

## Implementation of Character Education Based on the Values of Pope John XXIII



Leo Lelyemin<sup>1</sup>, Yulius Mataputun<sup>2</sup>, Cornelius Tanta<sup>3</sup>

<sup>1</sup> State High School 2 Merauke Regency, South Papua Province

<sup>2,3</sup> Faculty of Teacher Training and Education, Cenderawasih University

**ABSTRACT:** This research aims to analyse the implementation of character education based on the values of Pope John XXIII (Truth, love, freedom, and justice) at YPPK Yoanes XXIII High School, Merauke, South Papua Province. Apart from that, to analyse the supporting and influencing factors and their impact on strengthening the profile of Pancasila students. This research uses a qualitative descriptive method with a case study design. The data sources are school principals, supervisors, educators, and students. Data collection techniques through in-depth interviews, participant observation, documentation, and focused group discussions. Researchers as key instruments are supported by several guidelines. Data validity techniques use data credibility, namely extended observation, triangulation, and peer discussion. The results of the research show that YPPK Yoanes XXIII High School, Merauke, South Papua Province has implemented character education based on the values of Pope John XXIII: (1) The value of Truth is implemented by practicing honesty, justice, loyalty and humility; (2) The value of Love is implemented by mutual respect, appreciation, cooperation, giving, solidarity, upholding the rights of others, accepting differences; (3) The value of freedom/independence is implemented by obeying school rules, learning interactions, being responsible, accessing learning facilities, religious freedom. (4) The value of Justice is implemented by enforcing rules, financing, approaches to students, learning processes, class management, extracurriculars, and teacher rights; (5) Supporting factors for implementing the character values of Pope John XXIII include YPPK/church commitment, educator competence, school principal leadership, parent and community support. Meanwhile, inhibiting factors include the negative influence of information and communication technology and less conducive family conditions; (6) The main impact of implementing the character values of Pope John XXIII is encouraging and supporting the government and society in policies to strengthen the profile of Pancasila students. There is a synergy of character values according to John XXIII with the values of the Pancasila student profile in forming the character of students who have: deep faith in God; love of peace and brotherly love; democratic, independent, rational and professional culture; equal material and spiritual prosperity; identity, justice, civility, morals and ethics.

**KEYWORDS:** Implementation, education, character, values, Pope John XXIII

### I. INTRODUCTION

Law Number 20 of 2003 Article 3 states that national education's role is to develop abilities and shape the character and civilization of a dignified nation to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have good morals. noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. Efforts to realize these educational ideals are not an easy job, but they are also not something that cannot be prepared or even shaped. The main cause of the difficulty of forming a quality human person lies in the complexity of the human person himself. Humans are complex individuals with various strengths and weaknesses. With his potential, he can develop himself into an ideal person, but with his shortcomings and limitations, humans can fall into poor quality life situations (Sihotang, 2018). The mysteriousness of humans is concretely revealed in everyday life and various human problems.

In this era, humanitarian problems are increasingly numerous and complex. One thing that stands out is the negative impact of science and technology. Science and technology present themselves in a dual way, namely providing solutions for human life but on the other hand, contributing to human problems. One of Husserl's students Jan Patočka (1907-1977) said that science and technology formed a new civilization in human life. The civilization in question is a condition where humans actualize themselves to get what they want instantly and ignore their internal dimensions which should be the guarantee of their authentic existence (Wibowo, 2017).

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The instrumental function of social media, which is expected to be able to bring those who are far away closer and bring those close together, creates distance and even sharpens hostility. Social media seems to act as an arena for mutual attacks and wars of opinion. Finally, humans are divided based on the similarity of opinion, the most correct is our group, while those with different opinions are the opponents. In increasingly isolated conditions, people are increasingly turning a blind eye to one another so that an intolerant climate is growing and cannot be stopped (Sindhunata, 2021).

