EVALUATION OF STRENGTHENING CHARACTER EDUCATION IN INTEGRATED SOCIAL STUDIES LEARNING

Ruth Sriana Umbase

Program of Study of Social Studies Education, Faculty of Social Science and Law

Universitas Negeri Manado, Indonesia

Abstract - This research is aimed at analyzing and evaluating the application of education character strengthening management in learning Social Studies for students in heterogeneous classes. The method used in this study is the evaluation research method based on Stakes's Evaluation Model, consist of antecedents, transactions, and outcomes components. The evaluation results for each component is in the moderate category. Management of strenghening character education in social studies learning is in moderate and less effective category. Students in fact pursues grades more than values of character education. Therefore it is recommended that Social Studies Teachers need to improve their managerial skills starting from planning, implementing, assessing and reflecting on learning outcomes.

Keywords: Evaluation, Value of Character Education; Social Studies

I. Introduction

Management of education and learning in Social Studies indeed have uniqueness in its implementation.There are two main focuses in its implementation, namely the implementation of learning management functions to produce superior quality lesson plans and the Social Studies learning function to produce knowledge, attitudes/characters and social skills that are reliable. Both of these things need to be mastered by the teacher in designing and developing the quality of implementing Social Studies learning combined with strengthening Pancasila-based character education. One of the values in strengthening character is religiosity. Ratih Widhiastuti et.al. stated "religiosity has an influence on the resilience of academic" [1]. But currently there are still students who are in a religious dilemma because they are victims of the struggle for religious influence by their parents or adults around them.

In general, reflective questions that often arise include why social studies education cannot be relied upon to eliminate social problems in society? Even though formally the learning activities have been carried out by the teacher; and in the performance reports and reports on student learning outcomes it appears that everything has been carried out successfully in accordance with the learning objectives that have been formulated. However, the impact of learning outcomes is not in accordance with the quality standards of the goals and scope of the material being studied. It is suspected that there are many inhibiting factors in carrying out the teacher's duties but these factors

have not been identified, analyzed and evaluated to formulate a solution. Dropping out of school is often the choice of troubled students.

The results of research conducted by Emusti Rivasintha Murjito & Karel Juniardi show that Social Studies teachers can apply the Curriculum 2013 (Kurikulum 2013), but on the other hand Social Studies teachers indeed still face four inhibiting factors, namely: (1). Expertise and Academics; (2) Educational Facilities; (3) Education Books Quality; and (4) Management Administration [2].

This finding implies that Social Studies teachers have implemented the 2013 Curriculum in learning Social Studies and in general it can be applied well. There is a Learning Implementation Plan (lesson plan) in which indicators of competency achievement and learning objectives are listed; but what is the quality of the competency achievement indicators and learning objectives like? Are these two things analyzed in accordance with the stages of learning implementation management based on fulfilling the rights and learning needs of students? According to Stefanie R. Sorbet & Candice D. Barnes that "classroom management is a persistent and primary concern of teachers" [3].

The next obstacle is the planning and provision of quality textbooks. Fethi Turan & Ilkay Ulutas prove the importance of using storybooks which feature illustrated stories about noble characters and have explored character values such as responsibility, love, integrity, friendship, tolerance and so on. The important reason for using picture story books is that they are role models, liked, easily imitated by students and can be carried out by teachers [4].

Furthermore, related to government policy to give special emphasis on programs to strengthen character education based on Pancasila, what concrete efforts have been integrated and developed in designing the implementation of learning in Social Studies and Strengthening Character Education - so that both the learning process and the achievement of learning outcomes can be achieved in accordance with the learning needs of students.

In accordance with Ministerial Regulation Number 20 of 2018 concerning Strengthening Character Education in formal education unit article 1 paragraph (1) that "Strengthening Character Education is an educational movement under the responsibility of the Education unit to strengthen the character of students through harmonization of heart, taste, exercise thinking , and sports with engagement and cooperation between education units, families, and communities as part of the National Mental Revolution Movement" [5].

In Strengthening Character Education there are at least four emphasized aspects, namely:

1.   The existence of a National Education Movement called the National Mental Revolution Movement. As a revolutionary movement, this means that mental changes must be made quickly both in terms of management and the achievements that must be realized. From a management standpoint, concrete steps must be taken in the form of programs and activities to achieve mental change. The problem is whether it has been implemented effectively and efficiently?

2.   The main responsibility is given to the education unit. Is the Education unit ready to take on the task of making this movement success?

3.   There are goals and objectives that must be achieved through harmonization of for aspects, namely: (1) exercise of the heart, (2) exercise of thought, (3) exercise of feelings, (4) sport. Has management been designed to manage these four aspects?

