

The strategy of three education centers for strengthening character education in Indonesia in the era of industrial revolution 4.0

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ABSTRAK

Education plays an important role in developing the character of a nation. Education is not only implemented in formal education institutions, but also in the family and amongst the community. This study aims to describe the three-center education strategy in Indonesia for strengthening character education in the era of industrial revolution 4.0, and to obtain an overview of the feasibility of infrastructure in schools that support the implementation of strengthening character education appropriately through this strategy. This research is a qualitative descriptive study conducted in three junior high schools (SMP) that were piloted for the strengthening of character education in Yogyakarta, Indonesia. The research subjects included the students, teachers, education personnel, parents of students, and community leaders. Data collection used interviews, observations, documentation, and a focus group discussion (FGD). Data analysis was performed with interactive technique of the Miles and Huberman model. The results showed that the strengthening of character education in school in the era of industrial revolution 4.0 is carried out well through the strategy of three education centers. Three state junior high schools in Bantul, Yogyakarta, namely SMPN 1 Bantul, SMPN 1 Sewon, and SMPN 1 Pandak, have implemented character strengthening for students using the strategy of three education centers appropriately. In general, the support for the facilities and infrastructure for the strengthening character education programs is sufficient, allowing the character education strengthening program to run well.

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Introduction

Character building is a long process that must be carried out with full awareness and well planned. The character cannot be formed in a short time. Character building takes a long time and must be carried out continuously (Nurani & Mahendra, 2020; Nurtanto et al, 2020; Lusyana & Wangge, 2016). Therefore, character education must be properly designed and programmed by educational institutions implemented by the government or the private sector.

The Indonesian government, represented by the Ministry of Education and Culture, has made efforts to improve the quality of education in Indonesia, but not all of them have been successful. Some education experts in Indonesia argue that the quality of education in Indonesia does not improve, and

even tends to decline (Winarsih, 2017; Cholik, 2017; Mutakin, 2016). One of the indicators is the decline of the attitudes and moral behaviors among the graduates of education in Indonesia, which day by day tend to be getting further away from the desired order of moral values. In order to anticipate such problems, education needs to be taken seriously, for example by applying a reconstruction or do-over in order to produce graduates with higher quality who are ready to face the era of industrial revolution 4.0 and the future that is full of problems and challenges, while simultaneously possess noble attitudes and moral behaviors.

Education in Indonesia must be able to carry out the mission of forming character or noble values (character building), so that students and graduates from education institutions can participate in future development without abandoning moral values or noble values. The era of industrial revolution 4.0 (the fourth-generation revolution) has a wider scale, scope, and complexity. New technological advances which integrate the physical, digital, and biological worlds have influenced all disciplines, economics, industry, and government (Schwab, 2016). The fourth industrial revolution has fundamentally transformed human life and work, including in terms of learning (Afrianto, 2018; Harahap & Rafika, 2020). New technological advances that integrate the physical, digital and biological worlds have influenced all disciplines, economics, industry, and government, resulting in changes in human attitudes and behavior. The industrial revolution has a significant effect on the pattern of life of the social and cultural community in Indonesia (Astuti, 2018).

Education plays a very important, even very central, role in the framework of building the nation's character, in addition to the roles of various other supporting elements (Susanto, 2017). Education in this context does not only exist in its narrow sense as done in the formal education institutions or units, but also in a broader sense involving education in the education units (formal), education in the family (informal), and education amongst the community (non-formal). This is what becomes the three-center education.

The strategy of three education centers was first initiated by Ki Hadjar Dewantara (KHD), the Father of Indonesian Education, when establishing the teaching institution of Taman Siswa in 1922 in Yogyakarta (Suparlan, 2015; Widodo, 2017, p. 172). According to KHD, the main center of education lies in the family. Both parents (mother and father) are a child's first and foremost educators. The *among* (guiding) and *paguron* (teaching) systems are the combination of education that is centered on family converted in the school context (Marihandono, 2017, p. 66; Tanaka, 2018). At school, all students can call their teachers "mother" or "father" as is the custom in the family in order to bring the relationship and communication between them closer (Marihandono, 2017, p. 67). The education system in Taman Siswa also includes the diversity of local and national cultures in the community as an inseparable part of the education system. Here, the concept of education in the youth's environment which gives the freedom for children to study a lot in the community and environment is formed (Tauchid et al., 1962). This concept is highly appropriate to implement in the current era of industrial revolution 4.0. The education institution developed by KHD serves as the foundation of the development of the national education system.