Pope John XXIII said that science and technology must be used to develop human civilization, not to destroy it. Of course, the presence of science and technology is an extraordinary gift for the development of human life. However, if this gift is misused, the impact can destroy human life. Faced with this rapid development, moral values are urgently needed to fill the human soul. Thus, it is not technology that directs humans but it is humans who direct technological developments for the sake of their true self-growth (Hardawiryana, 2011).

The role of information and communication technology is very pronounced in the world of education. Education is directed at the basis of information technology. But the negative feature is that the human mind is wired to think technically. Students are like empty hard disks or memory cards that must be filled with several technical knowledge either through the learning system at school or various courses and tutoring outside of school hours. This method is overshadowed by the supposition that the sooner students master various kinds of knowledge, the faster they are smart and able to catch up with Indonesia from other nations. The heavy pressure of the curriculum creates frustration in students. Symptoms appear when children refuse to go to school, are depressed, sensitive, emotional, spend time playing games, feel inferior, and behave at high risk (Wibowo, 2017).

Problems emerge in various dimensions of human life, from the simple to the most complex, such as the rise in fights between pupils and students, acts of violence that occur both on the streets and in schools, dishonest behavior that is reflected in acts of corruption, use of positions, a culture of cheating, personal immaturity as reflected in drug abuse, deviant sexual behavior among teenagers, and the spread of fake news (Kadarmanta, 2010).

Some time ago, attitudes and behaviours in society emerged that was intolerant of all forms of differences, whether religion, customs, or even differences in views. There were wars between ethnic groups and countries that claimed thousands of lives, social inequality, destruction of public facilities, and cases of employer violence against workers. Among teenagers, the problem of increasing promiscuity, increasing rates of violence against children and teenagers, crimes against friends, theft, pornography, and destruction of other people's belongings is emerging (Bertens, 2004).

At present, what is becoming an issue and national news both through the media of television, various internet network applications, and print media, is the problem of various radicalism ideologies that have penetrated schools. Religious-based ideologies have a big influence on the thinking of the younger generation and even society as a whole. Certain individuals are dreaming of destroying the Unitary State of the Republic of Indonesia (NKRI) by planting seeds of disunity in the field of education. If radical ideas are instilled in students that destroy unity and peace, then the great goal of national education, namely creating a young generation of morality and morality, will be difficult to achieve. This situation deserves attention from the government, society, parents, and even all parties involved in the world of education.

The various social inequalities that occur both in the educational environment and in the community environment as described above have made the public uneasy. Educational institutions are also under scrutiny. The world of education as a forum for the formation of human character and morals is considered by society to have failed in carrying out its duties. Awareness of this failure is homework for all components of education, both government, community, schools, and families to be completed immediately (Kristiyanto, 2013).

Responding to this emergency, the government through the Ministry of Education, Culture, Research, and Technology has launched a new curriculum known as the Merdeka Curriculum. The concept of independent learning begins in the mindset of teachers before they transform their knowledge to students. Learning in independent learning provides flexibility and freedom for teachers in designing contextual and meaningful learning by the standards of the Pancasila student profile, namely, faith, devotion to God Almighty and noble character, cooperation, global diversity, critical reasoning and, independence (Kurniasih, 2022).

Long before that, Ki Hadjar Dewantara, the Father of Indonesian Education, stated firmly that independence was the goal of education as well as an educational paradigm that needed to be understood by all stakeholders. The most important thing about freedom of learning taught by Ki Hadjar Dewantara is the ability to "live with one's strength, towards order, peace and safety and happiness, based on the decency of human life". This meaning is not merely freedom but also the ability, and empowerment, to achieve happiness that can be felt collectively. (Kurniasih, 2022). By being free to learn, individuals are taught to be able to make wise decisions and be able to make decisions and actions that bring happiness and safety to themselves and other people around them. Not only that, the independence referred to in education contains three consequences, namely

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standing alone, not depending on other people, and being able to regulate oneself. This means that independence and efforts to always liberate oneself are goals to be achieved through the education process (Kurniasih, 2022).

