
Potential Character Development of Students in Karuna Jala Tangerang Banten Sunday School

I Ketut Damana

Sriwijaya State Buddhist High School, Tangerang, Indonesia

iketutdamana@gmail.com

Article Info

Article history

Received February 25, 2022

Revised March 29, 2022

Accepted April 4, 2022

Keywords: Student's character;
development; potential.

ABSTRACT

Objectives The potential for character development in Sunday school is motivated by changes in student behavior. The study tries to examine the results of the potential development of students' character. This study uses a qualitative method with a pragmatic approach. The data collection of this study was done through documentation and interviews with Miles and Huberman models. This study showed that, Appreciating the teacher's attitude toward the potential of character building of Buddhist Sunday school in Karuna Jala in Tangerang Banten. Supporting factors in applying the potential of character building. Challenges of the potential character building of Buddhist Sunday school. They were organizing the potential formation of the character of Buddhist Sunday school in Tangerang Jala sack monastery. Therefore, learners and teachers should be able to use the character's potential.

1. INTRODUCTION

One of the nation's founders, the first President of the Republic of Indonesia, Karno, even emphasized the importance of building a character that makes Indonesia a dignified, developed, and wise nation. If the character of this development is not built, then Indonesia becomes an employee in its own country. This potential development becomes essential in the need for a spirit to increase character, considering that often children do not focus on lessons, stress, and teenage delinquency, especially in a big city. The tendency of children to dominate seniors and juniors is also a phenomenon that occurs in children who want to find an identity. Sometimes, parents do not give their potential to be developed. Even in this very concerning global era, the lack of responsibility, often dishonest to themselves, although the chance for a change.

Meanwhile, Teenage delinquency lately increased, urging the need for students to build their character. Law No. 20 of 2003 concerning the National Education System in article 3 states that national education develops the ability and form a dignified nation to educate the nation's people. National education aims to develop the potential of learners to become human beings who believe in God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible.

Character education is not only a demand of government laws and regulations but also by every religion teaching character or morals to its adherents. In this Buddhist case, morality is one of the three basic frameworks of the teaching that has a critical position in the presence of morality change. Buddhism also strongly emphasizes the importance of a person not doing something bad. Adds virtue and purifies character. Recognizing the importance of character, today, many people demand an increase in the intensity and quality of character in the formal education of Buddhist Sunday school. The demands of character development are expected to find a solution not only in the form of reasons but also in the potential character building of Sunday school participants. It is expected to increase their potential for character development. For students to have a noble character by religious norms, laws, karmic procedures, cultures, and customs, it is necessary to do character education effectively. The purpose of character education in Karuna Jala Sunday school, including the potential for character development, should be achieved by looking at the Sunday school's potential. It has been done for a long time; ethical education has a huge potential. However, character education in Karuna Jala, the absence of leveled internalization and real action in everyday life, has not brought the potential to improve the character of Sunday school students. Character education can be integrated into learning on any Sunday school material related to the context of daily life. Thus, the learning of character values is not only on a cognitive level presented to Buddhist Sunday school participants. However, it has not touched on internalization, with correct observations in everyday life in society. Buddhist interest in materials outside the subject to help the potential in Sunday school suits the needs, potential, talents, and interests of Sunday school through special activities held by Karuna Jala Sunday school. Thus, this character potential is one of the effective mediums and has the potential but does not seem to have fully changed to character building. The purpose of character education is for teachers to strive to improve the quality of implementation and results of education in schools that aim at teachers to achieve character potential, integrated and balanced, according to school competency standards. Character education at the level is expected to use knowledge, review, and evaluation in the eyes of the wider community. Also, the education target on school residents is said to have been successful. The success of character education programs can be known primarily through the achievement of standard points of graduate competence by Sunday schools, including the standard points of competence of graduates Sunday schools, including practicing the lesson. Understanding your shortcomings and advantages, showing self-confidence, and unifying the rules in a broader environment. Of course, the above phenomenon cannot be generalized to all Buddhist Sunday school students because it is very subjective. Therefore, the author is interested in digging deeper into the potential of Sunday school character formation in teachers. The study results are expected to describe the potential formation of the character of Buddhist Sunday school to teachers. According to Muclas (2012) that great character is the character of good and bad