Family is the agent and first center of a child to develop their character and identity to become a free, independent, and sovereign citizen (Purandina & Winaya, 2020). The child's experience in interacting with other family members in the family is an important process of education. A healthy (good) family is an important factor in supporting the success of character education for children. Nevertheless, the family does not play a sole role in the child's character education, as collaboration and cooperation are needed between the families to build character among their children (Zamroni, 2011; Rachmat, 2019).

The community also plays a crucial role in character education among the nation's children. The public officials or the nation's elites are the role models and examples which play a big role in influencing the national character, especially among children. At present, media mass has an important and intense role in impacting the attitudes and behaviors of children across the nation. The interaction between children and the media will highly determine their character; therefore, efforts must be made to ensure that the media has a positive impact in assisting the children in building their character and identity (Zuhri et al., 2020).

In addition to the two pillars of education above (family and community), formal education also plays a highly imperative role in the nation's character education. Through formal education, children are provided with sufficient knowledge and skills so that they can live properly and with dignity among the community. Therefore, the three elements of education (three-center education) have a great role in education character. All three elements support each other for the realization of an integrated and continuous process of character education (Kurniawan, 2015).

Education must be designed, implemented, monitored, and evaluated properly and accurately in order to obtain appropriate output and outcomes. In the United States and Britain, school is no longer seen as the most important sector in character education. Only a few people in these countries view school as the most important place for the success of character education, although they admit that school is the main public institution for children. Most of them consider the mass media, religious communities, youth culture, peer groups, volunteer organizations, and especially parents and siblings as the ones who have significant impacts on character building (Arthur, 2008).

The Indonesian government designed the national character-building program in 2005 with the incorporation of the national character education in the National Long-Term Development Plan Year 2005-2025. National character building is a basic need in the process of the nation as only a nation with a strong sense of identity and character can exist in the midst of other nations in the world (The Indonesian Government, 2010; Ruchliyadi, 2016).

The new government led by President Joko Widodo (Jokowi) with the Nawacita program consistently affirms the national character education program. The program is not only focused on formal education institutions at school, but also on the family and community. For this reason, the Ministry of Education and Culture continuously improves the quality of the national character education program or initiative, which is called the Character Education Strengthening Initiative (Perdana, 2018).

The Ministry of Education and Culture implements the Character Education Strengthening (PPK) program in stages starting in 2016 (Effendy, 2017). To support this initiative, President Jokowi enacted Presidential Regulation Number 87 the Year 2017 on Character Education Strengthening. With this presidential regulation, PPK must be implemented in all lines and sectors of government, as well as among the Indonesian people across the country. The Ministry of Education and Culture puts the emphasis on five interrelated main character values which form a network of values that must be developed as the priorities of the PPK Initiative, namely religiosity, nationalism, independence, *gotong royong* (working together toward a common goal), and integrity.

The Ministry of Education and Culture has made various efforts for the success of the PPK program in school. The preparation of the materials for the PPK program training has been done and the main materials have been developed in the form of varied modules. With the variations in the PPK modules, it is expected that all participants involved in the PPK program can implement the PPK

initiative in a good and proper manner and not only focuses on the role of the school, but also the family and community, which serve as the two main pillars in education, so that the objective of the character education can be fully achieved. The Ministry of Education and Culture also established a special regulation for strengthening character education through the Regulation of the Minister of Education and Culture Number 20 Year 2018 on Character Education Strengthening at Formal Education Units.

This condition serves as the background of why research needs to be conducted, that is to obtain accurate information on whether the PPK program has been truly successful in the piloting schools, especially in junior high schools in Yogyakarta. Specifically, the study also examines the implementation of the strategy of three education centers through the PPK program in a school in the fourth industrial revolution era, as well as identifies the facilities and infrastructure which support the success of the PPK program implementation.

As a stepping stone toward understanding the main problem in this study, several basic concepts need to be reviewed, particularly those on character education. Etymologically, the word “character” is derived from the Greek word *charassein* which means “to engrave” (Ryan & Bohlin, 1999). Character is associated with personality or attitude. Personality is the special identifiers or characteristics of an individual which come from stimuli that are received from the environment, for example, family nurture during childhood, or innate features (Albertus, 2007).