The independent learning philosophy has a close relationship with the implementation of Pancasila values that have been formulated in Strengthening the Pancasila Student Profile. The Pancasila Student Profile is one of the efforts to improve the quality of education in Indonesia which emphasizes character building. In the current era of technological advancement of globalization, the role of value and character education is urgently needed to provide a balance between technological development and human development. Strengthening the profile of Pancasila students focuses on cultivating character and abilities in everyday life instilled in individual students through school culture, intra-curricular and extracurricular learning, and projects to strengthen Pancasila student profiles as well as work culture. The Pancasila student profile was created as an answer to one big question, about what kind of competencies the Indonesian education system wants to produce. These competencies include being competent, having character as well as behaving according to Pancasila values (Syaefulloh, 2022).

Ir. Soekarno once said There is no nation-building without character-building - it will not be possible to build a country if character education is not developed. Ir. Soekarno reminded the importance of building national character because the Indonesian nation is very heterogeneous and diverse (Masrukhin, 2013). Education not only plays a role in developing humans from a cognitive perspective but also character (manners) as a fundamental element. Most people think that success is only measured using knowledge/memorization parameters alone and tend to be apathetic towards matters related to character values themselves.

By focusing attention on character education, it is not intended to exclude or contradict the dimensions of cognitive intelligence. It becomes unhealthy when character is opposed to knowledge, as if science and technology conflict with morals and lead to character deviation. Of course, morality and cognitive knowledge need to be integrated because morality is the attitude of a person to act as a whole person with the responsibility of the mind and the development of feelings that are integrated (Suparno, 2017). The implementation of character education in schools is an attempt to overcome social inequalities by balancing academic intelligence with moral intelligence.

Based on the results of an exploratory study, YPPK Yoanes XXIII High School is known as the first high school in Merauke Regency which was founded in 1963. This school implements character education based on the values of Pope John XXIII (1881-1963). There are four-character values taken from the character as role models, namely: Truth (Veritas), Love (Caritas), Freedom/Independence (Libertas), and Justice (Justitia) (Hardawiryana, 2011). The values of the character of Pope John XXIII who has a religious background are closely related to the values of the profile of Pancasila students with an Indonesian national background, namely: Faith, fear of God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creative.

The implementation of character education based on the values of Pope John XXIII is a form of strengthening the values of the Pancasila student profile. The relationship of cooperation and collaboration between these values indicates that the values upheld in the religious field are in line with the values of Pancasila as the basis of the Unitary State of the Republic of Indonesia. The correlation between values implemented in educational units produces a positive synthesis of newness in students, both in academic knowledge and personality, which has a national and global impact. For this reason, one of the aims of this research is to explore the impact of implementing the character values of Pope John XXIII on strengthening the profile of the Pancasila community.

Apart from that, the issue of the declining quality of Catholic schools gave rise to a deep motivation to conduct this research. Some Catholic schools do not have the distinctive values that many parents, including Catholic families, look for. Some have lost Catholic values that were previously highly emphasized, such as the value of love, so that school administration and the school atmosphere lack an atmosphere of love and attention. In this way, Catholic schools lose their identity and ideals (Suparno, 2017).

The identity and charism of Catholic schools are formulated as places of integral education of the human person through a clear educational project in which Jesus Christ is the basis. Therefore, the basic task of Catholic schools is to design a synthesis of faith and culture as well as a synthesis of faith and life. Scripture makes it clear that all of Christianity is about relationship or relationships. The essence and substance of that relationship or relationship is love (Suparno, 2017). Jesus taught the essence of that relationship: Love your God above all else and love your neighbor as yourself (Gospel of Mark 12:28-32).

The relationship of love in a Catholic school brings students into communion and brotherhood with one another. Catholic schools are places where young people come together and explore life in a unique setting to embrace the spiritual part of reality as a path to fully understanding humanity in the world. Relationships are at the heart of what a Catholic school is all about. Every human being is called to establish a loving relationship with himself, God, and others, and is encouraged to see the interdependence in all creation (Gennadios, 2020).

