



IMPLEMENTATION OF THE 5 CHARACTER FLOWERS PROGRAM IN IMPROVING THE CHARACTER OF LEARNERS IN PUBLIC ELEMENTARY SCHOOLS IN PURWAKARTA DISTRICT

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Abstract

This study aims to examine the implementation of the 5 Flowers of Character program in improving the character of students in public elementary schools in Purwakarta Regency. This program is a character education initiative implemented at the elementary school level to shape students' positive personality and behavior. The research method used is qualitative, with data collection through observation, interviews, and documentation studies in seven public primary schools in Purwakarta District, namely SDN 1 Nagrikidul, SDN 1 Sinkas, SDN 1 Cipaisan, SDN 8 Nagrikaler, SDN 1 Nagrikaler, SDN 6 Cisureuh, and SDN 1 Munjuljaya. The results show that the 5 Flowers of Character program has been implemented with various variations in each school. In general, the program focuses on developing five main character values represented by five types of flowers. The program implementation involves the integration of character values in the curriculum, extracurricular activities and school culture. Challenges faced in the implementation of the program include limited resources, diverse teacher understanding, and difficulties in measuring concrete character changes. Nevertheless, this study found that the 5 Flowers of Character program had a positive impact on students' behaviour and attitudes. Character improvement is seen in the aspects of discipline, responsibility, social care, and environmental awareness. The key success factors of this program are the support from the principal, the active involvement of teachers, and the participation of parents in strengthening character values at home. This study concludes that the 5 Flowers of Character program is an effective approach in shaping the character of students in elementary schools. Recommendations for future program development include improving teacher training, strengthening collaboration with parents, and developing more comprehensive evaluation methods to measure the impact of the program on learners' character.

Key words: *5 Bunga Rampai; Character building; Character Student*

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INTRODUCTION

The goal of education, which is quite broad and organized, is everything from social growth to issues of belief or faith to physical development, health, and mental and emotional states (Rahmawati & Hanafi, 2022). This demonstrates how difficult it is for the school to fulfill its pedagogical objective as a formal educational institution. Even more so in light of the contemporary era's rapid changes, which have a profound impact on students' attitudes, thinking, and behavior particularly with regard to those who are still in the developmental stage of transition and are trying to find their identity.

The Indonesian country need a broad and high-quality human resource base (HR) in order to adequately conduct development programs, including character education (Abidin, 2019). In order to support the nation's aspirations of having quality resources, quality education is necessary in this regard. When discussing quality human resources and their relationship with education, the first thing that is assessed is how high the value they often get, or quality measured by numbers. Therefore, it is not surprising that in order to pursue the targets set by an educational institution, it occasionally engages in fraud and manipulation.

This is in line with Law No. 20 of 2003 about the National Education System, specifically Article 3, which says that national education serves as a framework for educating the people of the country while also developing talents and shaping a dignified national character and civilization (Noor, 2018). The goal of national education is to help students realize their full potential as human being people who respect and revere God Almighty, are morally upright, healthy, intelligent, creative, autonomous, and capable of being democratic and responsible members of society (Hendriana & Jacobus, 2017).

It is evident from the purposes and goals of national education that, in order to accomplish these aims, education at all levels, beginning with elementary school, needs to be systematically planned (Dalyono & Lestariningsih, 2016). This has to do with helping children develop their moral character so they can compete, act morally, be courteous, and engage with the community. It turns out that a person's capacity for self- and

other-management (soft skills) is more important in determining success than knowledge and technical proficiency (hard skills) (Anwar & Fikriyati, 2020). According to this research, hard talents account for only around 20% of success, with soft skills accounting for the remaining 80%. Even the most successful people in the world can succeed because they are more supported by soft skills than hard skills. This suggests that the quality of student character education is very important to improve.