4.   There is cooperation between educational units to involve families and communities. Has it been implemented and what are the results?

As a national movement which is the responsibility of the education unit, how does each educational unit respond to it? The response of each school will be one of the determining factors for the success of the National Mental Revolution Movement.

More specifically in learning Social Studies, the application of strengthening character education can be carried out by students in an integrated manner in the learning process. There are five main values that must be realized, namely: (1) religiosity; (2) nationalism; (3) independence; (4) gotong-royong; (5) integrity. These five values appear to be easy to apply but in reality this is not the case. This is where the managerial skills of the teacher are needed in applying it.

Formally the Formally teachers can do this, this can be seen in reports on teacher performance in each education unit. Learning activities can be carried out by students, students get the right to learn and know and accept the results of assessments without complaints or even protests. Everything is alright. But have you ever thought about meeting the real learning needs of students? Students in global outbreak (globalization, COVID-19 and its impact) [6].

The fact that there are students who experience conflicts over religious influence and do not get the fulfillment of their religious rights and the protection of their religious identity is one of the problems in fulfilling their religious rights and the negative impacts that follow. Even though the value of religiosity is one of the main values in fulfilling students' rights to strengthen character education. The complexity of the problems faced by teachers is becoming increasingly complicated and complicated.

How do students display religious attitudes when they have to be physically measured and assessed in the form of behavior such as being diligent in worship and carrying out the teachings of the religion they adhere to? In fact, it is difficult for students who are victims of conflicts over religious influence to state "what religion they adhere to".

Declaring the religion one adheres to can become a dilemma in one's personal and social life. That statement can trigger conflict after new conflict within students. Based on the results of case research conducted by Ruth S. Umbase (2020) [7] on dropout students, who were exploited and then committed acts against the law and then they had to undergo criminal punishment and be fostered at the Special Child Protection Institute for North Sulawesi province in Tomohon City, it turned out that one of the reason is that students do not get the fulfillment of religious rights and

protection of the right to their religious identity due to conflicts over religious influence that they experience.

Religious conflict originates from individuals, families, religious groups, communities and religious institutions, as well as government policies in the fields of religion and education. Religious conflict is an accumulation of the history of religious life that took place in the midst of a pluralistic society.

Are these cases a manifestation of failure in the implementation of education that is of poor quality so that it cannot create a tolerant society? Of course this is worth researching. The causes are also complex, so the solution is also worth exploring from that complexity. One of the sources of this complexity is the crisis at school or in the classroom. B. Fitri Rahmawati & Zidni have identified four problems in Social Studies learning, namely: (1) students' disruptive behavior; (2) learning facilities and infrastructure; (3) Teachers do not understand material outside their field of knowledge; (4) Less varied learning methods [8].

These four problems indicate that the crisis in the classroom needs to be explored, among others, from what the teacher does as a leader in the classroom. The leader (manager) in the class has a very decisive role in managing the class so that it becomes a pleasant place for students, a place that students always miss, a place where students complain and seek and find solutions to what is bad that they experience outside the classroom.

It is very ironic that disruptive behavior is found in the class in junior high school students. If this disruptive behavior is not handled professionally it can endanger students who do not have such behavior, it can also endanger the growth and development of students who behave disruptively themselves. So, there are two threats of harm that can be caused, namely being dangerous and endangering theirself and others outside.

There are two institutions that play an important role in managing religious life, namely government institutions and religious institutions in society. The government established an institution in charge of religious affairs. In Indonesia, the central government has formed the Ministry of Religion, which organizationally takes care of religious affairs, as well as the Ministry of Education, Culture, Research and Technology.

At the Elementary and Secondary Education levels, the Curriculum has been defined, namely the existence of Religious Subjects and other Subjects related to strengthening character education which must be applied simultaneously. This is so that each teacher can teach character education that is relevant to the learning material. There are three fields of study that get the main portion to support the field of religious studies, namely Social Studies Education, Citizenship Education, and History Education; Meanwhile, other fields of study are also given the obligation to adopt and implement the five main values of strengthening character education adaptively as well as nation character building in information age.[18].

This is evident in the lesson plan format for all fields of study. Each subject has a lesson plan that is characterized, meaning that it includes character values that can be formed through implemented learning; but actually the expected character cannot be realized. For example, there are students who diligently visit places of worship, are diligent in participating in religious rituals but do not show the character of "religious people" such as respecting others, not bullying. On the other hand, there are students who rarely visit places of worship but have a religious character. Conditions like this need to be considered and understood by the teacher in analyzing student learning needs. The lesson plan design for strengthening character education must be able to accommodate the learning needs of these students.

