

Value of Social Care Character Through Education and Community Activities

Muhammad Fauzi Fitri Andika^{1*}

¹*Faculty of Social Science, Universitas Negeri Semarang, Indonesia*

*Correspondence to: muhammadfauzi@students.unnes.ac.id

Abstract: This research aims to describe the value of social care character through community activities. This research is a qualitative study that uses descriptive methods of analysis that take the setting of the community in Demangan Village, Karangdowo Kabupaten Klaten District. The subject of his research is the community in Demangan Village. Data collection uses observation, interview, and documentation techniques. The results showed that the research method of planting social care character in the community environment of Demangan Village, Karangdowo District, Klaten Regency, namely through exemplary and habituation carried out daily. The example of the value of social care through teaching from the family in Demangan Village itself. While the habituation of social care character through activities carried out in the community such as gotong royong, building places of worship and houses of citizens, cleaning roads, marriage, and other events that are around the world.

Keywords: habits, community, social care, character value

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INTRODUCTION

The Rector Regulation of Universitas Negeri Semarang (UNNES) Number 22 of 2009 stipulates as a Conservation University, which is a university that in the implementation of education, research, and community service has a concept that refers to the principles of conservation. There are seven pillars of conservation of Semarang State University, according to Yuniawan (2014) namely 1) biodiversity, 2) green architecture & internal transportation, 3) waste management, 4) paperless policy, 5) clean energy, 6) ethics, art and culture, and 7) conservation cadres. In line with the opinion Setyowati et al. (2020) that the direction of the UNNES conservation policy is based on the foundation of the seven pillars of conservation. The pillar of value and character is the main pillar because it becomes a foundation in its implementation as a Conservation-minded University. Semarang State University manifests these values and characters into 11 basic values as a reference, namely religious, honest, fair, love of the homeland, intelligent, tolerant, democratic, polite, responsible, caring, and resilient. Operationally the eleven values are referred to as conservation character values.

The pillars of UNNES values and character are the main foundation in the process of embodiment of the tri dharma of universities and become the slogan of the university that must be implemented and instilled in the public in general. The importance of the implementation of values and character is of special concern to the government, namely through the Ministry of Education which sets 18 values or characters. In order to further strengthen the implementation of character education has been identified 18 values derived from religion, Pancasila, culture, and national education objectives, namely 1) Religious; 2) Honest; 3) Tolerance; 4) Discipline; 5) Hard work; 6) Creative; 7) Independent; 8) Democratic; 9) Curiosity; 10) National spirit; 11) Love of the homeland; 12) Appreciate performance; 13) Friendly or communicative; 14) Peace love; 15) Likes to read; 16) Care for the environment; 17) Social care; 18) Responsibility (Priasti & Suyatno, 2021). Values and caring character become one of the values that are very important to continue to be echoed.

But along with the development of the times in the era of globalization where aspects of the distribution of information indefinitely and time resulted in the value of social care continues to experience degradation, especially in society. People's lives in Indonesia are very diverse, ranging from ethnic, racial, religious diversity, but it does not make a difference that must be contested in the community environment, but with these differences make people's lives in Indonesia more attractive and not a barrier for people in interacting with fellow people. The existence of interactions between individuals that are very diverse makes the emergence of sympathy and empathy, mutual respect, and respect for the interests of each member of society. The establishment of various forms of relationships between community members fosters the character of social care that is embedded in everyone. The fading of the value of social care in the community is characterized by an attitude of indifference, attitude of wanting to win alone, disloyal friends, and so forth. The causes of the fading of the value of social care are very diverse, because of social inequalities or social status due to the egotism of each individual, lack of understanding or cultivation of the value of social care, low tolerance,

sympathy and empathy for others. Today's social aspect, the identity of the Indonesian nation tends to lead to a pragmatic and materialistic dimension rather than spiritual and humanist. From the aspect of education, the younger generation is now more towards violence, individualist and asocial (Mustoip et al., 2018).

Globalization accompanied by the rapid development of science and technology has made the world open (Salim & Sari, 2014). The increase in cross-border activity and virtual communication to the rest of the world in a short time, and the advancement of technology and communication then only those who are ready to get the opportunity. Lately the sense of social care in the community environment is felt not as strong as it used to be. When there is a family, then another family or neighbor with no reward will immediately help in various ways. For example, when going to set up a house, other family members will take the time to try to help him. But now different situations can be felt in the community environment that we rarely see the scenery depicted social care between citizens the attitude of individualism is stronger when compared to social attitudes. But this is different in Demangan village, Karangdowo subdistrict, Klaten regency. When the author is conducting a Real Work Lecture or KKN for 40 days, the author feels something different in the village when compared to other villages, namely a high social care attitude.