Education that can optimize the development of all child dimensions (cognitive, physical, social-emotional, creative, and spiritual) in conjunction with character education is desperately needed right now (Wandasari, 2017). The goal of education using this kind of methodology is to help kids become fully formed human beings. Students' character as well as cognitive abilities improve to an exceptional degree. Children with strong moral qualities would be able to overcome any obstacles they encounter in life (Prasetiawati, 2017). He'll develop into a lifetime learner as well. When choosing the primary teaching strategy, consider what character-related skills the child will acquire as a result of the experience (Rosita, 2018). If we want to embody these characters in everyday life, we must form successful educators in their education and teaching.

The younger generation must not only be intellectually smart but also must be smart and morally intelligent. Character education is a process of transmitting the noble values of the nation which is carried out by building logic, morals, and faith (Sholihah & Maulida, 2020). With this process, it is hoped that human beings with morals, character, and dignity will be formed starting from elementary school, junior high school, and senior high school, up to the university level. Character education is education that prioritizes the essence and meaning of morals and morals so that this will be able to form good personal students (Zaman, 2019).

Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Ramdhani, 2017). In its development, the term education or pedagogy means guidance or assistance intentionally by adults so that they become adults. Furthermore, education is interpreted as an effort carried out by a person or other group to become mature to achieve a

higher level of life or livelihood in a mental sense (Sahroni, 2017).

Referring to this, the regional government (Regent) of Purwakarta issued a regulation related to these character values, namely Regent Regulation Number 69 of 2015 concerning Character Education (Pikri et al., 2019). In Regent Regulation No. 69 of 2015 concerning the "5 Pilar Pendidikan". This policy is one of the efforts of the Purwakarta regional government to instill character values in students in their area. The policy was then derived thematically every day and has been implemented in educational units in the Purwakarta area.

The major goal of Purwakarta District Head Regulation No. 69/2015 on Character Education is to implement education that develops students' personalities and characters in addition to their academic skills. It is believed that a purely cognitive education is insufficient to generate a new generation of intellectually gifted but also morally and characterly admirable individuals. Thus, the purpose of this rule is to strike a balance between kids' early development of desirable character traits and their academic success.

Furthermore, the Purwakarta Perbup Regulation No. 69 of 2015 was enacted in response to the growing number of social issues and instances of moral decay among students, including fights, bullying, drug misuse, and other undesirable conduct. This phenomena indicates that pupils' understanding of character education is incomplete. In an effort to solve the issue, this law aims to create an environment in schools where all students can develop desirable character traits through habituation and model conduct.

In its implementation, the regulation not only explains the process of teaching and learning activities that take place, but also regulates and directs teachers, especially homeroom teachers, to monitor and guide the development of students' character. With this regulation, teachers, especially homeroom teachers, have clear guidelines and directions in carrying out their duties and responsibilities to shape the positive character of students. In addition, this regulation also regulates the synergy between school, family and community in the effort to build students' character comprehensively.

METHODOLOGY

This research was conducted in 7 elementary schools in Purwakarta sub-district including: SDN 1 Nagrikidul, SDN 1 Sinkas, SDN 1 Cipaisan SDN 8 Nagrikaler, SDN 1 Nagrikaler, SDN 6 Ciseureuh, and SDN 1 Munjuljaya. This research uses a qualitative approach with descriptive methods. The sampling technique uses Purposive Sampling technique, where in purposeful sampling the researcher deliberately chooses individuals and places to understand the phenomenon or research topic. While the descriptive method to describe a situation or phenomenon as it is. While the technique of collecting data in this study used the One-on-One interview technique, where the One-on-One interview technique is the process of collecting data by the way the researcher asks questions to one participant one by one by recording the answers.

In testing the validity of the data, the researchers used a triangulation technique. Triangulation is a data validity checking technique that utilizes something other than data, for checking purposes or as a comparison against it. The triangulation used by researchers is source triangulation and technique triangulation. Both aim to test the validity of data related to leadership style, so data collection and testing is carried out on subordinates and superiors, as well as checking the suitability of the results of interviews and observations made during the research.

