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EVALUATION OF CHARACTER EDUCATION PROGRAM ON IMPROVING STUDENTS' CHARACTER AT SMPK BPK PENABUR BANDUNG

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Abstract

This study aims to evaluate the character education program in improving student character at SMPK BPK Penabur Bandung. Character education is an important aspect in shaping students' positive personality and behavior. SMPK BPK PENABUR Bandung, as one of the leading schools, has implemented a character education program, but there has been no comprehensive evaluation of its effectiveness. This study was conducted to evaluate the character education program at SMPK BPK PENABUR Bandung in improving student character, so that it can provide valuable insights for the development of similar programs in the future. This study uses a qualitative approach to gain an in-depth understanding of the implementation and impact of the character education program at the school. Data were collected through in-depth interviews with teachers, students and school administrators, direct observation of character education activities and analysis of related documents. The focus of the research includes the planning, implementation and evaluation processes of the program, as well as the observed changes in student character. The results show that SMPK BPK Penabur Bandung has implemented a character education program systematically and integrated in the curriculum. The program includes various activities such as learning character values in subjects, mentoring programs, character-based extracurricular activities, and parental involvement. Key findings indicate significant improvements in aspects of student character, including honesty, responsibility, discipline and social care. However, some challenges were also identified, such as consistency in the application of character values outside the school environment and differences in perceptions between schools and parents regarding character education methods. This study concludes that the character education program at SMPK BPK Penabur Bandung is effective in improving students' character, although there is still room for improvement. Recommendations include increasing collaboration with parents, developing more comprehensive character evaluation methods, and strengthening the integration of character values in students' daily lives outside of school.

Key words: *Character Education, Program Evaluation, Character Building*

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INTRODUCTION

All Indonesian citizens have an inalienable right to education (Isfarin et al., 2023). Education has the power to improve humankind by fostering a sense of morality and virtue. As a result, education is possible in human life. Globalization has been slowly undermining the educational system; it appears that human values have been weakened by the passage of time (Chun et al., 2021). Even the Constitution's declared aims for education are starting to be neglected. The Law of the Republic of Indonesia below, which addresses the National Education System's Chapter II, Article 3, demonstrates the real goal of education (Abdullah, 2019).

The goal of national education is to help students reach their full potential so they can become good, healthy, intelligent, creative, independent, and obedient citizens of the United States of America (Tsarapkina et al., 2019). Although it is rarely given enough consideration, the detrimental effects of globalization have the potential to mold students' morals and educational values arguably the most significant aspect of education. As a result, Indonesian education requires a system of character education to develop moral principles. According to I Ketut Sumarta's perspective in his article titled "Education that Melts Taste," Indonesia has failed to generate people with character. According to Ketut Sumarta, sensory intelligence, ethics, and even mental intelligence are often overlooked in favor of thinking intelligence development in our national curriculum. Human with thinking intelligence are born with sharp minds and excel academically in numbers, but they lack ethical intelligence and are very dependent on others rather than being self-sufficient.

As stated by the government in the Law of the Republic of Indonesia Number 20 of 2003 regulating the National Education System, character education is the aim of Indonesian education (Iriany & Paciana, 2019). According to the law, national education aims to develop the full Indonesian human being, which includes cultivating knowledge and skills, physical and spiritual well-being, a steady and independent personality, a sense of community and national responsibility, and a belief in and devotion to God Almighty (Hasbi & Muktamar, 2023). As a result, the effectiveness of education is demonstrated by the development of morally upright adults in addition to academically gifted youngsters. Character development is necessary as part of the educational process in schools (Ntamu & Oyo-Ita, 2022).

Numerous issues that arise in society include acts of violence, both physical and psychological, committed by individuals and groups; issues in the family, education system, and society; the rise in crime rates; and the emergence of government initiatives to support national culture and character education. The National Education System Law Number 20 of 2003 (Ministry of Education, 2003) includes a section on character education in schools. However, the National Movement for Character Education was not started by the government until 2010. We've realized that an increasing number of intelligent individuals are becoming morally bankrupt due to immorality, which is harming the lives of the younger generation. This has prompted many people to express their concerns and hopes for the nation.

