only introduce the board members

but also ask several children to come forward and introduce themselves to practice their self-confidence skills.

After the opening, you will enter an event that matches the theme that will be presented. Usually, there is a storytelling activity. This storytelling activity is the same as explaining activities but with fairy tales, children will not feel bored listening to them. These tales usually contain why is this character important. And what made them have to apply this character?

After being given an explanation through a fairy tale. Children will also be given hands-on practical training. The purpose of this training is so that they understand better because sometimes, if children are only explained without being told how, they will quickly forget and besides, children can apply it in their daily lives. These training activities can be in the form of hand washing practices, drawing practices, the practice of making handicrafts from waste, etc.

Apart from hands-on practice, usually, there are also ice-breaking activities. Ice-breaking activities also depend on the theme being presented. But usually, ice-breaking activities are not far from singing, dancing, and playing games. This ice-breaking activity aims to make children feel happy and excited. In addition, with game activities, children can become more competitive and learn about cooperation. Because the games they do are group games, they can learn to cooperate and get to know other friends.

Before the activity ends, usually several children will be directed to come forward and repeat the material that has been taught. This was done

because in addition to training children's confidence to appear in public. We can also know how much the child's level of understanding of the material being taught. And most of the children already understood and could re-explain the material presented.

As a closing event, this activity ended with praying together and distributing milk to the children as an appreciation for participating in Sanggar Juara activities. And at the end of the activity, there will be a group photo as proof and a memento.

Apart from carrying out fieldwork activities for five months, Sanggar Champion also held a webinar which was held using the Zoom Meeting application. This webinar discusses the importance of being organized and also provides education about developing character education for early childhood. This webinar was attended by teenage ages. And the material was delivered by Valentina Sokoastri who is the founder of the Sanggar Juara Foundation and Ajeng Intan Purnamasari who is an international early childhood teacher. And at the end of the activity, Sanggar Juara conducted an offline seminar which was held at RPTRA Mawar with the material presented by Muhammad Rashad Radifan Al-Fatih. This offline seminar activity is part of the Sanggar Juara Festival which is the closing ceremony of the Sanggar Juara activities. Here the children also sing as part of the performance.

3. Activity Results

This activity had a good impact on children, based on interviews with the RPTRA manager, namely Ms. Lia. Children become more cheerful and happy. This activity was also supported by

the parents of the children who were worried because nowadays, children spend more time playing on cell phones than playing outside with their friends. With this activity, children can spend their free time playing. Based on Mrs. Lia's narrative, the children also saw differences in attitude and character, and the children were able to get to know friends they had not known before.



Picture 1
Storytelling



Picture 2
Games Activity



Gambar 3
Practicing



Picture 4
Group Photo at RPTRA Pinang Indah



Picture 5
Group Photo at RPTRA Mawar

CONCLUSION

It was concluded that this activity ran smoothly even though there were several obstacles, but it could be resolved properly. Children in RPTRA Pinang Indah and RPTRA Mawar receive education about character education and can spend their free time playing together. It is hoped that in the future, Sanggar Juara or other organizations working in the field of education, especially character education, can continue to develop and reach more children. And it is also hoped that the children at RPTRA Pinang Indah and RPTRA Mawar can apply the values that have been taught by Sanggar Juara to their lives.

THANK-YOU NOTE

First of all, I would like to thank Miss. Wahyunengsih for guiding me so that I can write this article. Second, I also thank my friends from Sanggar

Juara Foundation. Especially, Novi, Nada, April, Husna, Qotrunnada, Zalva, and Rini who helped me collect data in the form of interviews for this article. Then I thanked Miss Lia who also helped me. Without their help, I could not finish this article.