After the data is obtained, the next step is to analyze this data using the Miles and Hubberman interactive analysis model. The following is an overview of the interactive analysis model:

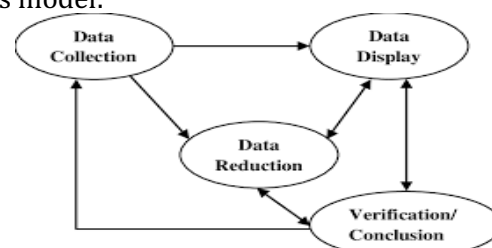


Figure 1. Miles and Huberman's interactive model analysis

Figure 1. This can be described by the following steps: Data collection, where researchers collect research data, directly into the research environment using interviews, observation, and documentation methods. The results of data collection in the form of field notes or observations, interview transcripts, and documents were collected. Data reduction, namely summarizing, selecting the main points,

focusing on the things that are important in accordance with the research objectives.

Basically, the purpose of reducing data is to make it easier for researchers to provide a more directed and clear picture by providing codes or categorization on certain aspects based on the research focus that has been prepared beforehand, because the purpose of qualitative research is findings. Data display is the presentation of data in the form of descriptions, relationships between categories, narratives and the like. Conclusions drawing, namely drawing conclusions and verifying the data that has been found.

RESULT AND DISCUSSION

In order for insane kamil to be realized, character education is a system that instills values in students. It consists of knowledge, self-awareness, determination, and the willingness and action to uphold values toward God Almighty, oneself, other people, the environment, and the country (Kristiawan et al., 2019). Teachers at all levels of education have a responsibility to do more than only impart diverse knowledge to young learners (Scardamalia, 2022). Teacher ought to impart a thorough education that covers a variety of moral and religious topics. In order to develop strong character education in their students for the future, educators must be able to influence their words and behavior in the classroom.

Good character must be cultivated and shaped from a young age. A person's early years are crucial for the development of their character. Many experts believe that if character is not instilled in someone from a young age, the person may grow up to have a problematic disposition. Furthermore, teaching morality to kids requires a calculated effort. Experts disagree on the topic of national character education in schools. At least three different viewpoints emerge. First, character education is taught nationally as a stand-alone subject. According to the second opinion, PKN subjects, religious education, and other pertinent subjects are integrated into the delivery of National Character Education. The third viewpoint holds that all subjects incorporate national character education.

Character education seeks to raise the standard of instruction and outcomes in schools so that children develop noble character and cohesive, well-rounded

character as a whole, in accordance with graduate competence criteria. It is believed that by providing elementary school children with character education, they will be able to learn new skills on their own, apply what they have learned, absorb moral principles, and develop high moral standards into their own lives. The establishment of school culture, or the ideals that guide conduct, customs, daily routines, and symbols followed by all students and the surrounding community, is a direct result of institutional character education.

Referring to Regent Regulation No. 69 of 2015 concerning the "7 special Poe Atikan" program which means 7 days of special education. The policy is then derived thematically every day, and has been implemented in educational units. The following are the thematic days:

1. 7 Poe Atikan

a. Senen Ajeg Nusantara

Based on the results of the research, an overview of the implementation of this first point was obtained. SDN 1 Nagrikidul and SDN 1 Sinkas implemented "Senen Ajeg Nusantara" with a focus on introducing Sundanese local culture. Both schools organize activities such as learning traditional dance, playing angklung musical instruments, and practicing subtle Sundanese every Monday. Meanwhile, SDN 1 Cipaisan and SDN 8 Nagrikaler emphasize traditional culinary aspects and handicrafts typical of the archipelago. They hold traditional food cooking classes and handicraft making workshops from various regions in Indonesia.

On the other hand, SDN 1 Nagrikaler and SDN 6 Cisureuh chose to combine traditional cultural elements with modern technology in their implementation of "Senen Ajeg Nusantara". Both schools organized multimedia projects that illustrate the rich culture of the archipelago, such as the creation of a documentary video on traditional ceremonies or the design of digital posters on traditional clothing. Meanwhile, SDN 1 Munjuljaya took a unique approach by organizing a mini cultural exchange, where students exchanged information and experiences about the culture of their respective home regions, creating an atmosphere of rich diversity in the school environment.

