

CHARACTER BUILDING IN THE COMMUNITY ENVIRONMENT AND CHARACTERISTICS OF INDIVIDUALS WITH CHARACTER IN THE GLOBAL- MULTICULTURAL ERA

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Abstract

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Implementation of character building in the community environment can make individuals and groups ready to face the challenges of the times, especially in the current global-multicultural era. This study is the implementation of character building in the community environment and the characteristics of individuals with character. The data analysis technique uses content analysis by sorting things that are in accordance with the focus and objectives of the study. This study produces the following conclusions. First, some of the challenges that are problems of character education in the community environment in the era of globalization, include: the negative impact of television, the negative impact of free association, the negative impact of the internet, the negative impact of karaoke places, the negative impact of gadgets and smartphones that are not controlled by parents, and the negative impact of tourist attractions. Second, the characteristics of individuals with character include: being polite and courteous, honest, helpful, having an attitude of tolerance and understanding, generous, consistent in actions, humble, confident, not easily influenced by others, and other positive attitudes. In addition, individuals with character also have the ability to respond to situations morally. They are able to sort out what is good and what is bad, so they do not fall into negative influences. In addition, there are two factors that form individual character that must be considered in implementing character building in the community environment, namely internal and external factors.

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INTRODUCTION

The implementation of character building in various situations and conditions of life can be done in various ways. Character building is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have a personality, noble morals, and good character, so that character is formed and becomes a characteristic of students (Shofwan, 2022). Hafni et al. (2023) mention several goals of character education, including: creating a strong, competitive, noble, moral, tolerant, patriotic nation, developing dynamically, oriented towards science and technology, and inspired by faith and piety.

In addition, the implementation of character building will produce individuals with character with several characteristics, including: religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curious, national spirit, love of the homeland, appreciate achievement, friendly, love peace, love to read, care about the environment, and care about society (Shofwan, 2024). In addition, several characteristics of individuals with character are associated with love for God and the universe, responsibility, discipline, independence, love for others, kindness and humility, leadership and justice, self-confidence, hard work, and never giving up (Shofwan, 2022).

Research on character education, or specifically character building, has been conducted by several previous researchers. Farantika et al. (2023) discuss character formation for early childhood in schools and communities. Shofwan (2022) discusses the implementation of character education in schools and madrasas. Hafni et al. (2023) discuss character education to build students who have a balance of IQ, EQ, and SQ. Setyowati et al. (2023) discuss strategies for building character in early childhood. It appears from several studies that none have discussed the implementation of character building in the community and the characteristics of individuals with character.

Based on the above, this paper will conduct research on the implementation of character building in the community and the characteristics of individuals with character. Several character education values are usually implemented in the community. Therefore, with the discovery of the implementation of character education values in the community, there is hope that the results of this study will add to the scientific knowledge in the field of education that is useful for academicians of various universities, researchers, and the community in general.

RESEARCH METHOD

This qualitative paper uses library research in conducting its research. Nazir (2011) stated that library research is a data collection technique by conducting a review study of books, literature, notes, and reports that are related to the problem being solved. A literature study is a study to collect information and data from several sources in the library, such as books, magazines, and others (Mardalis, 2006).

Meanwhile, it is called qualitative research because the research is conducted in naturalistic conditions, where the researcher is the key instrument, data collection techniques are carried out by data triangulation, data analysis is inductive, and the results of qualitative research emphasize the meaning of generalization (Abdussamad, 2021). Furthermore, data collection is not guided by theory but is guided by facts found during field research.

Meanwhile, Muhadjir (2000) stated that library research requires more

philosophical and theoretical processing than empirical testing in the field. Because it is philosophical and theoretical, library research more often uses a philosophical approach than other approaches. The methods in its discussion are: deduction (a way of thinking from general to specific), induction (a way of thinking from specific to general), and comparison (a way of thinking to find differences and similarities). (Hadi, 2004).

RESULTS AND DISCUSSION

Implementation of Character Building in the Community Environment

The community environment is also one of the factors that influences the formation of a child's personality. The community environment is indirectly a non-formal educational institution that has a dual role in participating in forming a child's characteristics through habits and direct experiences that occur in it. From here it will be very clear that each environment (namely, family, school, and community environments) has an atmosphere that influences each other in the process of forming a child's personality.

Perhaps children's interactions are sometimes still very limited within the family and school environments. They have not interacted much with the wider community. However, in the era of sophisticated technology like today, it is possible that even though children only do activities at home, they can still interact with the wider community through cyberspace, such as Facebook, WhatsApp groups, Instagram, Telegram, and the like. Children can freely consume scenes that should only be consumed by adults. Children can freely watch television shows that are only suitable for consumption by adults and the like.

