CHAPTER I

INTRODUCTION

1.1.   The Background of Study

Education is a process of humanization which means that humans are not whole human beings if they do not have an education. It can be concluded that education is the basis of everything. Education is a process of universal activity in human activities, because wherever and whenever in the world there is a process of education (Dr. Muhammad Hasan, S.Pd., M.Pd. Makassar State University 2013 : *Conception and Meaning of The Foundation of Education*). To humanize humans, it is also expected to train themselves means that humans can explore their own abilities and practice directly in the surrounding environment.Indigenous education demands critical and creative efforts to summarize the nation's noble cultural heritage as the foundation of education by not turning a blind eye to the dynamics of science, technology, and social change (Al Musanna, Postgraduate Program of STAIN Gajah Putih Takengon 2017):*Indigenizing Education:Rationalization toward Revitalization of Ki Hadjar Dewantara Educational Praxis''*. Thus, the individual can grow into an individual who can provide benefits for himself, for the family, nation, and country.

According of teori humanim of abraham maslow that humanism orientation has a great influence on modern thingking about human behavior.The implementation of humanistic in education contributes to forming learners who have positive characters or traits, care for others and can develop the potentials that exist within themselves. The main focus of humanism is to prioritize human values and positions derived from philosophical thought and make it a human being who can increase the sense of the humanity of good character and create a much better life association.

Humanism is the main target in the field of education to develop character education. Robinson, al. (2000: 24) in his article entitled Humanistic Education to Character Education: An Ideological Journey states that Humanistic education and character education show several commonalities. Like humanistic education, character education is fast becoming an umbrella term used to include such specific programs as service-learning, citizenship education, and law-related education. Some approaches initially described as a part of humanistic education, such as moral education, values education, and conflict resolution, are now frequently lumped together in character education programs. Certainly, character education and humanistic education share the goal of affecting the individual in a more holistic way than is common in the educational strategies in many of today's schools (Lilik Widayati, 2015:*Implementation of humanism values in historical learning).* It can be concluded that Humanist education and character education are related and has the same meaning in the learning process. Because in humanist education there is a lot of learning related to morals. So a teacher needs to learn techniques how to express Humanist education during the learning process.

According to Fitri (2012: 156), character education can be integrated into learning in every subject. Learning materials related to norms or values in each subject need to be developed, existed, associated with the context of everyday life. Therefore, learning character

values should not only be given to cognitive levels but touches on internalization and real practice in the daily lives of learners in school and society. Government policy through the Ministry of Education and Culture on character education in the 2013 Curriculum needs to be welcomed and supported by all parties. Character education is very important, even absolutely done by every nation if you want to become a civilized nation. The progress of a nation is not due to its abundant natural resources, but from a nation that has a superior character in honesty, responsibility, intelligence, can be challenged.

In the aspect of education in Indonesia has been established to use the K13 Curriculum, which not only prioritizes aspects of knowledge and aspects of skills but also prioritizes aspects of attitude and behavior (Character). Following the objectives of the 2013 Curriculum, this curriculum has four core competencies that contain the objectives of the learning process. The formulation of core competencies is contained in Permendikbud No. 69 of 2013 concerning the Basic Framework and Curriculum Structure of High School / Madrasah Aliyah, Core competencies of spiritual attitudes, For the core competencies of social attitudes, Core competencies of knowledge, Core competencies of skills.

Related to K13 curriculum experts assessed K13 as a curriculum that is by the ideals of the Indonesian nation. To overcome these problems teachers must be more creative in creating a conducive classroom atmosphere, create interesting learning methods, and use strategies to attract students.Given the background of the establishment of K13 which argues on future challenges and competencies that have not yet described attitudes, skills, and knowledge, then with the implementation of K13, each student is expected to produce productive, creative, innovative, and effective through strengthening attitudes, skills, and integrated knowledge. K13 also plays a role in each teacher to learn to better understand the student's abilities from several aspects at once such as spiritual aspects, social aspects, knowledge aspects, and skill aspects.

The development of K13 in every school failed to be implemented due to various obstacles, some of the obstacles that researchers get are teachers fail in optimizing student attitudes and the goals of K13 are not implemented properly. The results of data collected by researchers that the main factor of the failure of K13 is the influence of students. Students today mostly no longer reflect the good character, students no longer have manners towards teachers, and most students do not respect their teachers anymore. Observation activities conducted by researchers also got the result that the attitude of students is very vulnerable in applying good character. One example that researchers get is, when teachers teach in front then most students are indifferent, no longer appreciate the teacher.

The 2013 curriculum has been implemented in recent years in various schools by prioritizing the presence of character education, but the implementation of the 2013 curriculum is not realized with the formation of student character. Talking about the character that the nation hopes is less relevant following the vision and mission of the 2013 curriculum. Whereas the main goal of the formation of the 2013 curriculum is to shape the character of students well, morally, productively, and creatively. However, in some schools the implementation of the 2013 curriculum is not carried out properly, one example is the character of students is declining.