In response to numerous recommendations on the national character and culture development model, the government created a new curriculum policy in 2013 that mandates classroom and subject teachers at all levels take part in their students' character development. Additionally, according to Presidential Regulation No. 87/2017, formal, non-formal, and informal education are all required to promote character education (Perpres, 2017). As part of the National Movement for Mental Revolution, it is the duty of every educational unit to fortify the character of its students by promoting harmony among sense, heart, mind, and body as well as increased collaboration amongst educational units, families, and communities (Irawan et al., 2023).

Every educational institution, including junior high schools, is expected to play a proactive role in assisting Indonesian students in developing the kind of character that will make them superior resources, capable of competing on a global scale, and able to act in accordance with Pancasila values pious, noble, inclusive of all people, cooperative, and capable of critical thought. Recognizing the value of developing one's character, SMPK BPK Penabur Bandung has instituted Christian character education that places special focus on the fruit of the spirit, which includes self-control, kindness, goodness, faithfulness, joy, peace, and patience.

Numerous research have been carried out to investigate the application and impact of character leadership in educational settings in

an attempt to enhance character education in Indonesia. These studies look at a range of topics, from program evaluation to planning, in an effort to provide readers with a thorough grasp of the difficulties and best practices associated with implementing character education. A study that was carried out concentrated on the planning phase of character leadership initiatives in West Javan schools. This study examined how curricula are developed, how to create activities that help children develop their character, and what influences the planning process.

Conversely, a researchs looked into how a character leadership program might be implemented inside the framework of classroom instruction. The study examined the potential and problems associated with putting the teaching tactics into practice, as well as the learning strategies utilized by teachers to impart character qualities. Furthermore, a study conducted in North Sumatra examined how a character leadership program affected students' behavior and academic performance. This study examined how a character leadership program at the school affected students' attitudes and academic performance using quantitative methodologies.

Concurrently, a qualitative investigation was carried out to assess the efficacy of the character leadership initiative in fostering a constructive school environment and bolstering the personal growth of pupils. Interviews with stakeholders, including administrators, educators, parents, and students, were conducted as part of the study to gather a variety of viewpoints of the program's effects. All things considered, these studies offer insightful information about how character leadership programs should be implemented in Indonesian schools and point out areas that need more focus to be sure the program is successful in forming students' positive character traits.

Character education based on values is implemented using the following strategies: environmental conditioning, modeling and habit formation, assignment, direction, and modeling. Each of these tactics complements the others and is incorporated into all aspects of learning, including core curriculum and everyday school activities. The "hidden curriculum," which is a curriculum that is implicitly included in all student activities at school in addition to being formally listed and printed on the lesson plan, also teaches religious character values.

School policy officials have received recommendations and proposals from earlier studies. This serves as a guide for researchers conducting evaluative studies on character education programs in Todder-SMPK BPK Penabur Bandung. The objective of these studies is to determine the efficacy of Christian character education programs implemented in early childhood, with a focus on the fruit of the spirit. In order to improve the quality of character education programs, evaluation is also done to identify the elements that can help or impede the implementation of character education.

It is imperative that character education programs in schools be evaluated as a crucial first step. Character education is a methodical and long-term endeavor to inculcate virtues in students. As a result, an assessment is required to guarantee that the program is implemented effectively and meets its predetermined objectives. Evaluation helps uncover areas that require adjustment or improvement and offers useful information about the program's strengths and flaws.

Schools can get in-depth feedback on how character education programs affect students' growth through evaluation. After engaging in the program, learners' behavior, attitudes, and values can be measured through evaluation. The evaluation's findings can serve as a foundation for future program improvements in terms of efficacy, as well as for modifying tactics and approaches in light of demands and obstacles.

Furthermore, character education program evaluations give openness and accountability to all parties involved, such as parents, communities, and governments (Birhan et al., 2021). Assessment enables educational institutions to demonstrate their commitment to developing students' positive character traits and to demonstrating the program's efficacy. This may lead to a rise in confidence and support from a variety of sources, which will promote the character education program's long-term success.

METHODOLOGY

This research uses a qualitative method with the CIPP (Context, Input, Process, Product) model approach to comprehensively evaluate a program or policy. Through this approach, researchers collect data through in-depth interviews, participant observation, and

document analysis to understand the context of the program, identify the resources and strategies used (input), observe the implementation of the program (process), and assess the results and impact of the program (product). The CIPP approach allows researchers to gain a holistic understanding of program effectiveness, identify areas for improvement, and provide evidence-based recommendations for future program improvements (Arikunto, 2010).