Actually every student has the right to have a religion, to carry out the values of the religion he adheres to. However, conflicts over religious influence within students often present new conflicts that are broader and more complex; even students have the opportunity to be bullied and their comfort threatened, and in the end students drop out of school if this is not resolved wisely. A concrete example of this can be seen in students who are born to couples of different religions, including different organizational groups within the same religion. Since childhood, these students have been faced with conflicts over the struggle for religious influence by the extended family of their fathers and mothers. As a result, the religious identity of students becomes unclear.

One of the phenomena that is happening in Indonesia today is the tendency to let go of community responsibility for education and ignore the community's need to participate in education [9].

This can be seen not only in the reduced participation of the community in supporting education development in their community, but also in active participation in supporting the fulfillment of students' rights and learning needs. Communication between teachers and parents is usually later carried out at the receipt of report cards (usually at the end of the semester term). That is why the problem or conflict in the child cannot be known clearly by the teacher. In the case of children who are victims of the struggle for religious influence, both in the family and in society, it seems that the teacher does not pay enough attention.

When students enter school age and have to study Religious Education at school, students are increasingly confused, doubtful and worried about what Religious Education they should follow. Why is the student in this situation? Because for him religious affairs are synonymous with conflict within himself and his extended family. Cases of students from parents of different religions, with weak economic backgrounds and low formal education; In this school, students who are often bullied and threatened to be reported to their parents by close friends because they have chosen to participate in certain religious education, it turns out that this has an increasingly negative impact on students. Students are afraid, don't focus on studying religion, then choose to drop out of school, run away from home looking for work and then be exploited, in the end they get involved in criminal cases and become students who are in conflict with the law as perpetrators of crimes. Reality like this can be seen in the assisted students who are in the Special Development Institution for Children (formerly called the Children's Prison).

Events of violations of student rights, as described above, have a wider and more complex impact than the initial conflict over the struggle for religious influence within students. This problem becomes very complex and needs to be handled holistically, integratively and comprehensively.

Based on the facts of this problem, associated with efforts to find solutions through interventions in educational programs, especially education related to strengthening character education in learning Social Studies, constructive and educative efforts need to be made as socio-religious mitigation efforts in the field of education.

II. Method of Study

This research has been carried out in junior high schools which have heterogeneous students. The respondents of studied were Social Studies Education teachers at junior high school in North Sulawesi Indonesia.

The research method used is Evaluation Research based on the Stake's Evaluation Model. There are three evaluation components studied, namely: Antecedents, Transactions, and Outcomes [10]. In each evaluation component there are three parts that are described, analyzed and evaluated, namely: empirical data, criteria and results. Empirical data that has been collected and then analyzed. The data analysis technique that will be used in this study is the analysis of the frequency distribution, then compared with the criteria. The data interpretation criteria were adapted from the criteria developed by Djaali and Muljono which consisted of three categories, namely: High or Effective (71-100%), Moderate-Less effective (41-70%), and Low-Not Effective (>40%). Then the results are formulated as a decision on the results of the evaluation.shihad [11].

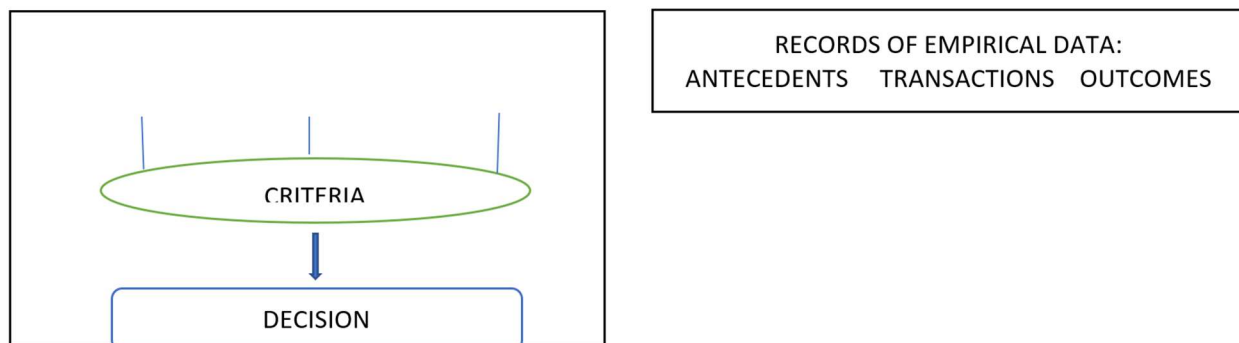**The design of the evaluation research implementation is shown as follows:**