Many students who no longer respect their teachers, underestimate learning and even commit violent acts against teachers. Various cases of Indonesian character

education are becoming more and more so. Examples of cases of moral degradation that often occur in schools according to (Abdul Khakim Almajid : *Analysis of the Factors Causing Moral Degradation for Class XI Social Sciences*) are: the case of students interrupting the process of learning, lying to the teacher, using harsh, dirty words and dirty, destroying school property, not trespassing, reading comics during lessons, eating during class hours, making a commotion, and fighting.Another example of degradation cases according to (Windi Siti Jahroh, Nana Sutarna : *Character Education as an Effort to Overcome Moral Degradation)* is a case of planning a murder committed by a child against his friend in Cinere Depok on February 18, 2012, then on the 13th. May 2016 in Surabaya acts of sexual abuse were also carried out by minors. Behavior that violates ethics, morals, and law from mild to severe is still often shown by students and students. The habit of cheating on tests or exams is still being carried out.

Based on the data collection on humanism values that researchers got at UPT SMP Negeri 21 Medan, there were gaps. The gap in the application of humanism values can be seen from the total score data that the researchers got from the school. The value of the discipline of humanism with 70% points indicates that orderly behavior in schools is good but still below the specified standard. The value of humanism tolerance with 60% points, indicates that the value of responsibility still needs to be improved. The value of honesty humanism with 65% points, shows that honesty in many ways still needs to be improved. The value of humanism cares with 50% points, indicating that the attitude of caring for others is still very lacking.The value of humanism solidarity is 75% which means the sense of friendship, unity, and willingness to work together is quite good. The value of humanism creativity with 60% points, meaning that students in producing new works or findings are still lacking and need improvement.The value of curiosity humanism with a point of 70%, shows that students' curiosity is good but still needs to be improved. The value of hard work humanism with 70% points, this shows that the value of hard work is quite good. The value of Friendship Humanism with 75% points, shows that the value of Friendship is quite good. The value of humanism independence with 65% points, indicates that students are less independent and need to be improved. Based on these data, it shows that the values of humanism in shaping the character of students are not in accordance with the vision and mission of the 2013 curriculum.

Moral degradation in Indonesia when seen with the naked eye still really needs improvement, for example in the article (Imam Mashuri, Al Muftiyah, Fitra Dewi Nur Azizah : *The Role of Islamic Religious Education Teachers as Educators in Character Building Based on Self Potential for Class VIII SMP MA'ARIF Genteng)* mentioned that,there are also research results from KPAI in the areas of Jakarta, Bogor, Depok, Tangerang and Bekasi (Jabodetabek) regarding the number of brawls, the number of brawls in 2012 has reached 103 cases with 17 children dying. The latest data for 2018 is reported from tempo.co. (12/9/2018) KPAI education commissioner Retno Ustiyanti said in 2017, the number of brawl case is only 12.9 percent but increased to 14 percent in 2018. With the rampant cases of misappropriation of the behavior and character of the nation's children, it is necessary to raise awareness not

only for educators and the government but also for the awareness of the Indonesian people to implement good behavior and instill good character for Indonesian children.

To overcome these problems teachers must be more creative in creating a conducive classroom atmosphere, create interesting learning methods, and use strategies to attract students. Therefore researchers collaborate with teachers to connect student characters with Lau Kawar story characters. In Lau Kawar's story that "any bad attitude will have a bad impact as well". Thus after students hear the story Lau Kawar then students can learn from the story.

This research is carried out by contributing, namely :first,for Teachers to have several objectives, namely generating ideas and passion and positive thinking in educating students and can be utilized in determining literary learning plans, especially in the analysis of cultural structures and values. Second, students have the goal to build a moral character, faith, productive, creative, innovative, and effective and able to contribute to the life of society, nation, state, and world civilization and also to increase honesty, increase the sense of responsibility, train so as not to be too easy in assessing someone and also instill a nature of respect in students. Third, for schools that are as input to thinking to improve the quality of learning outcomes.

Based on the background exposure of the above problems, the authors created a study with the title "**Humanism Values Depicted in LauKawar as A Strategy of Student's Character Value".**

1.2.   The Problems of Study

Based on the background above, then the problems of study are formulated as follows:
1) What are the characters' values found at Lau Kawar ?
2) How doesthe implementationcharacters' values found at Lau Kawarin the learning process?

1.3.   The Objectives of the Study

Based on the formulation of the problems presented, the purpose of this study is
1) To find out what are the values of humanism found in the Legend of Lau Kawar.
2) To find out about the process of implementing characters' values found at Lau Kawar the learning process.

1.4. The Scope of Study

Researchers put a limit on the problems in this study so that the problems in this study are not widespread. The limitations of the problems in this study are as follows:
1. Humanism values are rooted in the Legend of Lau Kawarand formulated from humanistic psychology.
2. The values of humanism are only implemented as a strategy to build the character of students.

1.5.The Significance of Study
1. **For researchers**

Researchers as students who will become prospective teachers, have the vision to become a prospective teacher who has an education that will implement character education the concept of humanization (Humanizing humans). The researchers also aspire to be professional educators who can develop human potential integrally, integratively, intelligently, and purposefully. In addition, given the importance of character in all things, researchers are interested in the concept of human values as a strategy to form student character. So, hopefully with this research researchers can be a stick to advance education that is beneficial for nusa and the nation.

2. For Other Researchers

This research can be a reference and reference for other students who will discuss the implementation of humanism values in education in the future.

3. For teachers

As educators, it is important to understand the important role of humanism values towards education. Through this research, teachers can find information and solutions to overcome the moral degradation of students in the present day.

4. For Students

As a reference to resuscitate themselves while improving the character that is not good. Through this research students can know and apply the values of LauKawarhumanism that can shape the character of students well, practice, creativity, and productivity.