From the terminology, a character refers to “a reliable inner disposition to respond to situations in a morally good way” (Lickona, 1991, p. 51; Jerome, & Kisby, 2019).). Further, Lickona adds that “character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior” (Lickona, 1991, p. 51). Based on the definition, Lickona states that good character involves knowledge of virtues and ultimately manifests those values in good deeds. Berkowitz, Althof, & Bier (2012, p. 72) define character education as “the intentional attempt in school to foster the development of students’ psychological characteristics that motivate and enable them to act in ethical, democratic, and socially effective and productive ways.”

In the National Policy of National Character-Building Year 2010-2025, it is confirmed that character is the result of a four-part integration of the management of heart, mind, body, as well as sense and intention. The management of the heart is related to the feeling of attitude and faith; the mind management is concerned with the rational process aimed at searching for and using knowledge in a critical, creative, and innovative manner; body management refers to the process of perception, readiness, imitation, manipulation, and creation of new activities with sportsmanship; and the management of sense and intention is about the willingness and creativity reflected in concern, image creation, and novelty creation (The Indonesian Government, 2010). Since 2009, the Center for Curriculum of the Ministry of National Education (now Center for Curriculum and Book Affairs, Ministry of Education and Culture) has formulated 18 main values that must be implemented at school.

The main values of the PPK program in school are now adjusted with the Nawacita program and the mental revolution movement by President Joko Widodo. The main values in the mental revolution national movement include religiosity, nationalism, independence, *gotong royong*, and integrity. These values will be the focus of learning, habituation, and culture so that character education may

transform the behavior, mindset, and the way the Indonesian nation acts to advance with more integrity (Ministry of Education and Culture, 2017).

Character Education must be implemented in synergy and continuously. In school, character education must be designed holistically, so that when students enter a new region and climate as new students, they can follow a holistic education process that can turn them to become students with noble character as designed by the school. This is where the development of a model, method, or strategy for appropriate and accurate character education is important for realizing the planned objectives of character education.

The model of character education refers to the description and pattern of how the character education process is delivered and developed. The model begins by determining and identifying the aimed target, which must be meaningful, measurable, and sustainable (Zamroni, 2011). Therefore, the character education model must be developed starting from the appropriate planning and measured target. Once the target and goal are set, next, the process to achieve said target or goal can the culture of noble character is necessary for the realization of noble character, which is the ultimate goal of an education process that is highly desired by every institution which implements an education process. The culture existing in an institution, whether school, campus or others, plays a role in building noble characters among the academic civitas as well as the staff (Safitri, 2018). Therefore, educational institutions are responsible for carrying out character education (moral education) for students and building a noble character for the community.

To instill noble character in everyone's life, cultivating the character becomes a necessity. In schools or educational institutions, this effort can be done by teaching subjects on character education, moral education, or ethics education. Character education in schools can also be integrated into all subjects, especially Religious Education, Citizenship Education, and formation of a character school culture (Miftah, 2013; Dalimunthe, 2015; Marzuki & Haq, 2018).

Similarly, a family has an important role in education as well as the development of children's character. Character education in a family is carried out not only based on logic but also on natural emotional awareness which is in accordance with parents' obligation and responsibility for their children. A harmonious family is a very conducive environment for children to develop physically and mentally as well to develop attitudes and behaviors. No matter how close the emotional relationship between teachers and students, the emotional relationship between parents and children is an irreplaceable experience that serves as the basis for emotional growth and maturity (Albertus, 2007). In a family, parents build their children's character because moral education, as well as various things that grow and develop within the family, are introduced at earlier ages.

Not only schools and families, but the community is also responsible for character education. A good character education done by school and family should be supported by a conducive environment. Those three sources of education have important roles in education (Kurniawan, 2015, Muchsin, 2018).

There is a very synergistic relationship between character education and a character society environment. Good character education will produce a good society, and vice versa, bad character education will produce a bad society. A society with character also supports the success of the process of character education in schools and homes. On the other hand, a society without character will make it very difficult for schools and families to carry out character education. For this reason, character education must be designed to equip students to be ready to join the community.

Moreover, possessing good character, those students will not be disturbed by the condition of society which has various characteristics. According to Albertus (2012), there are various non-academic activities that need to be provided to students at school, for example, emotional quotient program, moral formation, leadership training, and other programs related to the spiritual quotient, ecological intelligence, creativity in arts, literature, theater, and sports.