Due to the description above, it appears that there are several challenges that are problematic for character education in a very broad community environment in the current era of globalization. The challenges, as stated by Rohmah (2018) as follows, include:

First, the negative impact of television. Educational television programs are very limited in number. Most of the programs shown on television are recreational and refreshing, which tend to show pornography and pornoaction. Of course, this kind of reality is dangerous for children's character. Psychologically, children are still in the imitation stage; imitating something that is seen, recorded, and heard. They easily use the show as a guide. Because their knowledge and experience are still very limited at the stage of selecting new things, both those that have positive and negative impacts.

In addition, some negative impacts of television on children's character in general, include: (1) children who watch television for too long without parental supervision can experience emotional and social problems; (2) television that shows violence, harsh words, delinquency, crime, sexual activity, mysticism, horror, and smoking can influence negative character in children; (3) television can make children prioritize themselves over their social environment.

Second, the negative impact of free association. Religious figures and activists play a role in designing large programs in creating a social environment, in the context of Islam, especially Islamic association, that has knowledge, morals, spiritual values, and a useful social dimension. This is indeed not an easy matter because it requires a design that can accommodate traditional and modern elements that are interesting to children. This kind of environment requires sophisticated, applicable, and effective social engineering. We can learn from one of the nations that has successfully combined

aspects of traditionality and modernity, Japan. They have advanced without abandoning ancestral traditions, both in terms of dress codes, appreciation of ancestral culture, and their consistency in preserving the legacy of the thoughts of previous generations.

The impact of free association on mental health, among others: stress, anxiety, depression, mental disorders, difficulty concentrating, hallucinations, and the like. While the negative impact of free association on society, among others, relationships with anyone will become bad, social isolation, for students, will decline in academic achievement, risk of dropping out of school, crime, and others. To prevent free association, religious education, morality, ethics, and the like are needed.

Third, the negative impact of the Internet. The internet has become a primary need for professionals, government agencies, educational institutions, companies, students, and the like. However, it must be noted that the internet, in addition to having positive impacts, also has negative impacts. Parents should accompany their children when opening the internet. Because there are many things that should only be consumed by adults, and then consumed by children. There are even many cases of negative behavior in children due to the influence of seeing the internet, which contains things that are not educational.

The negative impact of the internet can cause children to have trouble concentrating on learning, so that their time is wasted just scrolling through social media without a clear purpose. In addition, the negative impact of the internet can be addictive for children, which eventually causes mental and behavioral changes, emotional imbalance, hallucinations, to severe mental disorders. It is also possible that children who spend most of their time in cyberspace will gradually withdraw from the real world.

Fourth, the negative impact of karaoke places. Karaoke is a modern world phenomenon. Karaoke places are designed to be a resting place for professionals. The menu provided is a cafe containing drinks, food, and is guided by beautiful, trained, and attractive women. Singing facilities are also provided, featuring artists dressed sexily. Ironically, many karaokes employ elementary, middle, and high school students as guides, sometimes even used to satisfy the sexual desires of horny men. Children should be kept away from places like this.

The negative impacts of karaoke places for children include: free association (such as smoking, skipping school, getting drunk, and drugs), disturbances caused by visitors, damaging children's future because they don't control their time, and children lose their identity. However, it is not a problem if the karaoke is done well and in a directed manner, with characters that can make children better.

Fifth, the negative impacts of gadgets and smartphones that are not controlled by parents. Namely, without the knowledge of parents, for example, children can open sites that should only be watched by adults. Children will also play games without knowing the time. Children now prefer to live individually by playing games at home rather than socializing with their peers. Parents must always accompany their children in such matters.

Excessive use of gadgets and smartphones can have a negative impact on children's character, including: lack of focus on learning, lack of participation in physical activities, causing mental problems (such as anxiety, loneliness, and other mood swings), risk of autism, fostering selfish, arrogant, unstable, and solitary attitudes, lack of concern for the surrounding environment, lack of social attitudes, and so on.

Sixth, the negative impact of tourist attractions. Tourist attractions, especially beaches, are often chosen by people to spend their rest days. Foreign tourists usually dress sexily with a sexual aura. They show this nation that sexual freedom is a worldly pleasure that must be enjoyed. The world for them is heaven by following their lusts. Religion for them is a private matter that should not regulate a liberal, hedonistic, and consumerist social life. Parents must be able to choose tourist attractions that contain educational value for their children.