Demangan village is one of the villages in Klaten regency, central Java province. Demangan village is known as the village of farmers, because almost 95% of its citizens work as farmers. Demangan village has 8 RW/*Dukuh* by adhering to various beliefs or religions, including Islam, Catholicism, and Christianity. The thickness of Java combined with the religion of Islam is very attached in this village with teachings to always prioritize social care and high manners. The life of the people of Demangan village helps each other with *royong*. *Gotong royong* done is building roads, building houses, and so on. Implementation of the third precept of Pancasila which reads the unity of Indonesia is very close which then gives rise to getting to know each other and help each other. Demangan village community is very maintaining harmony and harmony where in resolving disputes from differences of opinion from the community. The value of social care character is very high in Demangan village because each hold true to Javanese and Islamic teachings. Especially the teachings of Jawa Solo and Jawa Jogja.

The importance of the implementation of good values and character is in line with the meaning of character put forward by Thomas Lickonan who defines terminologically that is; reliable inner disposition to respond to situations in a morally good way." Next, he explained about, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior". This is in line with the opinion (Puri et al., 2017) that "Characters are formed when the activity to be repeated regularly until they become habits that share a character". Other opinions expressed by Saifullah (2014) that some countries have to instill character education since primary education begins. Character education is implemented in three bases in the classroom, in extracurricular, and the habituation of the school (Abiyuna & Sapriya, 2017). According to Thomas Lickona, the definition of a good character includes knowledge of good, then a commitment to good, and finally actually doing good. In other words, character refers to a set of knowledge (cognitive), attitudes (attitudes), and motivations, as well as behaviors and skills (skills). According to Thomas Lickona, character deals with moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (Mulvey, 1984). Based on these three components it can be stated that good character is supported by knowledge of good, desire to do good, and do good deeds (Tabi'in, 2017). Based on the background above the author is interested in conducting in-depth research as outlined in the writing of a scientific article entitled "the value of social care character through community activities in the village of Karangdowo district Klaten district" with the aim to discuss further about the form of community activities in Demangan village which is very thick with the value of social care character.

METHODS

This research was conducted in Demangan Village of Karangdowo District of Klaten Regency. The methods in this study use qualitative descriptive research methods. Refer to (Lambert & Lambert, 2013) the subjects in this study were the rural community. This research covers 3 stages, namely the pre-research stage that is the stage before the research is carried out. Starting from the information passed thematic KKN partnership of the Central Java Disperakim Office, the author placed KKN in Demangan village, then since then the author is interested in exploring about the social care of Demangan village community on the pretext that usually rural communities are much higher in the value of social care compared to the city. Then the author formulates problems, drafts research, makes research instruments and makes research articles. The author also examines from the source of literature or literature relevant to the problem studied to get input and direction, in this case the author consults with thematic KKN guidance lecturer, namely Mr. Amidi. The stage of research implementation, research is carried out when carrying out KKN. Then continued with the collection of data either primary data or secondary data. The data obtained is used to explain the focus of the research that has been determined. Data collection techniques are carried out through observation, interviews, and documentation with informants, and documentation so that the data obtained can provide accurate results. The stage of making a

research article, a research article contains a discussion of research results data that will be used to answer the formulation of the problem that has been determined. In this stage, the author processes the data comprehensively during the research period or the KKN period, analyzes the data, reduces the data, presents the data and draws conclusions and verifies the data. Then the analysis is described in the discussion and formed a research article.

RESULT AND DISCUSSION

Social Care

Social care is an attitude of connectedness with humans in general, an empathy for each human member to help others or others (Kahrma et al., 2016). In line with the rapid flow of globalization today identified or characterized by the rapid flow of information and technology it turns out from one side to bring new problems that are often found in individuals in a society, one of which is the low social care. Social caring attitudes and helpful attitudes are the backbone of a society's constancy. If there is no this attitude, society will collapse. With the strengthening of the value of social care character, in the future will be formed new generations that respect each other, help each other, and cooperate with each other to prosper the environment of the surrounding community.

Based on the results of observations related to the value of social care character to maintain the character values that exist in the community. According to (Abdullah et al., 2019) Character education is a learning to be virtuous and good morals. It is proven that harmony between citizens still has a high sense of social care, it can be proven by the behavior carried out by community members in everyday community activities, for example when crossing each other on the street then greeting each other, because the citizens understand that life in the community must be shared with each other. other communities. In addition, based on the experience of the author when the Real Work Lecture or KKN, the author experienced for himself that the people in the village of his special level of social care were very high, even when the author was struggling to eat then many residents who came to change to give some of his cooking to the author, even when the author was sitting casually in front of the house many residents greeted the author. This is enough to prove that the level of social care of the village community is very high.

Social care is categorized into 3 types, namely as follows: (a) Concern for joy and sorrow is the concern that arises without distinguishing the situation both in situations of joy and sorrow, also feel what others feel. (b) Individual and shared care is a concern that arises because of the intuition of the heart that is personal but also when care must be done together, and the activities are sustainable. (c) Urgent concern is concern that is of mutual interest and must take precedence.

