IMPLEMENTATION OF THE "7 POE ATIKA" PROGRAM FOR INSTILLING STUDENT CHARACTER VALUES IN SCHOOLS

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ABSTRACT

This study aims to obtain information on how to implement and cultivate the character values of the 7 Poe Atikan implemented in the Purwakarta district. This study took data using a qualitative approach with descriptive methods. The collection techniques are observation, interviews, and literature study as data collection techniques. This research was conducted at SDN 2 Munjuljaya Purwakarta. The results of this study obtained information regarding the cultivation of character values from the 7 Poe Atikan Istimewa which were implemented at SDN 2 Munjuljaya Purwakarta which had been implemented and instilled character values in students through several different activities every day. This research implies that the implementation of the 7 Poe Atika in schools can instill character values in students to improve the abilities and quality of students at school and outside of school.

Keywords: 7 Poe Atikan Istimewa; Character building; Character Student
INTRODUCTION

Education is an organized system and carries a fairly broad mission, namely everything related to physical development, health, skills, thoughts, feelings, will, and social up to matters of belief or faith (Rahmawati & Hanafi, 2022). This shows that the school as a formal educational institution has a fairly heavy burden in carrying out this educational mission. Even more so when it is associated with the globalization of today’s era which greatly affect students’ thinking, attitudes, and behavior, especially towards those who are still in the developmental stage of transition and are looking for self-identity.

Regarding character education, the Indonesian nation needs large and quality human resources (HR) to support the implementation of development programs properly (Abidin, 2019). This is where quality education is needed, which can support the achievement of the nation’s aspirations in having quality resources, and in discussing quality human resources and their relationship with education, what is assessed first is how high the value they often get, in other words, quality measured by numbers, so it is not surprising that to pursue the targets set by an educational institution, it sometimes commits fraud and manipulation.

This is in accordance with Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation’s life (Noor, 2018). National education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Hendriana & Jacobus, 2017).

Based on the functions and objectives of national education, it is clear that education at every level, starting from Elementary School must be organized systematically to achieve these goals (Dalyono & Lestariningsih, 2016). This is related to the formation of the character of students so that they can compete, be ethical, moral, polite, and interact with the community. It turns out that a person’s success is not determined solely by knowledge and technical abilities (hard skills), but rather by the ability to manage oneself and others (soft skills) (Anwar & Fikriyati, 2020). This research reveals that success is only determined by about 20 percent by hard skills and the remaining 80 percent by soft skills. 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 is urgently needed at this time is education that can integrate character education with an education that can optimize the development of all child dimensions (cognitive, physical, social-emotional, creative, and spiritual) (Wandasari, 2017). Education with an educational model like this is oriented towards the formation of children as whole human beings. The quality of students becomes superior not only in the cognitive aspect but also in their character. Children who excel in character will be able to face all problems and challenges in their lives (Prasetyiawati, 2017). He will also become someone who is a lifelong learner. When determining the main learning method, is to determine what abilities will be changed in the child after undergoing the learning in terms of his character (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 "7 special Poe Atikan" program which means 7 days of special education. 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 following thematic days are Senen Ajeg Nusantara, Salasa mapag Buana, Rebo Maneuh in Sunda, Kemis Nyanding Wawangi, Jumaah Nyucikeun Diri, and Saturday and Sunday at Home at Imah (Prawiyogi, 2018).

The implementation of "7 Special Poe Atikan" Character Education in schools aims to implement school-based character education, by intensifying the implementation of school culture-based character education including the habituation of values in daily school life Exemplary teachers and school principals, Involving the school ecosystem, Extracurricular activities, School management and Creating school traditions.

Basically, research on regional regulations that aim to improve student character in schools has been carried out several times, such as the research conducted by Kristi Nanda Insani and Samsuri entitled the influence of the implementation of the Kulon Progo regional policy on character education on character building efforts in SMP PPKN learning (Insani & Samsuri, 2020) which explains that there is an influence from the implementation of the Kulon Progo Regency Regional Regulation Number 18 of 2015 concerning the Management of Character Education on efforts to form character in SMP PPKN learning.

Research on the "7 POE ATIKA" program’s deployment to improve student character qualities in classrooms has important ramifications. This program can improve academic performance, boost social interaction, foster the development of leadership skills, raise students' awareness of significant character values, instill character values from an early age, and foster a healthy school environment. These implications serve as a crucial foundation for constructing comparable programs that emphasize character development in students with the goal of fostering an inclusive, secure learning environment that promotes students' overall development.