From all the descriptions above, it seems significant with what Raharjo offers in Sudaryanti (2012), which states that character education is a process, an approach that is used comprehensively. This education should be carried out constructively in the school, home, and community environments. All parties and communities are involved in it. Socialization of character education needs to be held for school principals, teachers, students, parents of students, and community leaders, who are the main essentials. Attention is needed to the background of students involved in the character life process. Attention to character education must last for a long time (continuously), and character learning must be integrated into the curriculum practically in schools and society.

Sudaryanti (2012) added that character education needs to be planned carefully by stakeholders, as a think tank, both from character experts (morals), such as clergy (religious figures), non-formal leaders (community figures), principals, teachers, parents of students, and others. This character education must pay attention to values holistically and universally. The success of character education with the outputs in the form of producing students who have personal competence and social competence, who have noble and dynamic morals, thus producing good citizens.

Characteristics of Individuals with Character

A person with character is a person whose behavior and everything related to their life activities are full of good values. This kind of person does not mean that he never makes mistakes, but always tries to correct all forms of mistakes and continues to improve himself from time to time (Naim, 2012). The criteria for character are certainly very diverse, each person has their own views according to their scientific background and basis of thinking. However, the substance of all of that is the same, namely, the values of goodness.

In simple terms, the characteristics of individuals with character can be described as follows, including being polite and courteous, honest, helpful, having an attitude of tolerance and understanding, generous, consistent in actions, humble, confident, not easily influenced by others, and other positive attitudes. In addition, individuals with character also have the ability to respond to situations morally. They are able to distinguish between what is good and what is bad, so they do not fall into negative influences.

Almost the same expression explains several characteristics of individuals with character, including: having self-confidence, not easily influenced by others, having an assertive nature, being steadfast, consistent, not fixated on other people's standards, having self-assertion, being sincere and honest, having noble morals towards others, always being grateful, and the like. However, it should be noted that a person's character can be influenced by the environment in which they live their daily life.

In relation to the explanation above, Gunawan (2012) mentioned two factors that

form an individual's character as follows, including:

First, internal factors. Namely, there are five internal factors that form an individual's character, including: (1) instinct or instinct, namely a trait that can grow actions that are not preceded by prior training; (2) customs or habits, namely actions that are always repeated so that they are easy to do; (3) will or desire, namely everything that continues all ideas even though accompanied by obstacles or barriers; (4) inner voice or conscience, namely the voice in the heart/heart that can make decisions to do or avoid actions; and (5) heredity, namely traits or characters inherited from both parents.

Second, external factors. Namely, there are two internal factors that form an individual's character, including: (1) education, namely education has a fairly large influence in the formation of character, it is able to mature human personality so that their behavior is in accordance with what is taught, either through formal, informal, or non-formal education; and (2) the environment, namely the environment is something that surrounds a living body, such as plants, the condition of the land, air, and human interactions which are always in contact with others and the natural surroundings.

Individuals with character are humans who have a balance between the aspects of intellectual intelligence, emotional intelligence, and spiritual intelligence. The balanced combination of these three intelligences is what allows a person to live this life full of readiness; ready to face whatever life's path unfolds (Naim, 2012). Thus, humans with character are humans who are balanced between fikr (thoughts/intellectual), ihktiar (effort/emotion), and dhikr (remembering God/worship/spiritual). In Abdullah Gymnastiar's expression, this is termed as a human who is balanced between "Dhikr-Fikir-Ikhtiar," which cannot be separated (Dinsi, 2008).

Students or individuals can be said to have character when the three intelligences, IQ-EQ-SQ, are balanced. Shofwan (2021) reminds us that these three types of intelligence are one of the greatest gifts from Allah SWT to humans, and He makes them one of the advantages of humans compared to other creatures. With these three intelligences, humans will be able to continuously maintain and improve the quality of life through the process of thinking and learning throughout life (long life education). And with these three intelligences, humans will be able to become perfect humans (insan kamil). As for the three intelligences, they can also be explained by Shofwan (2015) as follows:

First, Intellectual Intelligence (IQ) is the ability of intellectual, analytical, logical, and rational (Damanik, 2020). The behavioral characteristics of intellectual ability (IQ) include: the ability to solve problems that occur in life, the ability to generate new problems to solve, and the ability to create something that will give rise to appreciation in an individual's culture (Pandugo, 2020). In line with Zohar and Marshall (2001), who stated that IQ produces a way of thinking that is useful for solving rational problems or clear goals. He is logical and rational: "If I do this, the result is like this".