Figure 1. Design of Evaluation

III. Research Results and Discussion

A. Description of Research Results

The evaluation result of the three evaluated components, namely: antecedents, transactions, and outcomes, showed an average result of 58.67 %. Further details can be shown in the following table:

Table 1. Evaluation Research Result

Stages	Empirical Data	Criteria	Decision
Antecedents	It turns out that the percentage of data analysis results for the antecedent component is 56%	Moderate	Less Effective
Transactions	Percentage of data analysis results on the transactions component turns out to be 60%	Moderate	Less Effective
Outcomes	Percentage of data analysis results on the outcome component turned out to be 60%	Moderate	Less Effective

B.   Discussion

The knowledge and managerial skills of teachers in strengthening character education have an important role in determining the success of student learning and the formation of noble character. However, based on research data on the management of strengthening character education in social science learning, it turns out that it is still in the moderate or less effective category. These results indicate that the initial factors as determinants (Antecedents Component) in the implementation of the learning process are still less effective in supporting the implementation of the learning process and also the expected results to be achieved.

Stefanie R. Sorbet & Candice Dwod Barnes stated that: classroom management (learning) is a strong and main factor that teachers need to pay attention to. Classroom management is a very important thing for teachers to do from the start in preparing learning activities, teachers are the main input in analyzing and designing learning implementation plans. Only teachers who have sufficient managerial knowledge and skills can manage their classes effectively; even further explained by Stefanie R. Sorbet & Candice Dwod Barnes that a great teacher has specific techniques for managing his class in demonstrating learning activities appropriately and producing productive activities during learning [3].

Teachers who are unprofessional and lack managerial knowledge and skills are less able to detect problematic students. This is where teacher knowledge and managerial skills are needed to fulfill students' rights so that they can learn and produce positive characters. These managerial skills also need to be supported by extensive knowledge that teachers can learn on an ongoing basis, especially in mastering learning materials and the characteristics of students in their class.

Teachers can plan to apply various approaches, models and methods in character education learning. There is one model that has been studied for its effectiveness and successfully applied in character learning, namely the "Empowerment Theater"-based character education model designed by Purwati Anggraini and Tuti Kusniarti [12]. This model has been applied in elementary schools through theatrical activities, through these activities students' positive characters have been developed and accustomed to.

At present there are complex problems in Indonesia in fulfilling students' rights to their religious identity, on the one hand every student is required to have a religious identity but on the other hand students cannot determine for themselves what religion they must adhere to, especially students who are victims of the struggle for religious influence. between couples of different religions or beliefs.

Religious identity itself is a person's religious characteristics that arise from the meaning of religious moral values or also known as one's diversity. Therefore, if students experience confusion about religious values whose truth is contradicted, students will lose their religious identity. Students are confused in choosing which truth they should have and follow.

Religious identity is the beliefs and values used as a guideline for one's spiritual life. When beliefs and life guidelines are confused, the student's soul becomes unstable, the way of thinking is chaotic, the ability to think and make decisions is weakened. Students tend to behave erratically and perform strange and even destructive actions.

One of the factors causing students to face the law is that since childhood students have lost guidelines regarding religious moral values. Students' self-confidence is always undermined and faced with dilemmas. Conflict and uncertainty cause students to be confused and unable to determine which values to follow. Under these conditions, the role of peers and people they like can become " role models " for students. Guidelines on religious moral values are actually a strong basis in controlling the mindset, attitude and behavior of students when they are faced with problems.

The fact that there is a struggle for religious influence over students shows that parents and adults generally prioritize their own interests rather than the best interests of their children (students).

Knowledge and awareness about the best interests of students are still one of the obstacles in fulfilling student rights. Fanaticism, intolerance that is not based on humanism and noble values contribute to worsening the fulfillment of students' rights in the religious field. Ika Fatwati Farida explained that "religious conflicts that have occurred so far have been caused by misunderstandings and low awareness of religion" [13].

Misunderstandings about religion or beliefs that have never been thoroughly resolved have contributed to the low level of religious awareness. Doctrines about "ideas of saving fellow human beings" that have not been properly communicated often lead to new problems, especially among religious leaders who have limited or not comprehensive knowledge.

The complexity of the problem of mistreatment of students has had an alarming impact, especially in today's digital era. Students who lose their religious identity find it difficult to have strong and high integrity in their lives. They do not have a clear foundation of religious values. For them religion is a show of "spiritual arrogance" from adults. For the sake of religion, adults often showing off violence and coercion will. Ika Fatmawati Farida stated that: violent behavior is sometimes considered as part of a "sacred duty of religion" [13].