The first of the seven points of special attention on enhancing student character traits is "Senen Ajeg Nusantara," which means that students should foster a sense of nationalism and patriotism in order to inculcate in them a

love for their motherland. Students are now implementing character values through a variety of activities. For instance, they are practicing greetings, flag ceremonies, uniforms, lining up in front of the classroom before class begins, singing the national anthem before leaving for the day, and trash habits.

Students must be taught to love their country by fostering a sense of nationalism and patriotism as they become used to the ideals of the "Ajeg Nusantara" character. The Indonesia Raya anthem is sung, students are required to line up in front of the class before entering, they are encouraged to arrive on time for class, they participate in flag ceremony activities while dressed in scout uniforms, and they sing national obligatory songs before leaving school. These are just a few of the habituation activities used to promote nationalism and patriotism among students. The goal of habituation is to promote discipline and a sense of nationalism.

b. Salasa Mapag Buana

"Mapag Buana" is characterized as an endeavor to promote preparedness, depth of understanding, attitudes, and skills in navigating the ever-evolving world of globalization and open-ended technology advancements. Greetings, reading Asmaul Husna, Pupuian Aqidul Iman, the Dhuha prayer, reading non-learning books together, and book presentations (book reviews) are a few of the exercises done on Tuesday to create character values.

Based on the research results, an overview of the implementation of this second point was obtained. SDN 1 Nagrikidul and SDN 1 Sinkas implemented "Salasa Mapag Buana" with a focus on developing digital literacy and introducing information technology. Both schools hold weekly computer classes and integrate the use of digital devices in the daily learning process. Meanwhile, SDN 1 Cipaisan and SDN 8 Nagrikaler put more emphasis on developing foreign language skills, especially English and Mandarin. They organize language clubs and weekly conversation sessions to improve students' communication skills in a global context.

On the other hand, SDN 1 Nagrikaler and SDN 6 Ciseureuh chose to focus on environmental education and ecological awareness as part of the "Salasa Mapag

Buana" program. Both schools develop environment-based projects and teach students about the importance of sustainability in facing global challenges. Finally, SDN 1 Munjuljaya takes a unique approach by combining local wisdom and a global perspective. The school conducts virtual cultural exchange programs with schools abroad, while still strengthening students' understanding of Purwakarta's local culture and traditions.

Students' "Mapag Buana" values—integrity, diligence, and diversity from around the world—must flourish. To live side by side in very open disparities in the age of globalization, students must also have mutual respect and tolerance for cultural differences and viewpoints on the world order. The growth of these character values can be done through School Literacy Movement (GLS) activities through the habit of reading/literacy before learning activities begin, inserting values through subjects and getting used to learning using digital media.

c. Rebo Maneuh di Sunda

Culture will always evolve and adapt to the needs of the times, the rapid advancement of science and technology, and the growth of human intellect. The Puwaarta school uses the following self-accustoming exercises on Wednesdays to help children develop moral principles: Character principles become ingrained. The rituals of Rebo Maneuh di Sunda include greetings, reading Asmaul Husna, pupujian Aqidul Iman, the Dhuha prayer, dressing in traditional Purwakarta clothing, and sharing meals.

Based on the results of the research, an overview of the implementation of this third point was obtained. SDN 1 Nagrikidul and SDN 1 Sinkas implemented the "Rebo Maneuh di Sunda" program with a focus on the use of Sundanese in teaching and learning activities every Wednesday. Teachers and students are required to communicate using Sundanese while in the school environment. In addition, both schools also hold Sundanese art competitions such as pupuh, kawih, and mamaos to introduce and preserve Sundanese cultural arts to students. Through these activities, students are expected to appreciate and love Sundanese culture and apply it in their daily lives.

Meanwhile, SDN 1 Cipaisan and SDN 8 Nagrikaler implemented the "Rebo Maneuh di Sunda" program by emphasizing the learning of Sundanese local wisdom values. Both schools

integrate Sundanese philosophical teachings such as *silih asih*, *silih asah*, and *silih asuh* into the learning curriculum. The students are also invited to practice these values through mutual cooperation activities to clean the school environment and the surrounding community. With this approach, it is hoped that students will not only understand Sundanese culture theoretically, but also be able to actualize it in their daily attitudes and behaviours.