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The Congregation for Catholic Education calls on Catholic educational institutions to be present by providing their unique contributions. Catholic schools are called to bear a faithful witness, through their pedagogy that is inspired by the Gospel. Schools must exist as educational communities, where all differences live together in harmony. Thus, if the character values of Pope John XXIII are seen as authentic characters of YPPK Yonaes XXIII Merauke High School, then efforts to evaluate and improve John XXIII High School must refer to his identity (Kristiyanto, 2013).

A description of the character education implementation program at YPPK Yoanes XXIII Merauke High School, stated that the Christian values that are prioritized are: truth, love, justice, freedom, democracy, discipline, honesty, transparency, accountability, and solidarity. Furthermore, the pattern of service was also formulated as follows: Imitating the work and love of Jesus Christ as Teacher and the apostles as disciples based on the love and spirituality of Pope John XXIII.

The spirit of life is manifested in the values that are lived and used as life guidelines. The same thing is also expressed in the formulation of school mission number five as follows: Increasing the ability to be sensitive and responsive in responding to current developments and building communication across religions, cultures and caring for the weak, poor, and suffering by the life spirit of Pope John XXIII. It is clear that Pope John XXIII's spirit of life, which is manifested in the appreciation of the values of truth, love, justice and freedom, is a priority program in the implementation of character education (YPPK Yoanes XXIII Merauke High School Profile, 2018).

Pope John XXIII's character education model does not only refer to students as development subjects but also shapes the character of leaders, teachers, employees, and all parties involved in efforts to develop educational units. Pope John XXIII's papal motto of *Obedientia et Pax* (obedience and peace) contains the Christian virtues that he characterized throughout his life. The basic values of life that Pope John XXIII lived and fought for to achieve a peaceful life were: Truth (*Veritas*), Love (*Caritas*), Freedom (*Libertas*), and Justice (*Justitia*) (Curran, 2004).

Regarding these four values, at the end of his writing in the Encyclical *Pacem in Terris* (World Peace), Pope John XXIII said that education must create an atmosphere of peace within students and then produce human individuals who love and create peace in society. To be able to realize this peace, educational units must internalize in students' noble values that direct students to a peace-loving mentality (Hardawiryana, 2011).

Based on the results of searching several scientific articles, researchers found several research articles related to the implementation of character education both in state schools and in private schools, as reported by Maunah, (2015); Kardinus, et al. (2022); & Murlani, (2013) that character education has been implemented in schools through various internal and external activities that are integrated into the curriculum and school programs and can even build students' social awareness attitudes such as attitudes of tolerance, care, discipline, honesty, greeting each other, and solidarity. as well as the habit of religious moderation, through structured and unstructured activities, it was even found that the contents of the document "Educating to Fraternal Humanism" are very relevant and developing in schools, especially in the current digital era.

The results of the study above provide information that in general the study of the implementation of character education has become a serious concern through various studies because the implementation of education is not limited to the formation of academic abilities alone, but more than that, namely comprehensive competencies that form spiritual intelligence, attitudes, body, and feelings. and intention. This is by Law Number 20 of 2003, Article 33, that national education aims to improve individuals (students) who have faith and devotion to God, have noble morals and character, are physically and spiritually healthy, have knowledge, are independent, creative, responsible, democratic and love the country, but based on the results of other studies, it gives a different picture, namely that there are still several more specialized education units in YPPK private schools that have not been optimal in implementing education in their schools, such as the results of research by Suharmini, (2017), among others. concluded that there were still 2% of students who said that teachers never instilled character values. Prabandari (2020) concluded that character education has not been implemented consistently, even the results of the study by Pitriyani, et al. (2020). that Catholic Religious teachers have implemented the assessment of spiritual attitudes and social attitudes even though there are still several shortcomings found in the subjective and monotonous assessment techniques and are not optimal, without any journals or observation sheets, self-assessment sheets and assessment sheets between friends because the teachers do not understand.