Students who are traumatized by conflicts over religious influences are more interested in seeing human values as something that has naturally been inherent in humans since they were born. When they are at school they are less interested in studying religion as a way of life because according to them religion is actually a source of conflict among human beings. In situations like this, Social Studies teachers have an important role to play in strengthening subject matter with social inclusion which emphasizes the need for a harmonious life based on noble character that is encouraged by high human values.

Empirically, human beings embrace different religions and beliefs. The difference is not "an engineering or social construction but a natural phenomenon (natural) or it can be said as a theological construction". The fact that the problem of fulfilling students' rights to religious identity often occurs in couples who have different religious/religious group backgrounds. Interfaith marriages or religious groups in North Sulawesi are actually not always carried out according to the initial agreement even though both parties have agreed to marry within a certain religion or a certain church group. Internally, between couples who have different background groups, there is an internal agreement beyond the statements made before the government, namely when they are married they agree to be "same class" but after marriage they become "each other" meaning that each returns to their respective families class as before marriage. It is this inconsistent condition that has opened up the widest possible conflict over the struggle for religious influence over students, and in many cases students are the victims. There are religious emotions that often have a negative impact on student growth and development.

In a pluralistic society in wherever and whenever, there is always the potential for conflict and it is impossible to eliminate that potential conflict. So that the potential for conflict is not counter-productive but instead becomes a driving force for the static and status quo atmosphere, it needs to be balanced with a spirit of tolerance and brotherhood so that social order and equilibrium are maintained on the one hand, and there are social dynamics on the other. Tolerance between religious communities does not have to sacrifice their own religious beliefs which are considered the most correct, as perennial philosophy and pluralism understand [14].

Facts about the life of a pluralistic society with different religions, different cultures, different educational backgrounds, economic levels and so on, apparently also present the complexity of the problems in the life of the community Students who are exposed to violence and coercion of will, when they are faced with problems will most likely make violence and coercion of will also a reference for solving every problem encountered; If things like this are ignored, the circle of

violence will expand and have a negative impact on various aspects of a student's life until he becomes an adult.

In Perennial Philosophy a principle is established that all religions are the same which is likened to many roads to "Rome", there are many paths to God. Religions embraced by mankind such as Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism and so on , are likened to "paths" to God. Tobroni emphasized that "an understanding like this is true transcendentally but in reality this is not the case, all religions lead to God (god), but no religion is the same" [14].

Reality shows that "the struggle for religious influence" continues to expand, even the urge to fight for influence often creates social pressure in communities that feel they have failed to implement and support efforts to expand this influence.

When in a family there is a family member who chooses to be "a different religion or religious group" from the extended family (from the religion that has been followed by the extended family for generations), that person will receive rejection either directly or indirectly. This is where the conflict of religious identity begins within the student has become an arena for the struggle for religious influence.

Egoism wrapped in religious fanaticism will produce the worst interests of a student. Conversely, diversity that promotes noble values will produce the best interests of students. Students will not feel pressured or worried about carrying out religious values; even with him being religiously devout it can strengthen the noble character in him.

According to Tobroni [14], relations between religious communities that have been developing so far are generally still negatively tolerant. As long as the attitude of most religious people does not want to know other religions or some are still limited to knowing what and how other religions are. As a result, people are easily misunderstood, suspicious, and easily provoked by members of other religions.

The struggle for influence and power and even the economy through an increase in the number of followers of certain religions or religious groups has created religious fanaticism among adherents of certain religions or religious groups. The role of religious leaders is very large and dominant in this context. This condition can create competition and conflict. If it cannot be managed wisely and prudently, then competition will continue to become conflict and culminate in open conflict up to hostilities and wars.

Religion has two sides that are paradoxical or contradictory. Tobroni called it an "antagonistic role". Religion can give birth to positive energy and negative energy. Religion that generates positive energy becomes a moral and spiritual force, a source of inspiration and motivation, guidance, good news and warnings capable of creating moral nobility and civilizational splendor; conversely, religion also generates negative energy if its religious pattern becomes a source of conflict, irrational behavior, poverty and shackles human emancipation. A reflective question has

been put forward by Tobroni, can the diversity of nations which are vibrant with religious ritual activities bring positive energy or vice versa?

Syarief Ibrahim Alqadrie in explaining pluralism and multiculturalism in maintaining religious harmony, it turns out that "religious counseling actually triggers competition in fighting over the quantity of people, not the quantity by persuading certain people to change their beliefs. Directions and strategies for religious counseling like that will only create enmity and division in society" [15].

Tolerance that is touted about is often an endless "pretend" and if this condition is not ended then in time it will explode like a volcanic eruption. Its eruption will spit out all material egoism that has been buried in the heat of religious arrogance. Therefore, religious leaders and religious groups should focus more on increasing the quality of diversity in order to build the noble character of the people they lead, instead of just pursuing religious egoism by increasing the quantity of adherents of a particular religion or religious group.