It is anticipated that the evaluation's results will be useful for assessing students' progress in their studies, as well as for optimizing and assessing the execution of the Christian character education program with a focus on early childhood education at SMPK BPK Penabur Bandung. Data collection via questionnaires, documentation studies, and interviews with school principals, kelas coordinators, and regular people. The head of the school is dismissed because he or she is considered to be an enlightened observer of the program and all activities carried out within the school premises. The coordinator of the class serves as the primary activity that encourages students and teachers to carry out character education within the school environment. Individuals work as the primary educators who encourage students to conduct character education within the surrounding environment.

Within the data analysis technique used is the interactive model analysis developed by Miles, Huberman, and Saldana (2014), among others.

a. Data Collection
In order to gather data for this study, interviews, documentation, and observation were used. The researcher collected all of the data impartially, accurately reflecting the information gleaned from field observations and interviews.

b. Data Condensation
The process of choosing, streamlining, concentrating, abstracting, and modifying data that approaches written field notes, empirical papers and materials, and interview results is known as data condensation. After doing observations, interviews, documentation studies, and gathering field data, researchers were able to get the data condensation process. Following the collection of field data,

the data must be sorted to determine the researcher's desired research focus.

c. Data Display
Information is arranged, combined, and summarized in the process of data presentation. To make data easier to exhibit, researchers can transform descriptive language into charts, tables, graphs, photographs, presentations, or other formats. During the data display stage, the research emphasis is the main focus. The study's findings can be contrasted with those of earlier, pertinent studies found in the literature.

d. Conclusion
Sketching and confirming at the start of data collection, researchers create a picture and make conclusions by noting patterns of explanation, searching for understanding that is not patterned, and observing the causal flow. At the end, researchers form conclusions based on all the data they have collected. In qualitative research, conclusions should address the main question that the study set out to address. Subsequently, the process of developing a conclusion involves aligning the current hypotheses with the provided evidence.

RESULT AND DISCUSSION

The results of this study are presented from the aspects of context, input, process, product, inhibiting and supporting factors, in the evaluation of character education programs at SMPK BPK Penabur Bandung:

1. Context Evaluation

In the context subsection of this research using the CIPP model approach, the analysis of empirical data or sample data will focus on the background and needs of the character education program at the school. Here are some of the focuses of researchers in the context subsection.

Table 1. Focus Context Evaluation

Context Evaluation	School profile of SMPK BPK PENABUR Bandung
	Student demographic data
	Initial survey results on students' understanding of character
	Character education policy
	Character education needs analysis
	School environment data
	Evaluation of previous

	character education programs (if any)
	Program support resources
	Challenges in implementing character education
	Stakeholder expectations

As stated in Article 3 of the National Education Law, the goal of national education is to assist students' entire humanity in becoming self-sufficient, God-believing, devout, and creative individuals, in addition to helping them develop cognitively. Additionally, learners receive assistance in developing into responsible, democratic citizens who value the perspectives and characteristics of others. Put simply, learners receive assistance in becoming more whole and complete human beings. Building the nation's civilization through character education is one of them. The relevance of character education for early children was highlighted by the respondents based on the interview results, as it serves as a safeguard for their adulthood.

Teaching a child other subject, for instance, can be completed in a few days, but teaching a child good character such as the virtues of queueing, saying please, patience, and responsibility needs to be cultivated from an early age, even before the child is born. The objectives of national education must be attained over an extended period of time not simply once or twice by recurrent instruction and collaboration between the community, parents, and schools. Parents' perspectives also support this; of 40 respondents, 90% said that character education is crucial for fostering moral values in kids. In fact, 95% of respondents thought it should start at an early age. The family should be the backbone of character education.

However, the family's position has changed significantly throughout time. Naturally, this has an impact on schools' ability to serve as a medium for character education. Experience has shown that character education provided in the school setting can positively impact a child's future growth. In line with the vision and objective, this motivates SMPK BPK Penabur Bandung to introduce a character education curriculum in a school setting influenced by Christian character and emphasizing Christian values.