The meaning of "*Maneuh di Sunda*" illustrates how culture influences education. There exists a reciprocal relationship between education and culture; as one changes, the other can also alter. One can express their sense of nationalism and patriotism for their country through their culture. The topic "*Rebo Maneuh in Sunda*" refers to preserving cultural values, particularly those associated with the Purwakarta local culture, namely Sundanese culture, so that students are imbued with it and can actualize it through their thought processes, behaviors, and appropriate task completion. The habituation activities of the theme "*Maneuh in Sunda*" include students bringing prepared food from their parents from home which is then eaten together in Sundanese terms called "*Botram/Cucurak*", in one day school residents are required to use Sundanese language, students are introduced to the word – words of wisdom or proverbs in Sundanese and singing West Javanese folk songs.

d. *Kemis Nyanding Wawangi*

The "*Nyanding Wawangi*" theme requires pupils to place a high priority on their own personal ethics and sense of taste. The Puwaarta school uses the following self-acustoming exercises on Thursdays to help children develop moral principles: Character principles become ingrained Greetings, reading Asmaul Husna, Pupujian Aqidul Iman, Dhuha prayer, art creations, menumpulkan Perelek, distributing *beas kaheman*, and trash habit are all examples of *Nyanding Wawangian*.

Based on the results of the research, an overview of the implementation of this fourth point was obtained. At SDN 1 Nagrikidul and SDN 1 Sinkas, the "*Kemis Nyanding Wawangi*" program focuses on character development through cultural arts activities. Students are invited to learn and practice various traditional art forms

such as dance, music and handicrafts. Through these activities, students not only learn about cultural heritage, but also develop a sense of aesthetics, cooperation, and appreciation for local values. Meanwhile, SDN 1 Cipaisan and SDN 8 Nagrikaler emphasized more on the ethical aspects and manners in daily life. They hold role-play sessions and group discussions to discuss different social situations and how students should behave appropriately.

On the other hand, SDN 1 Nagrikaler and SDN 6 Ciseureuh integrate "*Kemis Nyanding Wawangi*" into their regular curriculum. Each subject is infused with ethical values and feelings, so that students can understand the importance of good character in an academic context. SDN 1 Munjuljaya takes a unique approach by combining this program with environmental conservation activities. Students are taught to appreciate nature and the surrounding environment as part of the development of taste and ethics. They engage in small projects such as gardening and recycling, which not only teaches environmental responsibility but also values such as patience, perseverance and cooperation.

The "*Nyanding Wawangi*" theme requires pupils to place a high priority on their own personal ethics and sense of taste. The school implements various habits, such as artistic and creative performance activities involving students and educators or school residents, and morning greeting exercises. These activities help students develop a sense of respect and love for one another, regardless of age. Another function that the school performs is gathering and distributing *perelek* fees (*kaheman beas/BERKAH*). One initiative to help pupils develop social consciousness is this movement.

e. *Jumaah Nyucikeun Diri*

One religion, Islam, has certain days that are exalted, praised, or given priority over others. One such day is Friday. The Puwaarta school uses the following self-acustoming exercises on Fridays to help children develop moral principles: Character principles become ingrained Hello, *Nyucikeun Diri* Reading the letters of Yasin, Pupujian Aqidul Iman, Asmaul Husna, Dhuha prayer, and Kultum. as well as a garbage habit.

Based on the results of the research, an overview of the implementation of this fifth point was obtained. At SDN 1 Nagrikaler, SDN 1 Nagrikidul, and SDN 1 Sinkas, the implementation of "*Jumaah Nyucikeun Diri*" in the 7 Poe Atikan program is focused on cleaning

the school environment and oneself every Friday. Students are taught about the importance of cleanliness in Islamic teachings and how this relates to preparing for the glorious day. In addition, these schools also organize short lectures on Islamic values related to Friday, and encourage students to engage in spiritual reflection.