Based on the phenomenon and some of the results of previous empirical studies, it shows that character education, on the one hand, has been implemented by several educational units with a variety of findings, some of which are by the Regulation of the Minister of Education and Culture Number 20 of 2018 Article 6 says that the implementation of PPK optimizes the partnership function education tri center implemented with a class-based approach; school culture; and society, but there are still several educational units that have not been maximal in implementing character education, and what distinguishes previous research from this research is the study of character values based on Pope John XXIII. Several indicators of character values that are implemented in schools are relatively the same and universal as this study but have not focused on following up on the

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character values put forward by Catholic religious figures, namely Pope John XXIII. This research is intended to follow up on and even complement the results of previous studies regarding character values that need to be implemented in every education unit in general and education units organized by YPPK in particular, by emphasizing the philosophy of authentic thinking of Pope John XXIII namely the values of truth, love, freedom /independence, and justice (Hardawiryana, 1999: Linguists) implemented at YPPK Yoanes XXIII High School, Merauke Regency, South Papua Province. These four indicators are believed to be able to encourage and support government and community efforts regarding strengthening the profile of Pancasila students.

### II. METHODS

This research uses a qualitative descriptive approach to case study design, namely, research carried out to interpret objects according to what is carried out on the specified object. To obtain several data and/or information regarding the six indicators in this research, researchers conducted in-depth interviews with various informants, namely, school principals, supervisors, teachers (head of school for curriculum, student affairs, public relations, infrastructure, guidance/counseling teachers), and students. Apart from that, conducting participatory observation, checking documentation, and FGD. Researchers as the main instrument are supported by interview guides, observations, FGDs, and documentation checklists. To obtain data that meets the requirements of research, a data validity test is carried out using data credibility techniques, namely extending the observation time, triangulation, and peer discussion. Data analysis uses the Miles and Huberman interactive analysis model which consists of three activity streams, namely: (1) data reduction; (2) data presentation (data display); and (3) drawing conclusions and verification. These three methods are interrelated and constitute the flow of data analysis activities by drawing meaning (Sugiyono, 2017).

### III. RESULTS

Based on the results of data analysis, the findings of this research generally show that YPPK Yoanes XXIII High School, Merauke, South Papua Province has implemented character education based on the values of Pope John XXIII which are manifested in the following various activities. First, the Truth Value is implemented by: (1) Students are taught not to cheat during exams, which is realized in the form of exam rules. (2) Dare to admit mistakes or violations that have been committed and promise not to repeat disgraceful actions. (3) Educators are honest and fair in providing objective assessments according to students' abilities. (3) The faithfulness and perseverance of educators and educational staff in carrying out their duties become an example and role model, and (4) A transparent and humble management system even becomes an example for the school community.

Second, the value of love is manifested in various activities, namely, (1) the habit of smiling, greeting, and greeting. (2) Faith-deepening activities (recollection). (3) The enthusiasm and motivation for the work of educators and education staff. (4) Literacy activities as a love of science. (5) Various prayer routines. (6) implementing a learning approach with a spirit of love that educates, and (7) The principal's leadership is patterned on love.

Third, the value of freedom/independence is manifested in various activities, namely, (1) Enforcing and implementing school rules. (2) Free/independent learning process. (3) Appreciation of the freedom/independence of teaching staff as role models for students. (4) Using educational facilities and infrastructure effectively and efficiently for the smooth running and achievement of learning objectives.

Fourth, the value of justice is realized in various activities, namely, (1) Applying the rules fairly. (2) Pay school fees regularly. (3) Fair treatment of students with special needs. (4) Application of justice in the learning process. (5) The principle of justice in the realm of class. (6) Extracurricular activities, and (7) Justice relating to teacher rights.