METHODS

This research was conducted at Public Elementary School 2 Munjuljaya Purwakarta which is located on Jl. Rawasari II No. 146 Munjuljaya Village, Purwakarta District, Purwakarta Regency, West Java (41117).

Descriptive techniques are used in this study’s qualitative methodology. The sampling technique uses Purfocefull Sampling technique, where in purfocefull 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 answer.

A qualitative approach is the best one to use given the researcher's background descriptions. Understanding events that occur in study subjects based on general behavior, motivation, perceptions, and behaviors that are explained descriptively by applying the scientific method is the aim of research using qualitative methods (Sugiyono, 2017). Using qualitative research methodologies, a researcher tries to address the issues they have examined. In other words, this research uses data and facts gathered in the field to directly depict a scenario. Attempts to identify informants are based on the idea of purposive sampling. In order to identify the study's informants, researchers utilized purposeful sampling to establish informant criteria before beginning their investigation.

**Participants**

Principals, teachers, and students made up the three categories of study participants. They took part in semi-structured interviews. Purposive sampling methods were employed by the researchers to identify the data sources. The 7 Poe Atikan program's execution necessitates thorough research, particularly from school principals and teachers, which is why. Involvement in the program is determined by two factors: (a) willingness to participate; and (b) involvement in the 7 Poe Atikan program. The principal, six instructors, and five pupils were among the 12 participants. In this case, the school has been implementing the 7 Poe Atikan program since 2016. According to school rules, the time allotted for this program is split between educational and extracurricular activities during and after school hours. Practical environmental activities, such as learning activities, social activities, and family activities are included in its execution.

**Data Analysis**

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 Hubberman's interactive model analysis](image)

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.

**RESULTS AND DISCUSSION**

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. **Senen Ajeg Nusantara**

The first point in the 7 special emphasis on improving student character values is “Senen Ajeg Nusantara”, meaning that students must instill the character of love for the motherland by cultivating a spirit of nationalism and patriotism. The following are some forms of activities carried out by students to implement character values at this point, which can be seen in the following table:
Table 1. Habituation of character values Ajeg Nusantara

<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Ajeg Nusantara</td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Flag Ceremony</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Uniform</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Line in front of class before entering class</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Singing the national anthem before going home from school</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Trash habit</td>
</tr>
</tbody>
</table>

Accustoming to the values of the "Ajeg Nusantara" character in students must be instilled with the character of loving the motherland by cultivating a spirit of nationalism and patriotism. Efforts to foster nationalism and patriotism are carried out through several habituation activities for students including arriving on time to school, carrying out flag ceremony activities wearing scout uniforms, singing the Indonesia Raya anthem, lining up in front of the class before entering, and singing national obligatory songs on time, such as before going home from school. Habituation aims to foster a sense of nationalism and discipline.

Figure 2. Flag ceremony activities every Monday are a form of instilling the values of nationalism and patriotism for students.

Students that exhibit a love of country, a sense of nationalism, and patriotism gain greatly, both personally and for society and the nation as a whole. Students will first acquire a sense of pride in their nation by being taught to love their motherland (Nurdian et al., 2021) (Salsabila et al., 2021). They will uphold the values, history, and cultural heritage of their community.
and country. This promotes a sense of solidarity and oneness among the populace and strengthens national identity.

Second, students are inspired to make beneficial contributions to the nation’s growth by their sense of patriotism and nationalism (Sugiman, 2017, 2017). They will be highly motivated to engage in social, political, and economic activities that benefit society. Additionally, they are inspired by this spirit to defend and uphold the democratic, just, and free ideals that are the cornerstones of their nation. Third, the virtue of loving one’s motherland fosters in pupils a sense of duty to the nation and community (Atika et al., 2019). They’ll comprehend that everyone has an obligation to contribute to the development and advancement of their nation. This motivates people to obey the law, be engaged citizens, and correctly perform their civic duties.

Fourth, pupils who exhibit a sense of nationalism and patriotism have a propensity to view social differences and diversity from a broad and inclusive perspective (Rasyid, 2020) (Budiwibowo, 2016). They will value a nation’s wealth—its diversity in culture, religion, ethnicity, and language. In a broader sense, this character supports international collaboration, upholds common values like peace and tolerance, and fosters peaceful relations with other nations. Last but not least, a nation’s defense against both internal and foreign dangers might come from its nationalistic spirit and love of the motherland (Musbikin, 2021). Students who feel a strong feeling of love and patriotism for their country will be fervent in defending and upholding its integrity. They will appreciate the struggle of the nation’s heroes and are ready to become the next generation who are committed to maintaining the sovereignty and sustainability of their country.