The Importance of Social Care

In the time of the covid-19 pandemic like this all communities must work together to prevent the transmission of covid-19, although undergoing physical restrictions does not mean having to limit social care between communities. It is an important point in the midst of a covid-19 pandemic like this social care must continue to be grown, especially in helping the most affected communities both economically and physically (Nyashanu et al., 2020). The characteristics of people who have social care include: (a) The sympathy and empathy factor is the sense that someone who feels interested in the overall pattern of behavior of others, so that with this feeling will arise in him to understand or know more deeply. (b) Paying attention to the distress and care of others, especially in every religion caring for the distress of others is already an obligation. In Islam it is also required to help fellow human beings with fellow creatures of God. (c) Alleviate the suffering of others either known or unknown, namely to be able to understand the importance of increasing social care in community life, and social care is a series of worship.

As for the form of social activities in community activities in demangan village, among others:

a. Gotong Royong

Demangan village community does not discriminate and does not want there to be a dividing line in community life. Social care character education that shows an actively involved attitude in gotong-royong activities that help the event for example when there are residents who have hajatan then in droves the community comes to help, such as cooking that is usually done by mothers. Jaman the village community Demangan with self-awareness helped in accordance with the orders of those who have needs. In addition, *sambatan* activities such as building houses and service work to build houses, build roads, build bridges also they do gotong royong without expecting anything in return. This form of community activity writers and friends of KKN participate in gotong royong, so as to feel directly the value of high social care character. According to research (Rosanti et al., 2021) gotong royong can increase community empowerment.

b. Citizens Group

Demangan villagers are very thick with hereditary traditions, one of which is a collection of citizens that is done once a month, this group of citizens aims to strengthen friendship between citizens, usually discussing the work program of the following month and evaluation of the work program in that month. When the group of citizens is also held *arisan* and door prizes so that the community is eager to be present in the group of Demangan villagers held once a month. This form of community activity writers and friends of KKN participate in the collection of citizens, so as to feel firsthand the value of high social care character.

c. Clean Village

Demangan village is known as a clean and beautiful village with many lush trees, every day of the week Demangan villagers clean dry leaves in the yard and roadside that is done simultaneously all Demangan villagers, ranging from RW 1 to RW 8. Writers as KKN Students see this community activity is very fascinated and fascinated because the value of social care character is very high when compared to other villages. This form of community activity writers and friends of KKN participate in the clean village, so as to feel firsthand the value of high social care character.

d. Study

Demangan village in addition to being famous as a village that is thick with Javanese teachings, is also famous for its Islamic teachings, every *bak'da sholah Isa'* every mosque in demangan village always provides recitation to *jama'ah Salat Isa'*, even those who follow this study are very much, the enthusiasm of the community is very high, even though from the mosque *takmir* only provides warm tea and snacks market snacks. Demangan village is majority of Islam with 3 streams namely Muhammadiyah, NU, and LDII. When the study of many people come to the mosque in a row, even when they find one of the residents who wants to go to the mosque, will happily offer to talk to quickly get to the mosque, this has shown the value of the character of caring social villagers Demangan very high and should be used as an example for other villages. This form of community activity writers and friends of KKN participate in the collection of citizens, so as to feel firsthand the value of high social care character.

e. Khataman Alqur'an

The recitation of the Qur'an or rather the qur'anic recitation is a form of the tradition of pesantren tahfiz, which developed in the wider community. This khataman is usually done in memorization (*bi al-ghayb*) 30 juz, although it is also known the form of another khataman model, namely by reading mushaf, which is shared every juznya, to the number of people who will follow khataman. In the community sphere, qur'anic recitation is generally carried out when and on one of the citizens has *hajat*, for example in the worship of *walimah khitan* (circumcision), seven days after death, and other forms of thanksgiving that exist in tradition in an area (Fauzi, 2019). The author during the KKN run coincided with the month of ramdhan, so the author found different things in the village of Demangan, namely the activities of the Qur'anic Khataman which began with *tadarus* together in the mosque of *Bak'da Salat Isa'*. During this *tadarus* period, if there is one citizen who cannot read the Quran or still does not read it smoothly, then happily the people who are smarter will teach other citizens. The value of the character of social care is thick and seen in the bite of the Qur'anic Khataman, especially when before breaking the fast many residents give *takjil* for free in the mosque without the element of coercion.

CONCLUSION

Social care is an attitude and action that relates to humans in general, an empathy for every human member to help others or others. Moreover, the attitude of social care and a high sense of help is the backbone of the steadfastness of a society. Especially in the midst of the covid-19 pandemic that is sweeping Indonesia social care must continue to be grown, especially in helping the most affected communities either economically or physically. The advice that can be done for the people of Demangan village is to maintain the tradition of social care character in the community. In addition, the settlement efforts that can be done by the family is to have patience in providing the value of social care character in everyday life. This is to support the formation of social care character in children in the future. For the general public is expected to participate and imitate the character of social care in rural communities in community life so that harmony can be created. For the village government Demangan should participate and participate in maintaining local wisdom and appreciate the implementation of the value of social care character for the children of the nation's successors.

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