Fifth, the supporting factors for implementing the values of Pope John XXIII include the church's attention to schools, the role of foundations, the competence of human resources (teachers), management of infrastructure and financing, leadership of school principals, and support from parents and the community. Inhibiting factors consist of the negative influence of information and communication technology, and less conducive family conditions.

Sixth, the impact of implementing the values of Pope John XXIII on strengthening the profile of Pancasila students, namely encouraging and supporting the government and society in IKM policies. There is collaboration between the values of John XXIII and the values of the Pancasila student profile in forming students who have: deep faith in God; love of peace and brotherly love; democratic, independent, rational, and professional culture; equal material and spiritual prosperity; identity, justice, civility, morals and ethics.

### IV. DISCUSSION

Overall, the results of the study show that YPPK Yoanes XXIII Merauke High School has implemented the character values of Pope John XXIII. First, the Truth Value is implemented by: (1) Students are taught not to cheat during exams which is manifested

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in the form of exam rules. (2) Dare to admit mistakes or violations that have been committed and promise not to repeat acts that are not commendable. (3) Educators are honest and fair in providing objective assessments according to students' abilities. (3) The loyalty of teachers and educational staff in carrying out their duties is an example and role model for students in their loyalty and diligence in carrying out their obligations, namely being faithful to attend school and diligent in studying. (4) The principal's humility and transparent school management system is an example for the homeroom teacher in implementing humility management for students in the class.

The results of this study are in line with Saeful's study (2021) that, in life, being honest is an important thing that everyone should have. This attitude can be a benchmark for whether someone's attitude is good or not. The creation of the next generation of the nation who has an honest attitude is of course the dream of all Indonesian people, therefore every educational institution must not be negligent in making it happen. In addition, Mulyasa (2019) said that, for the success of education in schools, the important thing that must be considered is the figure of the teacher, namely a teacher who can be imitated and imitated, because the teacher is an important factor has a big influence, even determines the success or failure of students. Upholding the value of truth in the administration of the education system, each component of the school is expected to further build within itself the habit of thinking and acting properly and correctly in everyday life (Bonnot, 2004). As said by Lickona (Mulyasa, 2019) good character education must involve not only aspects of knowing the good, but also desiring the good or loving the good and acting the good, so that students realize, understand, feel, and can practice truth values completely and comprehensively.

Second, the value of love is manifested in various activities, namely, (1) the habit of smiling, and greeting. (2) Faith-deepening activities (recollection). (3) The enthusiasm and work motivation of teachers and education personnel. (4) Literacy activities as a love of science. (5) Various prayer routines. (6) Approach learning towards students with a spirit of love that educates. (7) The principal's leadership is patterned on love. The results of this research are in line with the results of Mulyasa's (2019) study that a safe, comfortable, and orderly school environment, combined with optimism and high hopes from all school residents, school health, and student-centered activities. activities) is a climate that can arouse lust, passion, and enthusiasm for learning.

As a school with Catholic characteristics, appreciation of the value of Love comes from an appreciation of faith in God as the source of true love. Therefore, various spiritual efforts are always made to strengthen the value of love are by holding faith and deepening activities for teachers and students (Bonnot, 2004). The same idea was also emphasized by Driyarkara (Suparno, 2002) that education aims to humanize humans. This means helping young people to become more highly cultured and highly valued human beings. Not only living as a "human" (eating and drinking) but as a human being who has morals, character, responsibility, and sociality.

Third, the Value of Freedom/Independence is manifested in various activities namely, (1) Upholding and implementing school rules. (2) A free/independent learning process. (3) The appreciation of the freedom/independence of the teaching staff as an example for students. (4) Use educational facilities and infrastructure freely for all school components effectively and efficiently for the smooth running and achievement of learning objectives. This is in line with the results of Koesoema's study (2018) that class-based character education approaches focus on the overall dynamics of teacher-student interaction in the classroom in the structure of a curriculum. The class is the main educational locus for educational praxis, namely the place where in the whole educational process there is interaction between teachers and students. In this interaction, there is a process of forming individual characters, especially for students. In addition, as a support for the achievement of character education. Werang (2015) said that learning facilities and infrastructure are some of the factors that also influence teacher considerations in choosing and using learning strategies.