Meanwhile, at SDN 1 Cipaisan, SDN 8 Nagrikaler, SDN 6 Ciseureuh and SDN 1 Munjuljaya, "Jumaah Nyucikeun Diri" was implemented with a more interactive approach. These schools organized small group activities where students discussed the meaning of Friday in Islam and how they could apply the teachings in their daily lives. They also held competitions on memorizing short Quranic surahs and daily prayers, and involved students in charity and social activities as a form of applying the Islamic values taught.

The meaning of "Jumaah Nyucikeun Diri" is that religious character traits need to be fostered and ingrained because humans have a spiritual component. As they become more aware of God, their surroundings, and themselves, they should continue to elevate their spiritual ideals. As part of the habituation exercises, children and school staff wear Muslim or Muslim attire, recite Surah Yasin aloud, read Asmaul Husna, Dhuha prayers and Friday Morning lectures (KulJumPa).

f. Saturday and Sunday "*Betah di Imah*"

Children's character development is largely the responsibility of the family, which is why it cannot be disregarded and needs to be reinforced. The Puwarta school uses the following self-acustoming exercises on Saturday and Sunday to help children develop moral principles: Character principles become ingrained Children's activities with parents at home are known as *betah di imah*.

Based on the results of the research, a description of the implementation of this last point was obtained. At SDN 1 Nagrikaler, SDN 1 Nagrikidul, and SDN 1 Sinkas, the implementation of "Jumaah Nyucikeun Diri" in the 7 Poe Atikan program is focused on cleaning the school environment and oneself every Friday. Students are taught about the importance of cleanliness in Islamic teachings and how this relates to preparing for the glorious day. In

addition, these schools also organize short lectures on Islamic values related to Friday, and encourage students to engage in spiritual reflection.

Meanwhile, at SDN 1 Cipaisan, SDN 8 Nagrikaler, SDN 6 Ciseureuh and SDN 1 Munjuljaya, "Jumaah Nyucikeun Diri" was implemented with a more interactive approach. These schools organized small group activities where students discussed the meaning of Friday in Islam and how they could apply the teachings in their daily lives. They also held competitions on memorizing short Quranic surahs and daily prayers, and involved students in charity and social activities as a form of applying the Islamic values taught.

The goal of the "*Betah di Imah*" theme is to help pupils become closer to their parents in order to foster positive relationships and open lines of communication. In the Taman Siswa Supreme Council, Ki Hajar Dewantara made the case that social and individual education are best carried out in the family setting, so that it can be said that the family is a place of education that is more perfect in nature and form than other centers, to carry out secondary education. direction of intelligence of character and as a preparation for social life.

2. Anti-Corruption Education Program

Through a variety of educational initiatives, such as the adoption of school-based management, learning exercises, and habituation, anti-corruption education seeks to equip the next generation with the skills necessary to avoid, reject, resist, or prevent all forms of fraud and other behaviors that result in acts of corruption.

PAK implementation in schools includes the following: a) extracurricular activities; b) subject integration; c) acculturation of values in school activities and environment; d) partnerships with education trip centers; and e) preparation and training of teaching staff and instructional materials.

The Anti-Corruption Education Program (PAK) is implemented in different ways in seven primary schools in Purwakarta sub-district. At SDN 1 Nagrikaler and SDN 8 Nagrikaler, the program is emphasized through the integration of anti-corruption values into the regular curriculum. Both schools developed special learning modules that address integrity, honesty and responsibility. Meanwhile, SDN 1 Nagrikidul focuses more on extracurricular activities, such as an anti-corruption club that holds regular discussions and student projects

related to corruption issues.

SDN 1 Sinkas and SDN 1 Cipaisan took a more practical approach to PAK implementation. Both schools implemented an 'honesty canteen' system where students are trained to shop and pay for themselves without direct supervision, thus fostering honesty from an early age. SDN 1 Sinkas also organized a transparent and fair class leader election simulation to teach the principles of clean democracy. Meanwhile, SDN 1 Cipaisan held a mentoring program where upper grade students mentored their younger siblings in understanding and practicing anti-corruption values.

