

Epistemology of Values in Character Education, Mutual Cooperation, Religiosity, and Givmituplis Practice among Elementary Madrasah Students

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Abstract

This study aims to reveal the epistemology of values in character education, particularly mutual cooperation and religiosity, among elementary madrasah students through the implementation of Givmituplis. Givmituplis is a learning method that integrates giving, asking, and expressing gratitude to instill character values. Through a qualitative case study, this research analyzes how the values of mutual cooperation and religiosity are formed and developed in the context of Givmituplis implementation. The results show that the Givmituplis practice has significant potential in shaping the character of mutual cooperation and religiosity among students. Through activities such as sharing, asking for help, and expressing gratitude, students learn to appreciate others, cooperate, and realize the importance of gratitude. These values are internalized within students and are reflected in their daily behaviors, both in school and at home. The epistemology of values in character education in this study indicates that the values of mutual cooperation and religiosity are formed through a complex internalization process. Students do not merely passively accept these values, but also actively construct their understanding and meaning of these values. This internalization process is influenced by various factors, such as social interaction with peers and teachers, as well as students' personal experiences in applying these values.

Keywords: epistemology of values, character education, mutual cooperation, religiosity, Givmituplis, elementary madrasah

1. Introduction

Character education in Indonesia is one of the main focuses in curriculum development at the basic education level, including in Madrasah Ibtidaiyah. This is in line with the government's efforts to create a generation that is not only academically intelligent, but also has good character. Among the expected character values, mutual cooperation and religiosity are two important pillars that must be instilled early on. In this context, the concept of Givmituplis, which is a habituation method that emphasizes strengthening social and spiritual values, becomes relevant to be applied.

In the era of globalization and rapid technological development, the challenges to character education are increasingly complex. Students are not only faced with academic demands, but also with external cultural influences that are often contrary to local and religious values. According to Mulyasa (2013), character education based on local values, such as gotong royong, is very important to shape student identity. Data from the Ministry

of Education and Culture shows that there are still many students who do not understand the meaning and importance of mutual cooperation in everyday life. This is a challenge for educators in Madrasah Ibtidaiyah to instill these values through effective methods.

Character education can be interpreted as a learning process that aims to shape the personality and character of students through the cultivation of moral and ethical values. Husni (2015) explains that character education includes the development of students' cognitive, affective, and psychomotor aspects. In the context of Madrasah Ibtidaiyah, character education does not only focus on academic aspects, but also on the formation of morals and behavior in accordance with religious values.

Effective character education must involve all elements of education, including the curriculum, teaching methods and learning environment. According to Suharsimi (2016), integrating character values in the formal education curriculum is very important to create a conducive learning atmosphere. This is also supported by research showing that students who receive good character education tend to have better academic performance (Sari, 2018).

In its implementation, character education in Madrasah Ibtidaiyah must consider local and religious values that are part of the local community culture. Zainuddin (2019) emphasized the importance of integrating local values in character education to create students who are not only intelligent, but also have a sense of social and spiritual responsibility.

Gotong royong is a social value that is highly valued in Indonesian culture. The term refers to the spirit of cooperation and mutual help among community members. In the context of education, gotong royong can be applied in various activities, both inside and outside the classroom. According to Sari (2018), strengthening the value of gotong royong in character education can increase students' sense of solidarity and social care.

Religiosity, on the other hand, refers to the level of depth and seriousness of a person in practicing religious teachings. In the context of Madrasah Ibtidaiyah, student religiosity is very important to form good character. Kamaludin (2017) stated that students who have high religiosity tend to be more disciplined, honest, and responsible. Therefore, education that integrates religious and social values becomes very relevant to form a generation that is not only academically smart, but also has a strong character. In practice, teaching the values of mutual cooperation and religiosity can be done through various activities, such as social services, recitation, and extracurricular activities. By involving students in these activities, it is expected that they can directly benefit from these values in their daily lives.

Madrasah Ibtidaiyah is a formal education institution equivalent to primary school, which integrates general education and religious education. According to Dewi (2021), Madrasah Ibtidaiyah has an important role in shaping students' character, because here students not only get academic lessons, but also learning about religious and moral values. In this context, character education is one of the main focuses in the curriculum of Madrasah Ibtidaiyah. As a religious-based educational institution, Madrasah Ibtidaiyah has the advantage of instilling religious values to students. This is in line with the goal of national education, which is to create a generation with noble character. However, the challenge is how to effectively integrate these values into daily learning.