Overall, the advantages of students having the spirit of nationalism, patriotism, and love of the motherland are crucial for creating a strong and peaceful nation. Students that possess this spirit will grow up to be responsible, active citizens who promote democratic values and unity. They will support the social, economic, and political development of their nation and uphold and deepen its unity despite existing divisions.

2. Salasa Mapag Buana

“Mapag Buana” is defined as an effort to foster readiness, breadth of knowledge, attitudes and abilities in dealing with the times that continue to develop in the era of globalization and increasingly open technological developments. Some of the activities carried out to instill character values on Tuesday can be seen in the table below:
Table 2. Habituation of character values *Mapag Buana*

<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuesday</td>
<td><em>Mapag Buana</em></td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading Asmaul Husna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pupujian Aqoidul Iman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhuha prayer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read non-learning books together</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Book presentation (book review)</td>
</tr>
</tbody>
</table>

The values of "Mapag Buana" in students must grow the values of integrity, hard work and global diversity. Students must also have mutual respect and tolerance for cultural differences and perspectives on the global order so that they can live side by side in very open differences in the era of globalization. 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.

Figure 3. The school literacy movement is one of the activities carried out to broaden students' insights regarding current developments

The world is continuing to change and develop quickly, thus students need to be prepared to be able to adapt (Aspi & Syahrani, 2022). The ways in which we live, work, and interact are constantly influenced by technological, social, economic, and environmental advances. Students must therefore possess the knowledge, skills, and flexibility to adjust to these changes (Alimuddin et al., 2023). Students can overcome new obstacles and circumstances that come up in their lives by adapting (Fricticarani et al., 2023). They will be better able to handle unforeseen changes and come up with
answers if they can adapt. They gain self-assurance, experience less stress, and view change as a chance for personal growth and development because to this skill.

Students that are more adaptable are better able to deal with competition in the workplace (Muspawi & Lestari, 2020). Jobs are evolving and requiring new abilities in the age of globalization and digitization. The ability to learn and master new abilities in accordance with the needs of the labor market will be improved for students with adaptable skills, allowing them to stay relevant and competitive. Additionally, adaptation fosters innovation and creativity. Students are required to use their creativity to solve problems when they are presented with various circumstances. Their versatility inspires them to challenge conventional wisdom, explore novel ideas, and craft fresh strategies that can make a difference in a variety of industries.

One can keep learning and growing throughout one's life by being able to adapt (Zubaidah, 2016). Students who are adaptable will be enthusiastic about learning new things, open to change, and eager to advance their talents. This will enable students to stay current with advancements across a variety of professions and evolve into great lifelong learners. Additionally, flexibility fosters students' resiliency. Students must learn to confront change and obstacles while overcoming their fears, frustrations, and uncertainties. They can build mental resilience, adaptability, and the capacity to bounce back from setbacks by learning to adapt (Nur, 2021). This is necessary to succeed in several areas of life and prepare for an uncertain future.

In general, pupils should have the ability to adapt to a changing environment. Students who are adaptable may take on new tasks, compete in the workplace, boost their creativity and ingenuity, continue to study for the rest of their lives, and build resilience. Students will be prepared to become adults who are prepared to face the future with the necessary confidence and talents if education promotes adaptation.

3. *Rebo Maneuh di Sunda*

   Culture will continue to develop and change in line with the times, the accelerated development of science and technology, as well as the development of human intelligence. The following are some self-accustoming practices that are carried out on Wednesdays at the Puwaarta school to instill character values in students, which can be seen in the table below:
<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday</td>
<td>Rebo Maneuh di Sunda</td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading Asmaul Husna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pupujian Aqoidul Iman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhuha prayer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wearing Purwakarta Typical Clothes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eating together</td>
</tr>
</tbody>
</table>

The meaning of “Maneuh di Sunda” explain that education is part of culture. Education and culture have a reciprocal influence, if culture changes, then education can also change and likewise if education changes, it can change culture. Through culture one can represent the sense of nationalism and patriotism they have for the country. The theme "Rebo Maneuh in Sunda” has the meaning of upholding cultural values, especially local culture that exists in Purwakarta, namely Sundanese culture so that it is embedded in students who can be actualized through the way they think, behave, behave and carry out activities properly. 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.