The condition or background that affects the kinds of goals and tactics used in a program is known as the context of the evaluation. Planning decisions, identifying requirements to be met by the program, and developing program objectives are all aided by this context evaluation. In an attempt to develop children's inner strength, character, mind, and body, Ki Hajar Dewantara highlighted the significance of character education (Ferary, 2021). To become a cohesive whole, these sections' growth shouldn't be divided. The context of the character education program at SMPK BPK Penabur Bandung may be observed from the school's decision to make the program an important thing to implement in relation to making planning decisions, identifying requirements, and establishing program objectives.

This is consistent with the goals of SMPK BPK Penabur Bandung, which are to help students become God-fearing, morally upright people in line with Christian values that served as the foundation for the school's founding. This is accomplished through the character education program. The curriculum for character education is built around Christian character, emphasizing Christian ideals that are integrated into learning themes and imparted repeatedly throughout time. The intention is that when a child receives character education, the gained character qualities would become second nature to him as an adult.

Parents should always be involved in the educational process, and principals and teachers should take the lead in this regard. This is based on Sidiknas Law Article 3, which states that national education should serve to further humankind's growth beyond its cognitive component. pupils, but each and every one This is consistent with the findings, which states that in order to help children develop noble character, character education must incorporate its vision, mission, and goals (Dewi & Alam, 2020). The character education program at SMPK BPK Penabur Bandung is characterized by the idea of character education in the school environment, supported by the vision and mission and Christian character with an emphasis on Christian values, according to the findings of interviews with principals and teachers as well as the results of parent representative questionnaires.

2. Input Evaluation

In the input subsection of this research using the CIPP model approach, here are some of the focuses of researchers in the context

subsection.

Table 2. Focus Input Evaluation

Input Evaluation	Number and qualifications of teachers involved in the character education program
	Budget allocated for the character education program
	Character education materials and curriculum used
	Facilities and infrastructure supporting character education programs
	School policies related to the implementation of character education programs
	Training provided to teachers to run the program
	Parent and community involvement in program planning
	Planned student character assessment methods
	Schedule for implementing character education program activities
	Partnerships with other institutions in program development

The curriculum utilized in character education design, organization, and implementation is a significant factor. SMPK BPK Penabur Bandung is known to use a curriculum that emphasizes Christian values, but it is not implemented exactly as it should. It is modified to fit the needs of the school and its unique culture. The curriculum is compiled into a syllabus and includes character development programs and religious values in addition to physical, cognitive, language, social emotional, and artistic domains (Hidayati et al., 2020).

The characters that will be taught and needed by the kids are included in the creation of learning themes and sub-themes according to age groups and are taught continually as part of the character education program that is set up at the beginning of the school year. It is known from the documentation research that the Christian values-based Character Education curriculum is implemented in an integrated way throughout the educational process. For instance, practicing love in a Christian context can be demonstrated by listening to God's Word, praying often, supporting friends in need, and not treating friends unfairly. When pupils are willing to wait their time, listen intently, do not become easily agitated, and want to put off something, they are exhibiting the Christian virtue of patience.

Additionally, completing things to the end and working independently to solve small difficulties are ways to establish an unwavering mindset (Diefenthaler et al., 2017). Christian self-mastery ideals are characterized by tolerance, acceptance of friends' differences from one another, refraining from making fun of friends, being able to work together, and refraining from forcing one's will on others. Fostering kids' creativity so they have lots of ideas, are constantly engaged in something, take the initiative to study, use media or educational resources to create something new, and have an inquisitive mindset is one technique to help them build the character of Christian ideals of pleasure.

Curriculum 13 states that learning themes are created by introducing Christian character values into morning worship, presenting them in the proclamation of God's Word, and emphasizing them in weekly activities like sports and learning center activities. Schools and parents who spend more time with their children need to collaborate in order to integrate character education for students. As a result, SMPK BPK Penabur Bandung socializes parents in addition to creating a program for character education.

The intention is for parents to endorse the school's character education curriculum. The school sends out an appeal and invites parents to help with its implementation. The design and execution of character education during the COVID-19 epidemic places the family at the forefront of the educational process for children' acquisition of the values they wish to cultivate. 93% of respondents said that SMPK BPK Penabur Bandung has given their kids character education, according to the questionnaire's results.

In order to support the character education program, SMPK BPK Penabur Bandung has good infrastructure and facilities. These include having enough buildings, teaching aids, books that parents and teachers can use as references, a YouTube channel where learning materials can be uploaded, and zoom worship before classes begin. To promote Christian character education with a focus on Christian values, teacher handbook references are still necessary.