actions to live together in peace and form a world filled with a life free from violence and immoral acts. Character is a way of thinking and behavior typical of living with family and community, nation, and state. A good individual is an individual who can make decisions and is ready to account for any consequences of decisions. The character can be thought of as an attempt to seek out the values of behavior related to the new humanist culture of God Almighty. Character according to Corna Country (2010) that behavior is visible in one's daily life and habits that increase moral action. According to Winton (2010), character education has become a movement that supports students' social development, emotional development, and ethical development. such as the value of honesty, work, perseverance, fortitude, and fear if not changed. Also, Spencer (2003) argues that the essence of character education can be broadly defined or narrowly refers to most human behaviors that change due to skills (Alzamil & Vasarhelyi, 2019). Emphasis on models or forms to effectively and efficiently explain character education determines the success of education. The potential of students to develop is influenced by the model or leadership style in coordinating education. Chatfield & Reddick (2017) analysis will affect if individual characteristics are formed based on positive behavior; positive behavior will affect individuals to change. Education becomes more passionate because the tools or learning media are fulfilled (Hanbal, & Prakash, 2019). The behavior of the government influences changes in the character of educators to monitor teachers' movements; too often, students are lazy to do homework. Students who learn too much homework will have a big effect on parents, or parents feel burdened if students do not do homework. So they should direct their teachers so that they are not burdened with homework; when students return home, they should be able to form people who work, not be burdened by schoolwork (Lassinantti, Ståhlbröst, & Runardotter, 2019) (the environment influences 201 Social characteristics in individual development. As long as the individual's environment is good, it has a big effect on the development of students in terms of form, responding to future challenges. In a broad sense, character education covers almost all school efforts outside the academic field, especially those aimed at helping students grow into someone of good character. In a broad character sense, character education is interpreted as a kind of formation of moral change that can supplement the causation of the individual's actions.

2. METHODS

This type of research is qualitative descriptive research. This research aims to explain the potential for forming the character of Buddhist Sunday school in Karuna Jala Tangerang Banten monastery. The focus of the research in this study is the potential for forming the character of Buddhist Sunday school in Karuna Jala Tangerang Banten monastery. The object of this research is the activities of the principal, teachers, and learners. The data collection techniques used in this study are observation, documentation, and interviews. To test the

validity of the data, used a credibility test only. At the same time, data analysis techniques use miles and Huberman models that include data collection data, reduction, data display, and conclusion.

2.1. Heading 2 If Required

The research method was carried out at Vihara Karunajala Tangerang, with the research object being teachers and Buddhist Sunday schools. Research informants are sources that provide information in the form of observed behavior in the Buddhist Sunday school situation. Informants who can be interviewed. The presence of research at the research site as an instrument tailored to the needs. The research approach reveals a variety of Sunday school problems. Therefore the qualitative approach research uses a phenomenological approach. Details of this subject data are related to the focus of the problem studied as formulated in the problem formulation.

2.2. Heading 3 If Required

The method in the data collection procedures is based on the instrument carried out by the researcher himself. The procedure is not permanent; it develops according to field conditions. The data analysis process begins by examining all the data collected from various sources. Interactive model, the analysis consists of data reduction, data presentation, and conclusion drawing. Data reduction is used as analysis to reinforce, shorten and focus research and discard information that is not important. This research thoroughly discusses the potential character of the Buddhist Sunday School at the Vihara Karuna Jala, Tangerang, Banten. The research location was carried out at the Karuna Jala monastery, Tangerang, Banten. The research subjects are all parties related professionally. The object of research is character building. The research population is an initial assessment of behavioral conditions and closely related Sunday school actions. A research sample is several Buddhist teachers and Sunday schools from the total number of Karuna Jala Buddhist Sunday schools.