BIBLIOGRAPHY

- Andriani, Lutfi. (2014). Upaya Lembaga Jaringan Kemanusiaan Jawa Timur (JKJT) dalam Menanamkan Pendidikan Karakter bagi Anak Jalanan di Kecamatan Lowokwaru – Kota Malang. Diploma Thesis. Universitas Negeri Malang
- Aunillah, N. I (2011). Panduan Menerapkan Pendidikan Karakter di Sekolah. Yogyakarta: Laksana
- Elfia, Miira. (2022). Marjanis: 18 Nilai Pendidikan Karakter, Bekal Hidup Lebih Baik. Accessed by: <https://sumbar.kemenag.go.id/v2/post/64919/marjanis-18-nilai-pendidikan-karakter-bekalhiduplebihbaik#:~:text=Marjanis%20menyampaikan%2018%20nilai%20pendidikan,peduli%20lingkungan%2C%20peduli%20sosial%2C%20tanggung>
- Faiz & Soleh, (2021). Implementasi Pendidikan Karakter Berbasis Kearifan Lokal. Jurnal Inovasi Pembelajaran, 7(1)
- Faiz, et al. (2021). Tinjauan Analisis Kritis Terhadap Faktor Penghambat Pendidikan Karakter di Sekolah. JURNAL BASICEDU, 5 (4)
- Hawala, Fikry. (2021). Sanggar Juara Foundation. Accessed by: <https://bogornariung.com/komunitas-bogor/sanggar-juara-foundation/>

- Hubbi, et al. (2020). Integrasi Pendidikan Karakter Kedalam Pembelajaran Pendidikan Agama Islam dan Pendidikan Kewarganegaraan di Era Milenial. *Jurnal Ilmu Sosial dan Pendidikan*, 4(3), 237
- Hutapea and Dewi. (2020). Peran Kebermaknaan Hidup dan Kepemimpinan Melayani Terhadap Kepuasan Hidup Sukarelawan Lembaga Swadaya Masyarakat. *Jurnal INSAN*, 14(2)
- Insani, et al. (2021). Integrasi Pendidikan Karakter dalam Pembelajaran Pendidikan Kewarganegaraan untuk Mengembangkan Karakter Siswa Sekolah Dasar. *Jurnal Pendidikan Tambusai*, 5(3)
- Jumlah Ruang Publik Terpadu Ramah Anak (RPTRA) yang Diresmikan Pemprov DKI Jakarta Hingga Tahun 2019. Accessed by: <https://statistik.jakarta.go.id/jumlah-ruang-publik-terpadu-ramah-anak-rptra-yang-diresmikan-pemprov-dki-jakarta-hingga-tahun-2019/>
- Khairally, E. T. (2022). Pendidikan Non Formal Adalah: Ini Manfaatnya dan Contohnya. Accessed by: <https://www.detik.com/bali/berita/d-6461267/pendidikan-non-formal-adalah-ini-manfaat-dan-contohnya>
- Marzuki, Saleh. (2009). Dimensi-dimensi Pendidikan Nonformal. Malang: UNM Press
- Mawardi et al. (2020). Inovasi Pendidikan Karakter di Era Milenium Melalui Strategi The Nine Golden Habits di SMP Unismuh Makassar. *INTIQAD: JURNAL AGAMA DA PENDIDIKAN ISLAM*, 12 (2)
- Naziyah, et al. (2021). Implementasi Pendidikan Karakter Peduli Lingkungan di Sekolah Dasar. *JURNAL BASICEDU*, 5(5)
- Prihatmojo & Badawi (2020). Pendidikan Karakter di Sekolah Dasar Mencegah Degradasi Moral di Era 4.0. *jurnal Riset Pedagogik*, 4 (1), 150
- Rahman, et al. (2020). Ruang Lingkup Inovasi Pendidikan Karakter di Sekolah. *Jurnal Pendidikan Kewarganegaraan*, 4 (2), 190
- Rasminto, Hendri. (2022). Pengertian Organisasi dan Mekanismenya. Accessed by: <https://komputerisasi-akuntansi-d3.stekom.ac.id/informasi/baca/Pengertian-Organisasi-dan-mekanismenya/654484cfdc1f1f2902706c8c6855b95e59cdd08#:~:text=Menurut%20Max%20Weber%20pengertian%20organisasi,kerja%20menjalankan%20sesuatu%20fungsi%20tertentu.>
- Tualasamony, et al. (2020). Pengembangan Pendidikan Karakter di Sekolah Dasar Negeri 5 Namlea. *Jurnal PEDAGOGY*, 7(2), 90
- Widodo, et al. (2006). Akuntansi dan Manajemen Keuangan untuk Organisasi Pengelola Zakat. Jakarta: Salemba Empat