The explanation above confirms that there is a very synergistic relationship between character education and the environment of character, both in schools, families, and communities. This research studies the synergistic relationship between the three educational centers in forming and strengthening the character of students, especially in the industrial era 4.0 which is strongly influenced by technological advances.

Method

This qualitative descriptive study aimed to investigate the strategy for strengthening student character education carried out by junior high schools by involving families and communities around the schools. Moreover, this study attempted to examine the facilities and infrastructure supporting the implementation of programs for enhancing character education.

This study was conducted at several junior high schools participating in the PPK piloting program organized by the Ministry of Education and Culture in Yogyakarta. The researchers took the sample from three junior high schools located in Bantul Regency because those schools conducted the PPK program well. Those three schools were SMPN 1 Bantul, SMPN 1 Sewon, and SMPN 1 Pandak. This study was conducted by considering student family and the community environment. This study was conducted for six months, from March to August 2018.

Data sources of this study were school members (SMP), namely the principals, teachers, students, as well as parents, supervisors, school committee members, and community leaders around SMP in Yogyakarta. This research also involved experts to increase the quality of data processing results of research.

Data were collected from the school principals, teachers, students, parents, school supervisors, and school committee members. Moreover, this study involved experts to improve data processing results. The qualitative data in this study were collected to find information about PPK in junior high schools and the profile of facility capacity through observations, interviews, and documentation. In order to make the data collection process easier, a Focused Group Discussion was done to find information about programs conducted at the schools. Then, to collect data on infrastructure, observations and interviews were done.

Data on the implementation of the PPK program, facilities and infrastructure, and strategies developed were analyzed descriptively. The data analysis technique used in this research was the interactive analysis technique model by Miles & Huberman (1992). The research stages conducted were data collection, data reduction, data presentation and verification, and conclusion drawing.

Result and Discussion

The Implementation of Character Education Strengthening at SMPN 1 Bantul Yogyakarta

The implementation of PPK at SMP Negeri 1 Bantul Yogyakarta is based on Law Number 20 of 2003 on the National Education System stating that national education must develop capabilities and form a dignified national character and civilization in order to enrich the nation life (Article 3). In line with this law, education held in Indonesia must be oriented towards achieving intellectual skills

without neglecting emotional-spiritual skills oriented towards student affective ability (character). Therefore, it is necessary to strengthen character education in this junior high school.

Character education is indeed a long-established policy because it has been started since 2010. This is the government's effort to improve the quality of human resources by improving the education system amid the global competition. The implementation PPK program at SMP N 1 Bantul is a form of concern for the issues of national character. Character education in secondary education is expected to help prepare the generation to obtain Indonesian character well.

PPK program conducted at SMPN 1 Bantul aims to support the mental revolution movement proclaimed by President Joko Widodo's government as well and to achieve national education goals as stated in the 2003 national education system regulation. In particular, the PPK program at this school aims to instill and strengthen character in students so that they possess certain characters. Then, this program is expected to impact other character education programs conducted at other schools fostered by SMPN 1 Bantul. Therefore, the targets of this program are students, teachers, educational personnel, and impacted schools.

For the success of implementing the PPK program at SMPN 1 Bantul, support from all parties involved is very much needed, especially adequate financial support. The funds raised for the PPK program at SMPN 1 Bantul are from three sources, namely school operational assistance (BOS) funds, donations from parents, and special government assistance funds for PPK piloting.

PPK programs at SMPN 1 Bantul are (1) class-based PPK, (2) PPK-based school culture, and (3) community-based PPK. To support PPK implementation at SMPN 1 Bantul, specific books on character education are purchased in order to provide teachers and students with insights on character education. The books are expected to be able to make the implementation run well and properly with a variety of existing models and strategies. With the involvement of all related parties, the purpose of implementing PPK at SMPN 1 Bantul may be achieved properly and quickly.

In general, PPK implementation at SMPN 1 Bantul is good, as it goes as planned. The implementation is not limited only to activities funded by the government but also those funded by parents and other sources. With support from parents and the community, the school can purchase a number of facilities and infrastructure for the implementation of character education.

However, there are some issues related to PPK program at SMPN 1 Bantul. Based on information from the PPK team at SMPN 1 Bantul, the issues are 1) limited time for PPK piloting and a clash between PPK implementation and other activities at school; 2) difficulties in adjusting the schedule of PPK activities with existing activities in impacted schools; 3) difficulties in scheduling school activities to the tutor schedule; and 4) different perception of teachers in implementing PPK in the classes, especially in designing lesson plans format.