3. RESULTS AND DISCUSSION

RESULTS

Karuna Jala Sunday School is an informal school under the auspices of the Karuna Ujala foundation. It is a foundation characterized by Confucian temples. The potential for character formation is a concern for the quality of education in Indonesia that has not changed and causes a decrease in community morale, especially among Buddhist Sunday school children. It has raised the founders' spirit to establish a school that attaches importance to character formation despite the potential. As the focus without reducing the foundation, Karuna Ujala provides opportunities for the surrounding people to get an education. In addition, the Karuna Jala foundation also helps parents who cannot afford it in the Serpong area to Pagedangan. To strengthen existing potencies, the foundation took wise action to strengthen the formation of the character of Sunday school by planting humanist cultural values into the Buddhist

Sunday school curriculum. Mission: prepare a superior generation, character, make humanist cultural values into the basic philosophy of character education into the basis of school and widely described in the curriculum.

The potential in the implementation of character formation in Sunday school is based on fundamental character values, which are further developed into quality values by the needs and conditions in the Buddhist Sunday school environment. Noble character means the student knows his potential, which is characterized by the formation of confident, rational, logical, creative, and innovative values, independent, healthy living, love of the homeland, fair low self-esteem, and unconsciousness. Seeing from the potential of the implementation of education certainly has the following principles or criteria: the purpose of learning activities that instill value is if the purpose of Sunday school activities is not only oriented to knowledge but also attitudes. Therefore, Sunday school teachers need to increase the orientation of the goals of each learning activity. Likewise, the input of learning activities that form text or images and consequently in presenting the material is also related to the material of knowledge. The role of teachers in teaching and learning activities is certainly teachers as facilitators, motivators, acting as role models in the middle of Sunday school of the potential should not be a rejection by students to develop.

3.1. Observation Results

The results of observations made by researchers at the Sunday school at the Karuna Jala Tangerang Temple on Buddhist Sunday school teachers, both from exploring and starting the research, generally obeyed the ethics of the Karuna Jala Temple Tangerang and maintained discipline and observations three times.

3.2. Interview Results and Documentation




The results of the first interview were conducted by researchers with teachers of the Tangerang Buddhist Sunday School. The teacher provides information on the character in terms of behavior and discipline. The interview result has been carried out referring to the behavior that has been mutually agreed upon. Interviews were also conducted with Buddhist Sunday school students regarding the potential for the character, which refers to Sunday school behavior during services at the Karuna Jala monastery. And also the results of the documentation regarding teacher behavior when Sunday school teachers teach at the Karuna Jala monastery, Tangerang, Banten. The display data can be seen in Table 1 and Figure 1.

Table 1. Display Data

PROBLEM FOCUS	AGE RANGE	MARK
Model identification	The age of 8 years is immature in the character of culture, society, and behavior.	Satisfying

PROBLEM FOCUS	AGE RANGE	MARK
Internalization of Educator Character	The age of 9 years does not understand the character itself	Satisfying
Religious moderation of social character.	Age 8-9 years immature in social character	Satisfying
Potential creation	Ages 8-9 years are ready to respond to their behavioral characteristics	Satisfying

Source: Sartori (2005). Parties and Party Systems: A Framework for Analysis

TEACHER AND STUDENT PHOTOS	DOCUMENTATION	
	POTENTIAL	CHARACTER
	Internalization of Educator Character	the character of culture, social and behavior
	Religious moderation of social character	understand the character itself
	Potential creation	respond to their behavioral characteristics