Second, emotional intelligence (EQ) refers to the ability to recognize one's own and other people's feelings, the ability to motivate oneself, and the ability to manage emotions well in oneself in relationships with others (Goleman, 1997). Walters (2004) argues that only with a calm inner feeling, a person able to know for sure the direction to take. Those who direct their lives from this deeper level of feeling (emotion; read EQ) achieve levels of success that are never achieved by those who limit their search for answers to the use of reason. According to Arifin (2020), citing Goleman's opinion, a

person is said to have emotional maturity if he has: (1) self-awareness; (2) self-control; (3) self-motivation; (4) empathy; and (5) social skills.

Gardner divides emotional intelligence (EQ) into two skills, namely; First, Intrapersonal Intelligence (skills regarding feelings of recognizing one's own feelings) which consists of; (1) self-awareness, including: emotional state of self, personal assessment, self-confidence; (2) self-regulation, including; self-control, trustworthy, adaptive alert, innovative; and (3) motivation, including; drive to achieve, commitment, initiative, optimistic. Second, Interpersonal Intelligence (skills regarding feelings with others) which consists of; (1) empathy, including; understanding others, service, developing others, dealing with diversity and political awareness; and (2) social skills, including; influence, communication, leadership, catalyst for change, conflict management, network building, collaboration and cooperation and teamwork (Baihaqi, 2008).

Third, spiritual intelligence (SQ) is intelligence that is based on the inner part of ourselves that is related to wisdom beyond the ego and the conscious soul. The main thing in spiritual intelligence is the recognition of the authenticity of the human self. Spiritual awareness is not a theological teaching; this awareness is indirectly related to religion. Spirituality directs humans to the search for the essence of their humanity. The essence of humans can be found in encounters, or when communicating between humans and God (for example, during prayer). Therefore, some are of the view that SQ is human intelligence that is related to God (Baihaqi, 2008). According to Samani (2007) that SQ is a guide to IQ and EQ. Namely, guiding how IQ and EQ are developed and implemented in a life. So that with that, Luneto (2014) stated that SQ is the highest intelligence in humans.

Scientific findings initiated by Danah Zohar and Ian Marshall, plus research conducted by Michael Persinger in the 1990s, and research developed by V.S. Ramachandran in 1997, found the existence of a "God Spot" in the human brain, which is already built-in as a spiritual center, located in the neural network and brain. Likewise, the results of research conducted by Wolf Singer show the existence of a neural process in the human brain that is concentrated on efforts to unite and give meaning to our life experiences. A network that literally binds our experiences together to live more meaningfully. In this "God Spot" is actually the deepest human nature (Baihaqi, 2008).

The study of the God Spot, in turn, gave birth to the concept of Spiritual Intelligence (SQ), namely a human ability related to efforts to provide appreciation of how to make this life more meaningful (Baihaqi, 2008). Furthermore, in the God Spot, according to Agustian (2004), there are voices of the heart which originate from sparks of divine attributes and are basic human consciousness, which is called the proton of consciousness.

CONCLUSION

Based on the results and discussion above, this study produces the following conclusions. **First**, several challenges that are problems of character education in the community environment in the era of globalization, including: (1) the negative impact of television; (2) the negative impact of free association; (3) the negative impact of the internet; (4) the negative impact of karaoke places; (5) the negative impact of gadgets and smartphones that are not controlled by parents; and (6) the negative impact of

tourist attractions.

Second, the characteristics of individuals with character include: being polite and courteous, honest, helpful, having an attitude of tolerance and understanding, generous, consistent in actions, humble, confident, not easily influenced by others, and other positive attitudes. In addition, individuals with character also have the ability to respond to situations morally. They are able to distinguish between what is good and what is bad, so they do not fall into negative influences.

Third, internal factors that form an individual's character are as follows, including: (1) instinct, namely a trait that can foster actions that are not preceded by prior training; (2) customs or habits, namely actions that are always repeated so that they are easy to do; (3) will or desire, namely everything that continues all ideas even though accompanied by obstacles or barriers; (4) inner voice or conscience, namely the voice in the heart that can make decisions to do or avoid actions; and (5) heredity, namely traits or characters inherited from both parents.

Fourth, external factors that form an individual's character, including: (1) education, namely education has a fairly large influence in the formation of character, it is able to mature human personality so that its behavior is in accordance with what is taught, both through formal, informal, and non-formal education; and (2) environment, namely the environment is something that surrounds a living body, such as plants, soil conditions, air, and human relationships that are always related to others and the surrounding nature.

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