Figure 4. Every Wednesday Students Are Required to Wear Traditional Clothes As An Effort to Preserve And Love Native Culture
Students who uphold local cultural values experience considerable advantages in terms of self-identity development, increased cultural variety, and historical preservation. Here are several advantages and strategies for students to uphold regional cultural values. Students can grow a sense of pride in their identity by supporting regional cultural values (Rohman & Ningsih, 2018) (Kurniawan & Lutfiana, 2021). They will have a greater understanding of their cultural origins, history, language, and traditions, all of which are crucial components of who they are. This strengthens a student’s identify and develops their personality.

Students who comprehend and value local cultural values likewise comprehend and value the diversity of cultures around them (Arfa & Lasaiba, 2023). They get an appreciation for other people’s cultures, religions, practices, and beliefs. Students from various cultural origins are encouraged to work together, respect one another, and be tolerant of one another. Students help to preserve the current cultural legacy by sustaining local cultural norms. They can work as change agents in preserving and advancing local culture through artistic endeavors, cultural events, or investigation and documentation. For the purpose of preserving the rich cultural history and averting the loss of cultural identity, this is crucial.

The distinctive creativity, art, and expression of a culture are frequently reflected in local cultural values (Azizah & Muhfiafitun, 2018). Students are given the chance to cultivate their own creativity, improve their artistic abilities, and express themselves through many types of art and culture when they appreciate the local culture. Students’ capacity for self-expression, creativity, and innovation increases as a result.

This can be accomplished in a number of methods that support regional cultural values. Students might first learn about local history, customs, values, and cultural icons through the course material, in-class debate, and research. Teachers can give students access to pertinent materials and practical training to help them better understand their own culture. Upholding regional cultural values can be accomplished by including local populations in the educational process. To share their knowledge, experiences, and tales about local culture, students can invite representatives from the local community, artists, or cultural luminaries.

Extracurricular activities that support and enhance the local culture might be planned by schools (Firdaus et al., 2023). Traditional dance ensembles, choirs, dramas, or other artistic pursuits that let students actively engage in their local cultural heritage fall under this category. Visits to historical sites, museums, cultural locations, or indigenous villages offer students practical opportunities to engage with regional cultural values. Students have a broader awareness of and greater appreciation for the variety
of cultures in their environment as a result. Through these initiatives, students will get a deeper appreciation for cultural diversity, improve their grasp of local culture, and actively participate in protecting priceless cultural heritage.

4. *Kemis Nyanding Wawangi*

The theme "Nyanding Wawangi" means that students must prioritize the values of taste and ethics in themselves. The following are some self-acclimatizing practices that are carried out on Thursday at the Puwaarta school to instill character values in students, which can be seen in the table below:

**Table 4. Habituation of character values *Nyanding Wawangian***

<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thursday</td>
<td>Nyanding Wawangian</td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading Asmaul Husna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pupujian Aqoidul Iman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhuha prayer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Art Creations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Menumpulkan Perelek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Distributing beaskaheman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Trash habit</td>
</tr>
</tbody>
</table>

The theme "*Nyanding Wawangi*" means that students must prioritize the values of taste and ethics in themselves. The habituation that is carried out at school is one of them with artistic creative performance activities from students and educators or school residents, greeting activities which are carried out every morning, through activities in this way, students are instilled to respect and love each other, both those who are older and their age. Another practice carried out by the school is the collection and distribution of perelek fees (*kaheman beas* / BERKAH). This movement is one of the efforts to foster social awareness in students.
Figure 5. The movement to collect and distribute perelek rice is one of the efforts to foster social awareness in students

Students' character and personal attributes are significantly shaped when common sense and ethical ideals are prioritized in their education. Students can develop good character by giving sense and moral principles priority (Pradana, 2021). Values like empathy, tolerance, cooperation, honesty, and respect for others serve as the foundation for daily interactions. Students with strong character typically exhibit morality, responsibility, and integrity.

Promoting moral and aesthetic ideals has a favorable impact on how pupils interact with one another. Students can establish benevolent and encouraging relationships with one another when they comprehend and respect the needs and feelings of others. They are able to establish trust, communicate effectively, and respect the opinions of others. A peaceful and healthy social atmosphere is produced as a result. Students' ability to empathize is supported by sense and ethical principles (Mardliyah et al., 2020). They become more sensitive and concerned about the needs and suffering of others when they are able to comprehend and feel the feelings of others. Empathy improves communication between people, promotes teamwork, and fosters a welcoming workplace.