The school tries to overcome all the problems by 1) scheduling and combining PPK implementation with school activities being scheduled, 2) coordinating with impacted schools for rescheduling, 3) adjusting PPK schedule to tutor schedule, however, this sometimes is no conducive, and 4) making an agreement with all school members so that they have the same perception in implementing PPK at SMPN 1 Bantul.

The Implementation of Character Education Strengthening at SMPN 1 Sewon Bantul Yogyakarta

SMP Negeri 1 Sewon is one of the most advanced junior high schools in Bantul, Yogyakarta. Since the 2013 Curriculum implementation, this school is one of the schools appointed to lead other junior high schools in Yogyakarta. In order to conduct the PPK program, a special team is formed. At first,

the program made by the special team is socialized to all school components and community. The socialization to teachers and educational personnel is done in a school board meeting, while the socialization to students is done during flag ceremonies and announcements put in the school information boards. Then, PPK socialization is done in a workshop for teachers and educational personnel to develop learning instruments which are integrated with PPK.

SMP Negeri 1 Sewon is responsible for five schools located near the school area. The five impacted schools are expected to implement PPK independently, so there is socialization for school principals, vice-principals, teacher representatives, and representatives of school committees in each school.

The implementation of PPK at SMP Negeri 1 Sewon takes the same three forms as SMPN 1 Bantul, namely: (1) class-based PPK, (2) PPK based school culture, and (3) community-based PPK. To facilitate the implementation of PPK, adequate supporting facilities are indeed needed. However, due to limited funds, the school can only purchase trash bins for each classroom and a small number of supporting facilities for learning activities in class.

The implementation of the PPK program at SMP Negeri 1 Sewon Bantul goes well according to plan. At the end of the implementation, evaluation, mentoring and monitoring are carried out. Based on program planning, the implementation is considered to be successful. However, when seen from the perspective of PPK general objectives, some programs need to be improved to gain better results.

Several programs need a follow-up and need to be improved in the following academic year. The first program to improve the implementation is related to a clean and healthy lifestyle. This lifestyle may be improved by conducting 7K competition among classes by prioritizing class and environment cleanliness. Second, lesson study is very useful for improving the quality of learning. If this program is implemented with several model teachers each semester, it will increase the quality of learning which will have an impact on increasing student achievement. Third, art appreciation is a means of developing art potential which is subsequently transferred to Reading Corner for certain considerations. Fourth, art appreciation activities can be carried out in the form of the art performance at camp activities or farewell events in June. At last, school literacy activities need to be done by conducting a reading corner competition among classes as an alternative.

PPK program has a positive impact on strengthening the character at SMP Negeri 1 Sewon. Programs with massive impacts are 1) workshop on the preparation of learning instruments and the implementation of PPK values in learning activities; 2) lesson study which is planned through teacher committee meetings; 3) clean and healthy lifestyle workshop in collaboration with the community health center (*Puskesmas*), Sewon sub-district; 4) reading corner that displays the students' works, resumes, clippings, etc.; 5) journalism and photography training supported by tutors from the *Tribun Jogja* team, and 6) collaboration with Koramil/Sub-district Military Command to conduct training to improve nationalism. Those activities may motivate students to unconsciously improve their characters well.

The Implementation of Character Education Strengthening at SMPN 1 Pandak Bantul Yogyakarta

The state junior high school SMPN 1 Pandak Bantul has a vision: "having noble characters, achievement, non-violent attitudes, culture, and environmental knowledge." Regarding the vision, there are noticeable indicators to observe and evaluate. Those are described as follows: 1) being excellent in attitudes and noble characters; 2) being excellent in academic and non-academic

achievements; 3) being excellent in a child-friendly school environment; 4) being excellent in activities based on the Yogyakarta noble culture, and 5) being excellent in a healthy and clean environment.