Source: Vihara karuna Jala

Figure 1. Karuna Jala Sunday School

DISCUSSION

Appreciate the teacher's attitude toward the potential of building the character

Buddhist Sunday school, when receiving a character value in school, should have clarity of the primary duties of the teacher and function so that if the teacher is less can be implemented in every Buddhist student. Likewise, the problem of potentially receiving the value of the task and being open to the teacher's attitude is giving fewer opportunities to all learners to appreciate their potential. Likewise, students' attitude to like the medium of learning is very lacking because of the unpreparedness of learners using technology because this attitude is less considered helpful instead of considered to waste costs from parents. Parents do not have a unity of policy direction. In implementing schools, the experience sometimes overlaps between those who like technology and do not. It means that development in the placement of unity direction has not been so preferred by learners and has not

accommodated development so that it can be less developed or because of the need for character development formed in Buddhist Sunday school. However, the potential to change. It is because of the attitude and the influence of parents who do not like the way of learning learners online. The potential of teachers to agree on the implementation of educational development in Sunday schools sometimes lacks agreed rules. It has not become a foothold for all students in carrying out the function of the interaction between teachers and learners in Sunday schools has not materialized the provisions. The potential in implementing the principle in character formation is due to the influence of shared and dynamic values. It means the potential to appreciate the similarity of feelings and the goals to be achieved, which is realized concretely; this will influence the lack of accommodating positive changes so that sometimes the longer it feels less appreciative of the improvement in the quality of character development of students. Sunday school attitudes to teachers sometimes have problems in terms of discipline; therefore, in implementing principles in Sunday school, sometimes less reflected between strong values, lack of respect for time, and sometimes not much. It means the potential that exists already exists. The lack of concrete action and respect for time is not only because of potential but also of the leader. Although learners are taught about this character, it has become a character that is caused. So it has become a trait and has become a habit.

For this reason, it is essential to appreciate the potential in the Buddhist Sunday school environment. Character building distinguishes between characters with enormous potential influenced by the meaning of initiative; each Sunday school, sometimes less, responds to desires and ideas to continue to be positive. Character development indeed arises from the ideas of students and Sunday school teachers; in this case, implementing the principle of character formation in learners sometimes less gives forgiveness to teachers and peers. For this reason, the importance of respecting teachers will have a significant effect on improving the formation of character and students. The development of teachers in guiding Sunday schools sometimes results from a lack of spirit of togetherness, such as a lack of inviting teachers to socialize in the community. Teachers less to meet the sense of togetherness with learners. Also, less implementation of mutual respect even causes a loss of sense of togetherness. Sunday school has parents. Of course, parents sometimes do not have a sense of pride in sending their sons and daughters to Sunday school; this is because of the quality of Sunday school in terms of very little respect for the movements of others. Sunday school teachers, sometimes in character building, have not played an essential role in refusing if the learning taught by teachers lacks meaning. Sometimes the principal has the potential to direct knowledge to synergize in interpreting a role in the school, which means teachers lack self-respect and, consequently, do not significantly influence character development in the eyes of the community.

Supporting Factors in Applying Potential Character Development

In understanding the factors of character building, Buddhist Sunday school indeed aims to educate its learners as the work that has been given should be carried out with the seriousness to do good, which, although sometimes many experience shortcomings in realizing responsibility for their learners. The factor of character development formation should be done not only as a responsibility but although less can be implemented, the factor should. However, the values and gratitude have not been reflected; it means that the factors of the formation of character development can be appreciated as a question to the teacher and can be helpful in the nation and state. School carrying out indeed has the goal to support and integrate into the implementation of the program of activities in the school. The practical values appear in schools if the goal has been achieved in the fulfillment of factors supporting the formation of character development becomes more potential to be applied in Karuna Jala school. The potential of Sunday schools to implement the goal of integrated school management with character values. It is necessary to manage human resources properly, such as planning, organizing, providing direction, supervision, and control. Although the potential is very lacking in successfully implementing its programs, it is inseparable from the character formation factor in improving again by hoping there is a cooperative relationship to improve the program. End the activities that have been programmed so that it is necessary to find solutions to solve them together in schools. In determining the influence of teachers from its leadership, the school must undoubtedly pay attention to the factors of character development formation that means that teachers. These teachers can influence the progress of the intelligence of their learners. However, the effect on the school's progress has not been to achieve its goals obtained. It has not been able to encourage, guide, or direct teachers and related learners to apply character values will be the determining factor of a student. Primary means that the leader should not be afraid to make decisions.