The Invitation to Spiritual Awakening Services that has been carried out so far can actually be used as a "way" to build togetherness in developing a more prosperous, happy and quality life. The visitors to the revival service were truly spiritually awakened and then there was a change in their daily life for the better .

Related to religious education, ethics and morals, that there is pollution of understanding in religious life, there are religious emotions that require rectification of logic and cleansing of the soul. If we pay attention to the religious tolerance shown by the people of North Sulawesi in maintaining inter-religious harmony, it seems that it is more focused on efforts to create social order, but "religious emotion" is still one of the obstacles in fulfilling students' rights to their religious identity.

The right of students to have a self-identity such as a name is no doubt how important a name is to mark who one is. However, it turns out that the right of students to obtain certainty about religious identity in debates about its existence has raised pros and cons.

In this context, students' religious identity is actually seen more from the point of view of fulfilling students' rights to religious identity as a self-marker for students to have guidelines and outlooks on life in accordance with religious values. In the period of growth and development students are expected to have a life guide including the values of religious morality. Sudarminto stated that there are at least three reasons that show a relationship between religion and morality. "Morality is related to how humans can live well, religion is an institution of life, the practice of religious life is a guarantor for a moral life" [14].

Religious identity is not only an identity that a person adheres to a certain religion but also that by adhering to a certain religion a student has a way of life that originates from the moral values of the religion he adheres to. When a student loses his religious identity, he loses the guidelines for controlling his behavior and his religious moral responsibility will decline.

Fulfilling the right to student religious identity is important to do correctly and precisely so that it can generate positive energy in students to have integrity and moral responsibility in life. However, the complexity of the problems of students whose rights are not fulfilled is the impact of injury to their soul and character . When a student's soul is hurt and empty of guidance from noble values originating from religious teachings, the source of his peace and happiness is taken away.

The picture that occurs in the life of a student whose soul is injured as a result of being an arena for the struggle for religious influence by parents and other adults around him is a picture of the condition of social life in society that is increasingly selfish and arrogant. Each party continues to pursue what is best in their own view without paying attention to even respecting the other party.

Students who grow up in an environment of adults who like to impose their will, when they grow up and are faced with problems, what they have experienced will also be a reference in overcoming the problems they face. This means that students also have the potential to become people who like to impose their will.

Coercion of the will in many aspects has a negative impact on life from the age of students to adulthood. In adulthood, students who already have references to impose their will often use the "power" they have as a result of their achievements to satisfy various desires that arise from within them.

Violence will be an option to solve the problem. The facts experienced by residents of the North Sulawesi Provincial Student Development Institute in Tomohon City, show that they are victims of coercion of adult will [7].

Cases of violence committed by students are evidence, among other things, of forcing the will for others to follow what they want. When it is not immediately followed or approved by other parties, conflict occurs and violence is used as a reference for resolving the conflict.

For adolescents who have been exposed to pornography, the desire to force their will can be seen in rape, whether carried out individually or together. Of the three students who live in the Special Student Development Institute for North Sulawesi Province in Tomohon City with parents of different religions and since childhood they have become an arena for fighting for religious influence, it turns out that the three of them are in a condition where they do not have a handle on the values of morality that are strong. They force other people (women) to have sexual intercourse, and do it repeatedly without feeling guilty.

When they were at the Special Student Development Institute, they were then abandoned by their parents because they felt ashamed to have students who were immoral. Even though they have imitated this immoral behavior from adults in their neighborhood, some even from their parents.

The complexity of the problems of students who do not have a religious identity as the basis for good morality is very concerning. These students grow up as selfish individuals and tend to ignore moral values. Religious fanaticism is actually nothing more than religious egoism wrapped in rigid

religious rituals so that it appears as a religious person but deep down in the heart and mind the mind is filled with arrogance and religious arrogance.

The problem of religious arrogance is difficult to eliminate if the parties who have religious arrogance are not aware of and know the conditions they are experiencing. Awareness efforts are needed that can be carried out by religious leaders in their internal environment. Likewise, the role of government is needed in the context of law awareness and law enforcement.

Religion can be used as a guide to the path of salvation from in the world where humans live for their entire lives to life outside this world. Fulfilling the right to a student's religious identity is meaningful as fulfilling the basic needs of student life so that they get "safe life" from in this world to the hereafter.