Based on the vision above, the formulated mission is as follows: 1) enhancing religious education and characters that shape students with faith, piety, and noble characters and attitudes; 2) implementing effective and competitive learning and guidance according to the potential, and fostering a spirit of excellence intensively to all school members; 3) improving performance and professionalism for teaching and educational staff; 4) fostering a literacy culture in the school community; 5) fostering a spirit of appreciation for arts, sports, and science and technology in all school members; 6) creating a safe, fun, and child-friendly school environment; 7) developing understanding, appreciation, and practice of the Yogyakarta noble culture so that it becomes the identity of the school community; and 8) creating a healthy and clean school environment, based on preservation and prevention of pollution and environmental damage. Regarding the mission, the school then sets the school aims in line with the vision and mission, manifested in various school programs.

A strategy is needed to realize its vision, mission, and aims; thus, what is expected is manifested in students' attitudes and behaviors. There are several excellent programs at the school, which strongly support the strengthening of character education. These programs are life skills education, local and global excellence-based education, environment-based education and environmental education program, education with knowledge on natural disasters, national culture and character education, entrepreneurship education, and child-friendly education.

Character education is value education, noble character education, and moral education, which aims to develop a students' ability to make right decisions, maintain what is good, and realize it in everyday life wholeheartedly from various positive aspects such as moral knowing, loving good, and moral action. Character education and national culture are manifested in concrete steps in the form of integration in school subjects, such as local content subjects, and self-development.

The strengthening of character education through self-development activities is carried out in programmed and unprogrammed self-development and modeling activities. Integrated character education in the learning process is instilled through the introduction of values, facilitation of obtaining awareness on the importance of values, and the value integration into everyday student behavior through a learning process that takes place both inside and outside the classroom in all lessons.

The Implementation of Character Education Strengthening at School

The implementation of Character Education Strengthening has been carried out in several schools in Indonesia, including three state junior high schools in Yogyakarta, namely SMPN 1 Bantul, SMPN 1 Sewon, and SMPN 1 Pandak. Each of these schools tries to do a planned CES (Character Education Strengthening), starting with forming a special team to oversee the process in each school. This team is then responsible for implementing the CES program as planned.

Regarding the implementation of the CES program in each school, there are variations in it. Although each school shows modifications, the substance of the programs is not inconsistent. The character education strengthening for students in each school is conducted through the involvement of parents and the community around the school.

The diversity and variety of programs implemented in each school related to CES will enrich knowledge in the development of character education. Of the three schools implementing the CES program, the excellent programs in each school can be reviewed. It can be concluded that SMPN 1

Sewon has a program that is comprehensive enough to equip students with the knowledge, which is then followed by SMPN 1 Bantul and SMPN 1 Sewon.

The Strategy of Three Education Centers in the Implementation of Character Education Strengthening at School

The implementation of the CES program in each school shows the involvement of three center education, namely school, family, and community. All relevant programs clearly state that the implementation at schools must involve the family (parents) and community.

To implement this three-center education strategy, each school develops ways of involving families and communities in the CES program in schools with various programs and activities. The way which the schools use to implement this strategy varies. It can be conducted at a certain time (monthly or annually); the school invites parents or the community to attend a meeting or join the discussion on various school programs that involve classroom and outdoor learning, which equip the students with various life skills education. Some schools invite parents and the community through school meetings at the beginning and end of the school year.

The involvement of parents and the community in the three schools is effective in every school activity or program. Apart from guiding students' academic achievement, they are also invited to work together with the school in achieving non-academic achievements, namely students' various life skills and noble characters. In general, parents and the community are enthusiastic about joining the school's invitation to the three schools' CES programs. This is the main asset for the successful CES program in schools. Without their involvement, the programs will find difficult to implement because sufficient financial support needs support from parents and the community.

Parents' involvement is very appropriate due to the close relationship between parents and children so that parents can take over some CES programs that cannot be implemented by schools. Rakhmawati (2015) and Yunita et al (2016), through their research, prove that parenting patterns of children have a significant influence on the character education process in the family, especially at the basic education level (Hosokawa & Katsura, 2019). The family role in fostering children's character is based on a greater duty and responsibility to provide services and needs of children, such as the needs for basic concepts of knowledge and enrichment, social attitudes within the family, and children's relationships with friends outside the family environment as the basis for their social life in the community. In this case, the parents give their full love to their children; therefore, it gives them a sense of security, gratitude, and recognition.