SDN 6 Ciseureuh and SDN 1 Munjuljaya chose to involve parents and the community in their PAK programs. SDN 6 Ciseureuh conducts periodic anticorruption seminars and workshops involving parents, while SDN 1 Munjuljaya initiated a 'Little Anticorruption Ambassador' program where selected students are tasked with spreading anticorruption messages within the school and surrounding community. Both schools also implemented a transparent reporting system for the management of school funds, involving the school committee and parent representatives in its oversight. Despite the different approaches taken, these seven schools share a common goal: instilling anti-corruption values from an early age to prepare a generation with integrity.

3. Religion, Religious and Bible Studies Program

Religion and Book Deepening is education that provides knowledge and forms attitudes, personalities, and skills in practicing religious teachings to prepare students to carry out the role and function of humanity on earth based on holy books or religious reference sources.

The implementation of the PPA program in schools aims to: Foster religious awareness; Increase religious and religious knowledge; Accustom behavior according to religious values and guidance; Improve the ability to read and write holy books and religious references adopted by students; Strengthen tolerance between religious communities.

The implementation of the Agama, Keagamaan and Pendalaman Kitab-Kitab (AKPK) program in seven primary schools in Kecamatan Purwakarta shows interesting

variations. SDN 1 Nagrikaler and SDN 8 Nagrikaler, for example, focus their AKPK programs on deepening the Quran and Hadith, with activities to read and study selected verses every week. Both schools also integrate religious values into general subjects, creating a holistic learning environment where students can relate religious teachings to everyday life.

Meanwhile, SDN 1 Nagrikidul and SDN 1 Sinkas take a more diverse approach in implementing the PPA. They do not only focus on teaching Islam, but also provide space for students of other religions to deepen their religious understanding. Programs in both schools include visits to places of worship of different religions and interfaith discussions, encouraging tolerance and interfaith understanding from an early age.

On the other hand, SDN 1 Cipaisan, SDN 6 Ciseureuh and SDN 1 Munjuljaya chose to emphasize the practical aspects of religious teachings in their PPA programs. These schools organize activities such as social service, environmental clean-ups and visits to orphanages as part of the PPA curriculum. This approach aims to teach students how to apply religious values in real actions, helping them understand their role as agents of positive change in society.

4. Child-friendly School Program

The concept of Child Friendly School is defined as a program to create safe, clean, healthy, caring, and environmentally cultured conditions, which are able to guarantee the fulfillment of children's rights and protection from violence, discrimination, and other mistreatment, while children are in the education unit, and support children's participation, especially in planning, policy, learning and supervision. A Child Friendly School is not about building a new school, but about making a school comfortable for children, and ensuring that the school fulfills children's rights and protects them, because the school becomes the second home for children, after their own home.

The establishment and development of SRA is based on the following principles: Nondiscrimination, Best interest of the child, Life, Respect for the views of the child, good management.

The Child Friendly School (SRA) program is implemented in slightly different ways in seven primary schools in Purwakarta sub-district. SDN 1 Nagrikaler and SDN 1 Nagrikidul, for example, focus on the safety and hygiene

aspects of the school environment. They have developed a strict monitoring system to prevent violence and bullying, and implemented a daily cleaning program that involves active student participation. Meanwhile, SDN 1 Sinkas and SDN 1 Cipaisan emphasize health and nutrition. Both schools have established healthy lunch programs and routine sports activities that are tailored to students' needs and interests.

SDN 8 Nagrikaler and SDN 6 Ciseureuh have a unique approach to SRA implementation. They focus on developing a culture of environmental and social awareness. Programs such as gardening, recycling and social service activities are an integral part of the school curriculum. On the other hand, SDN 1 Munjuljaya stands out in terms of children's participation in school decision-making. The school has established a student council that is actively involved in planning school activities and making child-friendly policies.

Despite the differences in focus, these seven schools have similarities in their efforts to create a safe environment that supports children's holistic development. All schools have developed systems for reporting and handling cases of violence or discrimination, as well as providing training to teachers and staff on child protection. The differences in the implementation of SRA in each school reflect the adaptation of the program to the specific conditions and needs of each school, but still within the corridor of the main objective of SRA, which is to ensure the fulfillment of children's rights and protection in the educational environment.