Buddha Sunday School Potential Character Development Challenge

Buddha Sunday School certainly has challenges in forming potentially good characters, such as the potential for students' understanding of their character is still lacking. Character building is character programs that are still less dynamic. Optimization of the role of parents is still significant and less supportive in the development of student character, socialization of the potential to parents is still lacking, and the development of character week school process still requires. The results are not immediately visible. It means that it needs planning, needs to be designed, and needs to be rearranged. This type of research is qualitative descriptive research. This research aims to explain the potential for forming the character of Karuna Jala Buddhist Sunday School in Tangerang, Banten. The focus of the research in this study is the potential for forming the character of Buddhist Sunday school in Karuna Jala Buddhist Sunday School in Tangerang, Banten. The object of this study is the activities of principals, teachers, and students. The data collection techniques used in this study are observation,

documentation, and interviews. To test the validity of the data, used a credibility test only. At the same time, data analysis techniques use miles and Huberman models that include data collection data, reduction, data display, and conclusion. Karuna Jala Sunday school is now less developed due to the lack of teachers who build the character of its students. It means that the existing potential of students is still under-fostered by the leaders. It needs to build character in terms of previous designs lacking in character building. It is because the teachers always give direction to students to build their feelings so that their motoric can grow and develop, which means this becomes a challenge for teachers in building the character of Sunday school students. Character building in Sunday school students is indeed a teacher's homework, matures the feeling that this becomes a challenge for teachers in educating Sunday school students in Karuna Jala Sunday school. Although Sunday school is a challenge, a teacher must undoubtedly try to find a way out so that from now on, it needs to be rearranged, the learning model that can evoke a sense in his students, from both the way of mental development and the character itself.

They were organizing the potential to build a Buddhist Sunday school's character in Karuna Jala Tangerang. To form a value system, Buddhist Sunday school is undoubtedly accountable to students and integrates the value of cultured character building. It means that the potential to integrate a cultured and characterful school is undoubtedly related to teachers and students so that the purpose becomes clear. Buddhist Sunday school becomes potential; what needs to be changed is the potential of the formation of student character development; if the formation of character development has not been changed, then improving the quality of education is less potential, especially now in the pandemic era, the way out instills the spirit of students to have a spirit of life to change their character to adapt themselves to mental development in school better. Students in organizing themselves. Teachers considered less able to have a sense of their students with the purpose of potential that already exists in students need to be given. The spirit of maintaining the potential despite many rejections from parents about the way teachers teach, of course, a teacher needs to organize will take time to improve character formation where previously students mainly were silent. A teacher must encourage students to talk.

4. CONCLUSION

Appreciating the teacher's attitude from the potential to build the character of Karuna Jala Buddhist Sunday school in Tangerang Banten means that the attitude of teachers in the classroom becomes a medium. That increases students' learning potential to appreciate their attitude better and makes them better prepared to live in the community. Supporting factors in applying the potential of character building means the attitude of teachers in learners becomes supporters to build students' character towards a better chance. The challenge of the potential character building of Buddhist Sunday school means that the teacher's

challenge to channel students' talents is undoubtedly the solution of the child is always given a stimulus on attitudes of behavior change. Likewise, to organize the potential formation of the character of Karuna Jala Buddhist Sunday school in Tangerang. It means that the findings of teachers who were once lacking in character building in Sunday school, in the future, need always to motivate character building, and the advice can give meaning to good character building in Buddhist Sunday school. Therefore, further research on character development can be used in learners and can be used by teachers as they should in the community.

5. ACKNOWLEDGEMENTS.

Vihara karuna Jala feels grateful to the lecturers, who have made many good decisions for our children's progress in the future.