The Supporting Capacity of Schools in Character Education Strengthening through the Strategy of Three Education Centers

The availability of the school facilities and infrastructure as the supporting capacity for the CES program's success in the three schools is adequate, considering that these three schools are recognized as National Standard Schools. These three schools compete to attract students and the community with various excellent programs that become their own characteristics or uniqueness. To support these excellent programs, the schools are trying to build facilities to provide media for students to do their activities. For example, the schools must provide a special lab with all the facilities needed for the *batik* art skill program. Likewise, for other programs, the schools have provided adequate space and facilities for students' activities. Such programs or activities outside the

classroom are very important for the children's character formation in terms of the special values aspects and life skills (Woro & Marzuki, 2016; Putri, 2018).

In addition to the facility and infrastructure donation from the education department and central government, the parents and the community help fund the program being implemented voluntarily. In general, parents and the community welcome the school's offer to provide facilities and infrastructure for the CES activities or programs at school. Also, the principal's leadership plays roles in the implementation of school programs involving parents and the community. With the leadership in the three schools, the CES school programs run well and successfully. Therefore, good leadership can support the success of character education strengthening at school (Salam, 2017; Alifiyah et al, 2019; Argadinata & Gunawan, 2019).

The Strategy of Three Education Centers for Character Education Strengthening in the Era of Industrial Revolution 4.0

Each of the three schools has different strategies for implementing the CES programs. The strategy developed cannot be separated from the principal's leadership in each school. Although the CES programs implemented in schools are not the same, they substantially have the same objective, i.e., good character formation.

The same CES strategy applied in the three schools is to involve parents or families and the community in implementing all school programs. This is the substance of the tri-center strategy of education. The three schools also show the same strategy in integrating character education by learning all subjects supported by character-building implemented in school culture and community culture (including family culture). Through these CES main programs, the schools invite parents and the community to get involved. Without their involvement, the programs will not run successfully. The success of character education cannot depend only on one formal institution (school); it should involve other relevant institutions, families, and communities. The joint commitment of these three institutions to character education programs' success is the key to implementing programmed character education (Arifin, 2018; Suriansyah & Aslamiah, 2015).

Apart from the main CES programs, each school has a specific strategy for dealing with student character building. The education skills or life skills promoted by the three schools are diverse, such as artistic skills, journalistic skills, environmental management skills, and others, including religious and nationalist characteristics. Each school has a different emphasis adapted to the characteristics of each school through the programs offered by the school and approved by parents and the community. With mutual consent and agreement, schools can carry out all the programs appropriately. Skills are essential to support programs in strengthening character education at school. The student skill development program is also a breakthrough to strengthen certain characters according to the aspects or areas of skills being developed (Dahliyana, 2017).

Industrial Revolution 4.0 marked by advances in technology, especially digital and communication technology, has a major influence on the world of education, economy, and society, including human attitudes and behavior (Schwab, 2016; Astuti, 2018; Dedyerianto, 2020). The involvement of parents and the community in strengthening character education is very urgent. In the family environment, parents should play an active role in guiding children in their educational process. The CES programs implemented by schools need parents' support, especially in guiding and supervising the family environment. The use of the Internet, social media, and other digital products in the family environment requires parental control. The children at home should not be let to freely

use social media and the Internet because sometimes they could misuse it, which ultimately affects their attitudes and behavior (Aheniwati, 2019). The community also has to provide important information about the students and monitor the students' daily attitudes and behavior. The schools need support from the community in overseeing the CES process carried out by the schools.

Even though the schools carry out their planned programs well, some programs are not well implemented due to various obstacles. Time constraints and the number of school activities become one of the problems that eventually result in some unimplemented programs. Those are diverted to other agendas that could be implemented to succeed the CES plans at schools.

Conclusion

From the research and discussion results, in general, the implementation of character education strengthening in the schools with the strategy of three education centers in the era of industrial revolution 4.0 runs well and helps form good characters in students. The implementation of character education strengthening with the strategy of three education centers in schools can be well conducted because it is supported by adequate facilities and infrastructure and school principal's leadership. Also, it receives positive support from parents and the community; therefore, facilities and infrastructure can be easily completed. In general, the three schools (SMPN 1 Bantul, SMPN 1 Sewon, and SMPN 1 Pandak) employ the strategy of three education centers in enforcing character education at school. However, the schools also apply a specific strategy in its implementation, i.e., conducting programs that characterize the schools. They develop various life skills to strengthen the school identity as its characters. The synergy of schools, families, and communities is very much needed in strengthening the character of students in the current era of the industrial revolution 4.0 which sometimes ignores the role of family and society.

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