Students who prioritize common sense and moral principles are better able to make moral choices. They gain the ability to make just, honest, and responsible decisions by learning to weigh the moral ramifications of their choices. This is crucial for developing moral standards and making sure that pupils behave honestly. Students can acquire wholesome character traits by internalizing moral principles. They develop better self-control, responsibility, and discipline. Students who prioritize these qualities typically have a positive outlook, the capacity to handle pressure, and a positive attitude.
Students who respect morality and common sense are more likely to positively impact society (Sujana, 2019). They advocate for social justice, show acceptance of others' diversity, and care about others' well-being. Their capacity for moral behavior and upholding moral principles contributes to the improvement and harmony of society. Overall, encouraging morality and common sense in kids has a good impact on social interactions, character development, and societal contributions. Students who place a high priority on these principles are more likely to be responsible, compassionate, and morally upright people.

5. Jumaah Nyucikeun Diri

In the teachings of one religion, namely Islam, there is a day that is exalted or a day that is glorified or prioritized, namely Friday. The following are some self-accustoming practices that are carried out on Friday at the Puwaarta school to instill character values in students, which can be seen in the table below:

Table 5. Habituation of character values Nyucikeun Diri

<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday</td>
<td>Jumaah Nyucikeun Diri</td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading Asmaul Husna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pupujian Aqoidul Iman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dhuha prayer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading Yasin's Letter</td>
</tr>
<tr>
<td></td>
<td></td>
<td>morning talk</td>
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<td></td>
<td></td>
<td>Trash habit</td>
</tr>
</tbody>
</table>

“Jumaah Nyucikeun Diri” has that meaning as beings who have a spiritual dimension, religious character values must be nurtured and instilled. Students should continue to increase spiritual values by recognizing themselves, their environment and God. The habituation activities carried out include students and school residents wearing Muslim/Muslim clothing, reading Surah Yasin together, reading Asmaul Husna, Dhuha prayers and Friday Morning lectures (KulJumPa).
Figure 6. KULTUM activities are one of the activities carried out every Friday morning to develop students' spirituality

Enhancing pupils' spiritual values through self-awareness, environmental awareness, and faith in God offers significant advantages for creating holistic personalities and improving quality of life. Students that have higher spiritual values are better able to understand who they are (Susandi, 2020). Students can get insight into their life goals, guiding principles, and priorities by considering their personal values and beliefs. This aids in their identity development and clarifies their place in society.

Students can discover meaning and purpose in their lives by strengthening their spiritual ideals. They learn to focus their efforts and energies in a way that feeds their souls and brings them inner fulfillment. It gives pupils a firm foundation for decision-making and the creation of worthwhile life objectives while assisting them in navigating doubt and complexity. Students who have strong spiritual beliefs are better able to handle life's hardships and hurdles emotionally and develop resilience (Khadavi, 2023). They learn to draw strength and consolation from their spiritual convictions in trying circumstances. Also contributing to stress reduction, mental health enhancement, and emotional stability are spiritual ideals.

Promoting spiritual principles also encourages healthy interactions with others and the environment. Students who are aware of their own spiritual ideals are more likely to form bonds of collaboration, foster relationships that are based on mutual support, and provide for the common good. Relationships can be healthy and meaningful when they are based on spiritual principles like compassion, tolerance, and cooperation (Hamu, 2023). Students experience inner calm and peace as a result of developing their spiritual principles. They can find inner peace through contemplation, meditation, or other spiritual disciplines. This fosters a balance between one's
personal, social, and spiritual lives while lowering anxiety and raising self-awareness.

Student understanding of their relationship to the cosmos and the world around them is furthered through improving spiritual ideals. They may grow to have awe and respect for the wonders of nature as well as a sense of duty to conserve and safeguard the environment. Their perception of nature changes as a result of this knowledge, and their concern for the planet's sustainability grows.

Overall, fostering students’ spiritual ideals has numerous positive effects on their overall growth as people and their quality of life. As a result, students are better able to identify with themselves, discover their life’s meaning and purpose, become emotionally resilient, build meaningful relationships, find inner peace, and comprehend their interconnectedness with the cosmos. Spiritual principles offer a solid foundation for overcoming life's obstacles and aid pupils in developing into more sage, sympathetic, and responsible people.