5. Tatanen di Bale Atikan Programe

Etymologically, Tatanen di Bale Atikan comes from the Sundanese language, namely from the word "tatanian / tatanen" which means farming or farming, 'bale / balai' which means a large hall / place, and 'atikan' which means education. While terminologically, Tatanen in Bale Atikan is interpreted as a character education movement to foster awareness of ecological life in caring for the earth and studying the earth integrated in permaculture-based agricultural activities and Pancaniti-based learning, so that students grow and develop according to their nature, the nature of nature, and the nature of the times.

TdBA stages: Planning, Survey,

analysis, design and action plan, Organizing, Formation of TdBA Team, Implementation, Implementation, maintenance, evaluation, and repair, and Supervision, Office of educators, supervisors, principals, teachers, etc.

SDN 1 Nagrikaler and SDN 1 Nagrikidul implemented the TdBA program with a focus on developing large school gardens. Both schools utilize the available land to grow various types of food crops and traditional medicines. The difference lies in the planting methods used. SDN 1 Nagrikaler puts more emphasis on verticulture techniques to optimize limited space, while SDN 1 Nagrikidul adopts an integrated farming system that combines crops and small livestock such as chickens or rabbits.

SDN 1 Sinkas and SDN 1 Cipaisan implement the TdBA program with a more technology-oriented approach. Both schools integrate smart farming concepts in their farming activities, such as the use of soil moisture sensors and automatic irrigation systems. The difference is that SDN 1 Sinkas focuses more on hydroponic plants in mini greenhouses, while SDN 1 Cipaisan develops an aquaponic system that combines fish farming with vegetable crops.

SDN 8 Nagrikaler, SDN 6 Ciseureuh and SDN 1 Munjuljaya implemented the TdBA program with an emphasis on cultural aspects and local wisdom. SDN 8 Nagrikaler integrates learning about traditional Sundanese medicinal plants and their use in daily life. SDN 6 Ciseureuh focuses on preserving local rice varieties and traditional farming techniques. Meanwhile, SDN 1 Munjuljaya developed a special program that combines agriculture with traditional Sundanese arts, such as using batik motifs on plant pots or teaching traditional songs about farming.

CONCLUSION

This study has examined in depth the implementation of the 5 Flowers of Character Program in Public Elementary Schools in Purwakarta District. Through observations, interviews, and document studies, it was found that this program has a positive impact in shaping the character of students. The five main character values emphasized, namely honesty, responsibility, discipline, hard work, and environmental care, have been well embedded in students. The five pillars of education in Purwakarta are 7 Poe Atikan, Anti-Corruption Education Program, Religious Program, Religion and Deepening of the Scriptures, Child Friendly School Program, Tatanen di Bale Atikan Program

This study shows that the implementation of the 5 Character Development Program in public elementary schools in Purwakarta Regency has had a positive impact on improving the character of students. Through the five pillars of education implemented, students show significant character development in various aspects such as integrity, responsibility, tolerance, and care for the environment. Although the research results show the success of this program, there are still some challenges in its implementation, such as the need to improve teacher competence in integrating character values into learning, as well as the importance of continuous support from various stakeholders. However, the 5 Character Developments Program has proven to be an effective model in shaping the character of students in Purwakarta District, and can be used as an example for other regions in an effort to improve the quality of character education in Indonesia.

The dedication and best efforts made by all relevant stakeholders, including the school, instructors, parents, and the local community, are essential to the program's success. Effective collaboration and established synergy are essential for successfully ingraining these moral principles. Using a variety of teaching techniques, habituation, and modeling good behavior are important supporting elements in the program's implementation.

However, there are still several challenges and limitations in the way of the 5 Character Flowers Program's implementation. However, these challenges can be reduced with ongoing assessment and development. In general, the Purwakarta District Public Elementary Schools' kids' character has improved as a result of this program. The study's conclusions can serve as a guide for other educational institutions creating initiatives of a similar nature aimed at producing morally upright futures.

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