In Functional Theory it is considered important that the contribution of religion to society and culture is based on its characteristics of vitality, namely the transcendence of daily experience in the natural environment. There are three basic characteristics of human existence, namely: First, human life in condition uncertainty, things that are very important for human security and welfare are out of reach; second, the human ability to control and to influence the conditions of his life. At a certain basic point, the human condition in terms of the conflict between desires and the environment is characterized by powerlessness. Third, humans live in a society, and a society is an orderly allocation of various functions, facilities and teachings [16].

The main assertion of functional theory, whereby religion becomes or is important with respect to elements of human experience derived from the uncertainty, helplessness, and scarcity that are fundamental characteristics of the human condition. In this case the function of religion is to provide two things: First, a perspective on the outside world that is beyond the reach of humans (beyond) in the sense that deprivation and frustration can be experienced as something that has meaning. Second, it is a means of ritual that allows human relations with things beyond their reach, which provides guarantees and safety for humans to maintain their morals. Furthermore, the function of religion is mentioned, namely; religion supports and sustains established values and goals, strengthens morals and helps reduce hatred; religion offers a transcendental relationship, provides an emotional basis, a sense of security for humans [16].

Fulfilling students' rights to religious identity means providing guidance and support for religious values to live righteously, obey God, practice moral values, love God and fellow human beings, becomes good members of society.

This religious identity will later underlie the practice of religious life. The diversity of a student will appear in the formation of good mindsets, attitudes and behavior based on religious values and norms.

Suparlan, as quoted by Nashir, stated that religion for its adherents contains teachings regarding the highest and absolute truth regarding human existence and instructions for living safely in this world and in the hereafter, namely as human beings who are pious to their God, civilized and

humane. As a belief system, religion can be a part and core of the value systems that exist in the culture of the community concerned, and become a driving force or driver and controller of the actions of members of the community to continue in accordance with cultural values and religious teachings [17].

Religious values and norms that are believed and valued and practiced by a student seriously and continuously will make students have good living habits. This habit will become the student's self-identity and personality. Students will not be trapped in unlawful actions that harm their parents, society and even harm themselves.

The problems of developing religious tolerance and fulfilling students' rights in the religious field are still faced with a number of problems. In fact, every student has basic rights to live and grow. However, students cannot choose who can develop their potential. All processes of survival depend on adults who nurture, nurture and educate them, including the choice to adhere to certain religious teachings.

Religious fanaticism, differences in understanding of religious teachings, religious conflicts in the community and within the family, including the struggle for religious influence, also have an impact on fulfilling students' rights in the religious field. Within the household environment-families of different religions/religious groups can positively grow strong religious tolerance but it can also become a "hidden conflict" when fanaticism and intervention by third parties cannot be addressed wisely.

Students will become an arena for the struggle for religious influence and in the end students will lose their identity and religious values as a way of life during their growth and development. Conflict conditions like this cause students to grow in situations that are difficult, chaotic, and uncertain. Intervention from large families who "fight over religious influence" by means of "coercion and even violence" has an impact on the souls of students who are prone to extreme attitudes, apathy or indifference and can even rebel and react negatively to matters that are religious in nature.

Students who become arenas for the struggle for religious influence have unknowingly lost their religious identity and have become victims of conflicts over influence to impose their will in the name of religion. Not infrequently the influence of religious leaders who feel that their religion or religious group is the most correct has pushed the conflicting parties to impose their will.

Quality principles in strengthening character education should be applied and evaluated on an ongoing basis in learning Social Studies. In determining indicators of learning success and formulating learning objectives and learning materials, Social Studies teachers need to pay attention to the characteristics of students, especially students who have traumatic backgrounds due to conflicts over religious influence. Then carry out intervention actions that always have to be analyzed and evaluated for effectiveness.

IV. Conclusion

Strengthening management of character education in learning Social Studies in North Sulawesi Indonesia is in the moderate category, meaning that it is still not implemented effectively by the teacher. Managerial knowledge and teacher skills which include knowledge about the application of management functions and an understanding of the heterogeneous characteristics of students along with teacher skills in identifying the learning needs of heterogeneous students are still ineffective in strengthening character education. There are two things that are less effective, namely: first the knowledge and managerial skills of the teacher; second, teacher skills in analyzing student learning needs related to strengthening character education for heterogeneous students, especially for students who have been traumatized by conflicts over religious influence.

In the implementation of learning Social Studies to strengthen character education, the implementation is more general in nature without paying attention to the learning needs of students who are very specific, especially those who have trauma due to the struggle for religious influence. As a result, there are students who are learning apathetic and indifferent to being religious because they don't really have that. There were also complaints from students who felt increasingly depressed because since childhood they had experienced confusion, fear, worry in their opinions, in making decisions to participate in religious worship practices. Even though the Social Studies teacher does not teach religion but places more emphasis on students practicing religious morality values and teaches them to be religiously obedient, the problem is that since childhood they do not have a clear religious identity, it is difficult to choose and make decisions to implement these values and certain religious practices.