6. Saturday and Sunday “Betah di Imah”

The family has an important role in instilling character in children, so that its role cannot be ruled out, but it must be strengthened. The following are some self-acustoming practices that are carried out on Saturday and Sunday at the Puwaarta school to instill character values in students, which can be seen in the table below:

<table>
<thead>
<tr>
<th>Day</th>
<th>Theme</th>
<th>Character Value Habituation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday and Sunday</td>
<td>Betah di Imah</td>
<td>Children's activities with parents at home</td>
</tr>
</tbody>
</table>

With the theme “Betah Di Imah” it is hoped that students can get closer to their parents so that good relationships and communication can be established. Ki Hajar Dewantara in the Taman Siswa Supreme Council argued that the family environment is the best place to carry out individual and social education as well, 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.
In order to develop a child’s character, the family is crucial (Fikriyah et al., 2022) (Arliman et al., 2022). Children acquire morals, social conventions, and acceptable behavior in the family as a first and foremost environment. Here are some justifications for why the family’s involvement in character development cannot be discounted and should even be strengthened. Children first learn the morals and values that serve as the foundation of their life in the family (Puspytasari, 2022). Parents function as examples for their children by modeling virtues like honesty, respect, perseverance, discipline, and empathy. Children develop solid moral foundations through their parents’ guidance and modeling.

Children’s families aid in the development of their identities (Andriyani, 2020). The framework for understanding who they are as people and as family members is formed by the values, traditions, and culture taught by the family. Children gain self-assurance, gain an understanding of their beliefs, and feel rooted and strong in their heritage and culture thanks to this. Children gain social skills, empathy, and interaction with others in the family. Children practice communication, cooperation, dispute resolution, and respect for others’ needs through regular interactions with family members. Children can develop strong social skills and positive relationships in their families, which is a crucial basis for their future success in society.

Families give kids the chance to develop independence and responsibility. They are given daily responsibilities and chores in the family that teach them the value of fulfilling their duties, the value of hard work and discipline, and how to appreciate the outcomes of their efforts. Parents may assist their kids in being independent and capable of making wise judgments. Children’s development of transcendental values and spiritual awareness is influenced by their family (Hidayat, 2021). Children learn about ideas like love, justice, thankfulness, and an understanding of their higher purpose in life through religious activities, introspection, and education about life’s
broader ideals. Children's spiritual growth is supported by their families on a deep level.

Given this significant role, it is essential to improve interfamily ties and communication. Through consistent instruction, modeling, and guidance, parents must actively participate in forming their children's moral character. Children will feel safe and respected and parents' efforts to impart the values they desire in them will be reinforced if they create a family environment that is full of love, support, and open communication. In conclusion, there is no denying the importance of the family in forming a child's character. The family serves as the primary pillar for the development of a child's independence as well as values, ethics, identity, social relationships, and spiritual awareness. In the future, responsible, moral, and competitive generations will be shaped in large part by strengthening the role of the family in forming children's character.

CONCLUSION

From the explanation above, it can be concluded that the implementation of the "7 Special Atika Poe" program which means 7 days of special education which is one of the efforts of the Purwakarta regional government to instill character values for students in their area has been well realized. These policies are derived thematically every day, and have been implemented in educational units. The following are the thematic days

1. Senen Ajeg Nusantara
2. Salasa mapag Buana
3. Rebo Maneuh di Sunda
4. Kemis Nyanding Wawangi
5. Jumaah nyucikeun Diri
6. Sabtu – Minggu Betah di Imah

With the implementation of character education policies, it can be reflected in activities at school, both in learning, co-curricular and extracurricular activities and various habituation activities. Various activities that become school culture have an influence and an important role in building the character of students.

In instilling character values in participants at school, of course the education unit must adapt to the character and local culture where the school exists. Just like SDN 2 Munjuljaya Purwakarta which is in an environment that is thick with Islamic boarding schools or nyantri, so that the inculcation of character values that become school culture needs to be in harmony with the local culture where the school exists. Character education through school culture is not just
habituation. solely, but has become a school branding that is aligned with the vision and mission of the school.

The researcher realizes that this research still needs to be investigated more deeply, especially because this research was only carried out in one school. the researcher recommends that the research be carried out in a comprehensive manner and with a larger population.

REFERENCES