Some experts think that character is something that must be "carved" via nurture and education rather than something that is inherent

in every human being from the moment of birth (Megawangi, 2009). Character education is implemented from an early age, involving conscious, intentional, and proactive efforts to instill positive behaviors that benefit not only the individual but also the community. Within the context of character education, Lickona just asserts that moral knowledge (brain), moral feelings (heart), and moral deeds (hands) are the three aspects of human character that need to be nurtured and grown together (Baharun, 2017).

The following explains this: (a) knowing the good, which means that character education needs to help people develop their ability to process knowledge, comprehend, and interpret reality both inside and outside of oneself. (b) desiring good things; in other words, character education has to cultivate a sense of beauty, security, and comfort in the heart since the learner is aware of the significance and happiness of his work. (c) doing good, which means that in order for character education to be relevant, it must maximize the role of hands and feet (Lickona, 2013). Ki Hadjar Dewantara taught us that in order to live up to all of life's lessons and the beliefs we uphold, we must have comprehension, awareness, and earnestness (Sutarman et al., 2017). We need to realize and feel what we know and understand, as well as put it into practice and fight for it. during the character education process.

The input evaluation of the character education program at SMPK BPK Penabur Bandung can be categorized into numerous indicators, among others, to shape the character of students, based on the findings of parent representative questionnaires and principal and teacher interviews. First, Curriculum 13 which is created and grounded on Christian values is referred to as the foundation for the character education program.

The principal, teachers, education staff, and parents are the only people involved in the planning and execution of the character education program. The second organizing input is when the program is implemented at the start of the school year by outlining the Core Competencies and Basic Competencies that are integrated into learning themes that have been tailored to the needs and Christian character with an emphasis on Christian values owned by SMPK BPK Penabur Bandung. Not many locals have been involved with it. Third, each session begins with a presentation of character education values during worship, which are then expanded upon in the learning materials used throughout the week. The aim is for the human heart, hands, and brain to be able to grow and develop in tandem. so that throughout their process of growth, students can comprehend, experience, and act in a genuine manner all Christian characters with a focus on Christian principles.

Fourth, SMPK BPK Penabur Bandung's character education curriculum is backed by resources that facilitate its execution in both in-person and virtual learning settings. Zoom and YouTube are two technological tools that can help with learning during the COVID-19 pandemic. Funding sources come from the program budget that the government prepared in collaboration with the BPK Penabur Foundation and BOP.

3. Process Evaluation

In the Process subsection of this research using the CIPP model approach, here are some of the focuses of researchers in the context subsection.

Table 3. Focus Process Evaluation

	Class observation
	Interview with teacher
	Interview with students
Process Evaluation	Document analysis
	Satisfaction survey
	Attendance data
	Visual documentation
	Incident reports

The principal and all of the teachers of SMPK BPK Penabur Bandung are in charge of organizing the character education program. Every school year starts with a coordination meeting where the major theme is decided upon collectively. In addition, age groups discuss the character education program in order to ascertain its specifics. As a result, SMPK BPK Penabur Bandung's character education program is not run by a specific personnel team. All teachers are accountable for the planning and execution. All members of the school community, including principals, teachers, support staff, students, parents, canteen employees, and security guards, are the program's targets at SMPK BPK Penabur Bandung.

Religious activities that start at the start

of each lesson are used to carry out character education exercises for instructors. To set an example for kids, teachers need to act like character actors. Character education is imparted to students through a variety of habituations, such as line up in the morning to exhibit ordered character, trying to put on shoes alone, and eating on their own without assistance. Programs for holidays like Christmas and Easter also include character education. For instance, the character of Christian ideals of mercy via sharing with others will be highlighted in Easter festivities.

Students take part in ceremonial activities to cultivate a love of the nation. Character education requires multiple weeks of instruction, with teachers implementing "circle time" exercises to help students become accustomed to the material. Every morning as classes begin, the teacher interacts with the students. For instance, when teaching the virtue of gratitude, the teacher inquires as to whether the students have expressed gratitude, as well as who they have thanked and what circumstances prompted them to do so.