The results of the implementation of learning also turned out to be less effective in achieving the goals of strengthening character education. Students pursue grade scores rather than character values. These results have implications for the measure of learning success which puts more emphasis on the value of the subject as learning success. Strengthening character education is considered successful when students get learning outcomes that exceed the minimum learning completeness score. Until now, teachers do not yet have a social science assessment format that is specifically integrated with character education which is concretely measured and assessed based on what students need in their class.

The results of this study present problems that can be further investigated in Indonesia, first, regarding the inhibiting factors that cause a lack of knowledge and managerial skills of social science teachers who teach in junior high schools; second, regarding the factors inhibiting the continuous improvement of the knowledge and skills of social science teachers in accordance with the development of education in the 21st century; third, the teacher's commitment to designing effective learning designs to meet the learning needs of students in their class.

References

[1]   Widhiastuti, Ratieh & Rahmaningtyas, Wisudani & Farliana, Nina & Rufaida, N.A.. (2022). Exploring academic resilience in state universities: case study on new students in Semarang City. International Journal of Management in Education. 16. 569. 10.1504/IJMIE.2022.126537.

[2]   Marjito, E. R., & Juniardi, K. (2019). Implementation Curriculum 2013 in Learning Knowledge Knowledge Social Integrated at State Middle School in Singkawang City. Sosial Horizon: Jurnal Pendidikan Sosial, vol.6 no.29, 233-241.

https://doi.org/10.31571/sosial.v6i2.1597

[3]   Sorbet, S. R., & Barnes, C. D. (2020). Using Positive Behavior Role Plays to Prepare Teachers Candidates for the Classroom: An Exercise for Classroom Management. Journal of Education and Cultural Studies, Vol.4 No.2, 145-157.

http://dx.doi.org/10.22158/jecs.v4n2p145

[4]   Turan, F., & Ulutas, I. (2016). Using Storybooks as a Character Education Tools. Journal of Education and Practice, vol. 7 no.5, 169-176. ISSN 2222-1735.

[5]   Luaylik, N. F., Fachrizi, A. R., & Imam, A. (2022). Strengthening Character Education in Formal Education Units . International Journal of Social Science And Human Research, 5(11), 4917-4923.

[6]   Greenberg , D., & Hibbert, P. (2020). From The Editors: Covid-19: Learning to Hope and Hoping to Learn. Academy of Management Learning and Education, 19. No. 2, 123

[7]   Umbase, R. S. (2020). The Child's Right to Identity of Religion. LPPM UNIMA, 9-12.

[8]   Rahmawati, B. F., & Zidni. (2019). Identification Problems in Social Studies Learning. Fajar Historia, vol.3 no.1, 1-10.

[9]   Angranti, W. (2018). Educational Management Based on Community Needs: A New Paradigm of Education Management in Indonesia. Journal of Education and Practice, vol.9 no. 4, 93.

[10]   Stake, & Standard, R. E. (2004). Standard-Based & Responsive Evaluation. Thousands Oaks-London- NewDelhi: Sage Publications.

[11]   Djaali, & Muljono. (2018). Measurement in Education Sector. Jakarta: Grasindo.

[12]   Anggraini, P., & Kusniarti, T. (2016). The Implementation of Character Education Model Based on Empowerment Theatre for Primary School Students. Journal of Education and Practice, 7, No.1, 26, 29.

[13]   Farida, I. F. (2013). Tolerance between People Religious Housing. JURNAL KOMUNITAS, vol.5 (1), 14-25.

https://doi.org/10.15294/komunitas.v5i1.2368

[14]   Tobroni. (2012). Human Relations in Diversity: Developing Social Ethics through Education. Bandung: Karya Putra Darwati.

[15]   Hamied, F. A., & Syihabuddin. (2009). Maintaining Harmony through Multicultural Education, Deputy for Coordination of Education, Religion and State Apparatus Coordinating Ministry for People's Welfare of the Republic of Indonesia.

[16]   Lonto, A. L. (2012). Influence Intelligence Emotional , Religious , and Environmental Family On the Performance of Citizenship Education Teachers in North Sulawesi. Jakarta: Jakarta State University.

[17]   Nazir, H. (1999). Religion and Crisis Humanity Modern. Yogyakarta: Student Libraries.

[18]   KridPramono & Margaretha Hanita. (2021). "Strategy for Strengthening Nation Character Building in Facing the Challenges of the Information Age." Journal of Strategic and Global Studies 4(1). doi: 10.7454/jsgs.v4i1.1038.