Fourth, the value of justice is manifested in various activities, namely, (1) applying rules fairly. (2) Paying school fees. (3) Fair treatment of students with special needs. (4) Application of justice in the learning process. (5) The principle of justice in the classroom realm. (6) Extracurricular activities. (7) Justice relating to teacher rights. This fair policy is in line with what was said by Basrowi (2007) that, this is the application of the principle of justice in the administration of education, so that students who are intellectually and financially will receive adequate service. This principle also applies to taking a learning approach to students with special needs and students who are less prominent than other students intellectually. In addition, Mulyasa (2019) emphasized that teachers and mentors are required to be patient in dealing with students who are slow learners because their characteristics, traits, and behavior are always slow. Without the teacher's patience, students will become easily discouraged, especially if the assistance given does not immediately show results. More than that, teachers who are impatient and less painstaking will immediately leave the guidance task and leave their students stranded.

Fifth, in the implementation of the values of Pope John XXIII there are the following supporting and inhibiting factors. Supporting factors consist of the church's attention to the school, the role of the foundation, the competence of human resources (teachers), management of infrastructure and financing, governance and leadership of the school principal, parental

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support, and support from the community environment. Inhibiting factors consist of the negative influence of information and communication technology, less conducive family conditions, and being trapped in less educational relationships. The results of this research are in line with Susanto (2022) that the Diocesan Bishop has the right and obligation to issue provisions regarding the general organization of Catholic schools in his diocese. In addition, he emphasized that, among all members of the school community, teachers have a special responsibility for education. It is said by Ramdhani, (2014) that the educational environment has a major influence on character education. This means that the better the support from various parties in the school, the better the educational results, especially those related to the interests of many people, namely the growth of the nation's children who have the Pancasila character which is needed in the current era. The learning environment by providing concrete life testimony will make it easier for Catholic schools to realize their formative programs. Actually, in Catholic schools, the ministry of teachers is a gift/blessing and an ecclesiastical office. Susanto (2022) added that the first person responsible for education is the parents, who have the natural right and obligation to educate their children. They have the right to choose the means and institutions through which they can provide their children with a Catholic education.

About inhibiting factors, Ratnaya (2011) suggests several negative impacts of the development of information and communication technology: First, children spend more time watching TV than doing other things (such as studying and exercising). Second, children lose the ability to blend in with society and tend to be comfortable with online life. Third, crime on the internet. This crime knows no national and territorial boundaries, whenever and wherever it can appear. Fourth, the spread of computer viruses. Fifth, pornography, gambling, fraud, and display of violence. In connection with this negative influence, Hulukati (2015) says that the family environment plays the main responsibility for the physical and spiritual growth of their children, namely through the science of educating and guiding their sons and daughters. The success or failure of a child's education can be linked to the development of the attitude and personality of the parents as well as communication relationships and role models in the family.

Sixth, the collaboration between the values of Pope John XXIII and the values of the Pancasila student profile forms students who have: a deep faith in God; love of peace and brotherly love; democratic, independent, rational, and professional culture; equal material and spiritual prosperity; identity, justice, civility, morals, and ethics. The results of this research are in line with the results of A'yun's study (2022) that, the importance of the profile of Pancasila students, especially those "faithful, pious to God, and Noble Morals" is formed to be able to give students the ability to have character according to the first precepts of Pancasila. In line with this thought, Nabila (2022) argues that, with the formation of elements of global diversity, it is hoped that it will be able to create Indonesian students who can maintain noble culture, identity, and locality, but still have an open mind when interacting with other cultures to foster a sense of belonging to one another. respect and be able to form a new culture that does not conflict with the noble culture of the nation.