The school understands the value of ongoing character education from both the home and the school. For this reason, when it comes to implementing character education in the home, schools require the collaboration and support of parents. According to the results of the survey, 60% of parents said that the school's character education resources are really clear. Seventy percent of respondents said the way the character education materials were presented was intriguing. The results of the questionnaire indicate that, thanks to the distribution of character education materials and the active participation of parents, 60% of respondents very frequently teach their children the values that the school is teaching them.

The character education program at SMPK BPK Penabur Bandung is not always implemented as intended, according to the results of the surveys and interviews that have been completed. There are a number of impacting variables, such as the lack of dedicated staff members at SMPK BPK Penabur Bandung who oversee the planning and execution of character education. challenges for educators who must serve as role models for the values that kids are being taught. To encourage continued character education during this pandemic, parents' active involvement must be increased. The infrastructure that the school owns will allow the application of character education to continue during the pandemic. For instance, using films posted to the YouTube channel, the worship session's introduction to the lesson covers the essence of Christian ideals associated with the subject matter. The persona then resurfaces at a virtual meeting between teachers and pupils.

Finding out how well the character education plan at SMPK BPK Penabur Bandung has been implemented and what needs to be improved are the main goals of the process evaluation. According to Lickona, principals play a crucial role in character leadership by educating all school personnel about the objectives and methods of character education, encouraging all students to act as role models, and enlisting the help and involvement of parents in order to get them fully involved in the program (Hitt & Tucker, 2016). Teachers who work closely with pupils also have a responsibility to act as mentors, caretakers, and role models for the students, encouraging them to apply the values they have taught to their everyday life.

To enable students to integrate these character traits into all of their attitudes and behaviors, teachers must create an active learning environment. Since children spend the majority of their time at home with their parents, it is important to condition them there to uphold the moral principles that the school is teaching them. Throughout time, the character is repeatedly used. Planning, organizing, leading, inspiring, coordinating, budgeting, reporting, and controlling will require a specialized team. At SMPK BPK Penabur Bandung, character education is aimed at every student, without exception. Principals, teachers, education staff, security guards, even canteen workers, students and parents are the targets of the character education program.

Additionally, it is preferable to make the local community the objective so that they can benefit from the implementation of the successful character education program. Everything has gone smoothly with SMPK BPK Penabur Bandung's character education process review. Preparing the character education program involves the principal and all of the teachers. All employees of the school, including the principal, instructors, support staff, security personnel, canteen employees, students, and parents, are the targets. But it became clear from

the interviews that not all of the targets had adopted character education and turned into Christian character actors who emphasized Christian principles for kids. Additionally, specific staff members are required to support the head of planning and coordinate schools so that the character education process can even more effectively accomplish its objectives.

The implementation of character education in in-person meetings has been repeated so that pupils develop a habit of it. Christian values of kindness, which teach students to be appreciative, or Christian values of loyalty, which urge children to have the character of obedience and responsibility, are two examples of how Christian character is repeatedly instilled in morning charity activities and during every session. Although it is not simple, teachers can see their pupils' character development up close.

For character education to be implemented successfully, parents must play an active part in helping their children internalize the values that are taught in school. Parents/guardians of students who have biological ties and engage in frequent interactions with children might help shape children's character from an early age (Mei-Ju et al., 2014). In the home setting, parents play a crucial role in setting a calm, loving atmosphere and serving as an example for the children. In the meanwhile, educators must grasp the idea and context of character education in order to maximize its values in the classroom. It is anticipated that kids who get character education would be able to put it into practice at home, in the classroom, and in society by acquiring character education ideals.

4. Product Evaluation

In the product subsection of this research using the CIPP model approach, here are some of the focuses of researchers in the context subsection.

Table 4. Focus Product Evaluation

Process Evaluation	Results of interviews with teachers regarding changes in student behavior
	Direct observation of student interactions in the school environment
	Student self-report survey
	Discipline data from school administration
	Feedback from parents
	Academic achievement comparison
	Student involvement in social activities
	External evaluation from educational psychologist

According to the findings of the interviews, the character education curriculum that the school has developed and put into place has produced excellent outcomes, meeting the needs of the children to have a Christian character with a focus on Christian values. The outcomes are immediate and visible in the near term, but there are also long-term outcomes that are invisible. Short-term effects include teaching kids to express gratitude for assistance received, which exemplifies the benevolence of Christian principles.