6. REFERENCES

- Aggabalo, Bhikkhu. (2007). *Dhammapada Atthakatha*. Jakarta: Perpustakaan Narada.
- Ahmad. (2010). *Pengantar Psikologi*. Jakarta: Erlangga.
- Alzamil, Z. S., & Vasarhelyi, M. A. (2019). A new model for effective and efficient open government data. *International Journal of Disclosure and Governance*, (0123456789). <https://doi.org/10.1057/s41310-019-00066-w>
- Anderson dan Krathwol. (2010). *Karakteristis Kerangka Landasan untuk Pembelajaran, pengajaran dan Asesmen (Revisi Taksonomi Pendidikan Bloom)*. Terjemahan Agung Pihantoro. Yogyakarta: Pustaka Pelajar.
- Arends, Richard I. (2008). *Learning to Teach, Belajar untuk Mengajar Karakter*. Terjemahan Arikunto, Suharsimi, & Lia Yuliana, (2008). *Manajemen Pendidikan*. Yogyakarta: Aditya
- Atkinson et al. (2008). *Introduction To Psychology Character*. Terjemahan Nurdjannah
- Azwar, Saifudin (2010). *Sikap Manusia Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar.
- Badan Standar Nasional Pendidikan. 2006. *Standar Isi untuk Satuan Pendidikan Dasar dan Menengah: Standar Kompetensi dan Kompetensi Dasar SMA/MA*. Jakarta: Badan Standar Nasional Pendidikan.
- Chatfield, A. T., & Reddick, C. G. (2017). A longitudinal cross-sector analysis of open data portal service capability: The case of Australian local governments. *Government Information Quarterly*, 34(2), 231–243. <https://doi.org/10.1016/j.giq.2017.02.004>
- Hanbal, R. D., & Prakash, A. (2019). A rights-based approach to open government data. *ACM International Conference Proceeding Series*, 1–4. <https://doi.org/10.1145/3287098.3287148>
- Helly Panjitno Soejipto dan Sri Mulyantini Soejipto (2009). *Karakter Psikologi Anak*. Yogyakarta: Pustaka Belajar.
- Indah (2021). Informan, Guru Sekolah Minggu pada Potential Character Development Of Students In Karuna Jala Tangerang Banten Sunday School

- Indun 2021 Informan, Guru Sekolah Minggu pada Potential Character Development Of Students In Karuna Jala Tangerang Banten Sunday School
- Ira (2021). Informan, Guru Sekolah Minggu pada Potential Character Development Of Students In Karuna Jala Tangerang Banten Sunday School
- Ita. (2021)1. Informan, Guru sekolah minggu Potential Character Development Of Students In Karuna Jala Tangerang Banten Sunday School
- Jane Ritchie, J. L. (2003). Qualitative Research Practice. In *Journal of Social Intervention: Theory and Practice*. <https://doi.org/10.18352/jsi.39>
- Lassinantti, J., Ståhlbröst, A., & Runardotter, M. (2019). Relevant social groups for open data use and engagement. *Government Information Quarterly*, 36(1), 98–111. <https://doi.org/10.1016/j.giq.2018.11.001>
- Maleong. Lexy J. (2007). *Metodologi Penelitian Kualitatif*. Edisi Revisi. Bnadung PT Remaja Rosdakarya
- Muclas. (2012). *Character Psikologi Umum*. Jakarta: Rineka Cipta.
- Sartori, Giovanni, (2005). *Parties and Party Systems: A Framework for Analysis*
- Sugiyono, (2008). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta
- Sugiyono, (2016). *Metode Penelitian Pendidikan*. Bandung. Alfabeta
- Sugiyono (2018). *Metode Penelitian Kuantitatif, kualitatif, dan R&D* Bandung Alfabeta
- Winton (2010). *Ehipassiko Foundation Pelajaran Karakter Agama Buddha*. Jakarta: Dhamma Citta Pres