The value of global diversity above can be realized concretely in the value of cooperation. Based on the results of his study, Mulyatno (2022) said that cooperation is a spirit of living together to preserve brotherhood and harmony in Indonesian society. In addition, the values of Pope John XXIII shape students to become independent individuals. The results of Yusutria's study (2019) state that the formation of an independent character in students is based on a deep awareness within themselves to become human beings who are full of a sense of responsibility supported by habits that are ingrained in themselves, because of the role models they emulate from leaders, teachers, and peers. Deep awareness involves the dimension of the mind, namely the ability to reason critically. Confirming this thought, through the results of her research, Nuvitalia (2014) said that one of the aspects revealed in this scientific study is the element of reasoning, namely anticipating and finding solutions to problems. In line with this opinion, Fakhriyani (2016) in his research results shows that everyone has the potential to be creative, but what needs to be underlined is how to develop abilities that still have potential. Creativity is not an inborn ability, but an ability that can be learned and developed.

## V. CONCLUSIONS

Based on the results of previous research and discussions, it can be concluded that in general SMA YPPK Yoanes XXIII Merauke, South Papua province, has implemented character education based on the values of Pope John XXIII which is manifested in various activities, including:

a. The Truth Value is implemented by (1) Not cheating on the exam; (2) Dare to admit the mistakes that have been made and promise not to repeat disgraceful actions; (3) Educators are honest and fair in providing objective assessments to students; (4) The loyalty of teachers and education personnel in carrying out their duties as examples and role models for students; and (5) Humility and transparency of the school principal as a role model.

b. The value of Love is implemented by (1) the habit of smiling and greeting. (2) Faith-deepening activities (recollection). (3) The enthusiasm and work motivation of teachers and education personnel. (4) Literacy activities as a love of science. (5) Various

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prayer routines. (6) Approach learning towards students with a spirit of love that educates. (7) The principal's leadership is patterned on love.

c. The value of Freedom/Independence is implemented by (1) Enforcing and implementing school rules. (2) Free/independent learning process. (3) Appreciation of the freedom/independence of teaching staff as role models for students. (4) Using educational facilities and infrastructure effectively and efficiently for the smooth running and achievement of learning objectives.

d. The value of Justice is implemented by (1) Applying the rules fairly. (2) Paying school fees. (3) Fair treatment of students with special needs. (4) Application of justice in the learning process. (5) The principle of justice in the realm of class. (6) Extracurricular activities. (7) Justice relating to teacher rights.

e. Supporting factors for the implementation of Pope John XXIII's character values include YPPK/church commitment to educational competence, leadership of school principals, and support from parents and the community. Meanwhile, inhibiting factors include the negative influence of information and communication technology and less conducive family conditions.

f. The main impact of implementing Pope John XXIII's character values is to encourage and support the government and society in policies to strengthen the profile of Pancasila students. There is a synergy of character values according to John XXIII with the values of the Pancasila student profile in forming students who have: a deep faith in God; love of peace and brotherly love; democratic, independent, rational, and professional culture; equal material and spiritual prosperity; identity, justice, civility, morals, and ethics.

Based on the conclusions above, in the context of implementing character education and efforts to strengthen the profile of sustainable Pancasila students, it can be suggested, among others: (1) The school principal and teaching staff at SMA YPPK Yoanes XXIII Merauke, South Papua Province, need to revise the school's vision, mission and goals by emphasizing on the values of Truth, Love, Freedom/Independence, and Justice. (2) Deputy school principals in the curriculum section need to sharpen the education unit's internal curriculum by incorporating the values of Truth, Love, Freedom/Independence, and Justice. (3) School principals need to increase their understanding of the nature of character education for all school components. (4) YPPK Merauke needs to conduct outreach to all school components regarding the introduction of the figure of Pope John XXIII, the great charisma and character values he fought for, in collaboration with the Merauke Regency Education Office to carry out validation and official recognition of the status of Yoanes XXIII SMA YPPK as schools providing character education, reviewing the system for recruiting school principals, teachers and education staff with character, working closely with parents/guardians in assisting and strengthening children's character.

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