Persona from Christian ideals of loyalty when kids are taught to take responsibility for organizing things and keeping them nicely arranged. In order for it to become ingrained in pupils' good character, repetition is necessary. Children who receive character education can also observe the benefits of it outside of the classroom. Children are courteous, say thank you to others, and apologize when they make mistakes, for instance, when they are at church or live near to their instructor. Children can play cooperatively, are eager to share with others, and so forth when they play with friends. The successful implementation of character education, which is taught and reinforced by the school, is heavily dependent on parents' active support of their children during the Distance Learning process.

Eighty percent of respondents indicated that parents are the most important source of positive role models for children, according to the results of the questionnaire that was given to them. The application of character education in the home can be hindered by the child's attitude during distance learning, as well as by the parents' restricted time together.

An assessment of the elements that facilitate and hinder. It is possible to conclude from the interview findings that SMPK BPK Penabur Bandung's character education program is supported by the right infrastructure and technological tools. Another element is the presence of educators and other professionals in the field as role models for pupils. Depending on the individual, this element can either promote or hinder learning. In the same way, parents should recognize their role as role models for

their kids at home. When parents actively participate, it becomes a supportive component; when parents neglect to provide continuing character education, it becomes a barrier.

The product review of SMPK BPK Penabur Bandung's character education program needs to be split into two categories: education that takes place in-person and education during the Covid-19 pandemic, which forces pupils to participate in studying from home. The attitudes and actions of the students during in-person instruction have been used to evaluate the character education output of SMPK BPK Penabur Bandung. This occurs as a result of the teacher's significant influence in character development during in-person instruction. Character development in pupils can be tracked through a variety of exercises and habituation. Instructors can reiterate the characteristics that pupils need to learn and get familiar with.

The outcomes of character education are evident both inside and outside of educational institutions (Biesta, 2015). For instance, in a lesson on Christian character that places a strong focus on compassion, students learned how to be courteous by saying please and hello to new people. Loyalty is a virtue that learners acquire via responsibility, discipline, and obedience. Students develop the virtue of love by loving God, taking care of oneself by maintaining personal hygiene, and showing compassion to others who are going through a hard time. Parents must actively participate in applying character education to their children and reporting on the progress of character education that has been carried out at home. During the Distance Learning program, teachers have prepared learning materials that contain Christian characters based on Christian values as much as possible, through Zoom and learning videos.

There are instances when the lessons learned at school are not carried over into the home. The circumstances of the present, particularly during the COVID-19 pandemic, have an impact on how well character education programs are implemented at SMPK BPK Penabur Bandung. The principle of SMPK BPK Penabur Bandung is supportive of the character education program's execution since they are aware of its progress, even if the program still needs expert assistance to advance. The owned infrastructure greatly aids in the process of learning.

CONCLUSION

The character education program at SMPK BPK Penabur Bandung, which emphasizes Christian Christian values, has been implemented well and effectively by principals, teachers, and students, according to the research findings and discussion of the program evaluation using the CIPP model (context evaluation, input evaluation, process evaluation, and product evaluation). During in-person instruction, character education can be directly observed developing. But in light of the COVID-19 pandemic, character education at SMPK BPK Penabur Bandung needs to be improved. Among other things, this means that teachers need to be more proactive in giving students real-world examples of Christian character education that emphasizes Christian values. Similarly, there is a need to enhance the role of parents as school partners in fostering Christian character characteristics, with a focus on Christian principles. As a result, students have authentic role models to help them act out these principles every day.

The principal of the school must appoint a special committee to oversee the creation of the curriculum, goals, and character education resources for SMPK BPK Penabur Bandung. Instructors must participate in training to advance their knowledge and abilities in character education, not only for students but also for parents and the community at large. In addition to understanding the importance of always setting an example for pupils, character education involves more than just imparting principles to children; it also involves modeling behavior both within and outside of the classroom.

In order to conduct children's character education in a way that is sustainable with the school, parents must be included and collaborate. In addition, you should engage in activities that teach kids about character education in real-world situations through role-playing, storytelling, music, and art. Researchers have offered recommendations as well as book references that can help with Christian character education that places a focus on Christian ideals. In addition, character-building exercises with realistic themes pertaining to day-to-day living, such talking and doing kindness, are encouraged. Characters are repeatedly taught over the course of several weeks, at least, before moving on to the next one. With a focus on

Christian principles, this is meant to uphold and bolster the Christian character.

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