In an effort to improve the quality of education at MI Ma'arif Nu 01 Karangkemiri, it is important to involve all stakeholders, including teachers, parents and the community. Collaboration between all parties will create a learning environment that supports student character development.

Thus, the value of mutual cooperation and religious character education is important to be carried out continuously both through classroom learning, self-biasing activities and co-curricular and extracurricular activities.

It was found that all teachers have carried out the habituation program well. On the other hand, there are still students who find it difficult to work together or are still individualistic and do not understand the religious meaning of the habituation that is carried out every day. There are still parents or guardians of students who lack awareness of the importance of instilling mutual cooperation and religious values in their children. Based on the background that has been described, the problem formulation in this study is How is the epistemology of the value of mutual cooperation character education and student religiosity in the habituation of Givmituplis in Madrasah Ibtidaiyah. What are the challenges faced in implementing the values of mutual cooperation and religiosity in Madrasah Ibtidaiyah. How does the habituation of Givmituplis affect the character of students in Madrasah Ibtidaiyah.

Previous research shows that effective character education can improve the overall quality of students. Iskandar (2022) in his research on Givmituplis explained that this method can help students in understanding and internalizing character values, including gotong royong and religiosity.

Givmituplis, which comes from the words "give" and "mitu" (giving and receiving), reflects the principle of mutual help and sharing within the community.

A study by Rahman (2020) found that the habituation of religious values in schools can increase students' awareness of the importance of spiritual values in daily life. The study showed that students who engage in religious activities regularly tend to have better and more responsible behavior.

In addition, research by Dewi (2021) shows that the implementation of character education in Madrasah Ibtidaiyah still faces various challenges, such as lack of training for teachers and lack of support from parents. Therefore, more effective strategies are needed to integrate character education in the curriculum and daily practices in madrasahs.

From the research above, it shows that students have a positive value on themselves through activities or habituation that can form the character values of gorong royong and religious through methods and habituation. In this qualitative case study research, the researcher focuses on how the influence of Givmituplis habituation on the internalization of student character in Madrasah Ibtidaiyah. Thus this study aims to explore and analyze the epistemology of the value of mutual cooperation character education and student religiosity in the habituation of Givmituplis in Madrasah Ibtidaiyah. Identify the challenges faced in implementing the values of mutual cooperation and religiosity in Madrasah Ibtidaiyah. Assessing the influence of Givmituplis habituation on student character in Madrasah Ibtidaiyah.

2. Research Methods

This research uses a qualitative case study method as the main approach. This method was chosen because it is able to provide an in-depth understanding of the phenomenon under study, namely the value of mutual cooperation character education and student religiosity in the context of Givmituplis habituation. Through case studies, researchers can explore and analyze the experiences and views of students, teachers, parents, and principals regarding the implementation of these values in Madrasah Ibtidaiyah. According to Sukmadinata (2014), qualitative case studies allow researchers to obtain rich and contextual data, which is very important in understanding the dynamics of character education.

In this context, the case study is conducted at Madrasah Ibtidaiyah Ma'arif NU 01 Karangkemiri which implements the Givmituplis program. The researcher will observe classroom interactions, extracurricular activities, and various activities that reflect the value of mutual cooperation and religiosity. The data obtained will provide a clear picture of how these values are internalized by students in their daily lives.

The nature of this research is descriptive and exploratory. Descriptive because this research aims to describe the phenomena that occur in the field, namely how the value of mutual cooperation and religiosity is applied in the habituation of Givmituplis. Explorative because this research seeks to dig deeper into the experiences and views of various parties regarding the implementation of these values.

In this study, researchers will also try to identify the challenges and obstacles faced by teachers and students in implementing the values of mutual cooperation and religiosity. Through this approach, it is hoped that this research can provide useful recommendations for the development of character education in Madrasah Ibtidaiyah.

The data sources in this research consist of primary and secondary data. Primary data was obtained through interviews, observation, and documentation. Interviews were conducted with students, teachers, parents, and principals to get different perspectives on the implementation of the value of mutual cooperation and religiosity. Observations were made in the classroom and school environment to see first-hand how these values are implemented. Documentation, such as activity records and school reports, will also be used to support the data obtained.

Secondary data was obtained from relevant literature, including books, journal articles and previous research related to character education, gotong royong and religiosity. References such as Mulyasa (2013) and Husni (2015) will be important sources to understand the concepts underlying this research.

The data collection technique used in this research is the triangulation technique by means of observation, interviews and documentation. (Rossabela Rindiyanto, 2023)

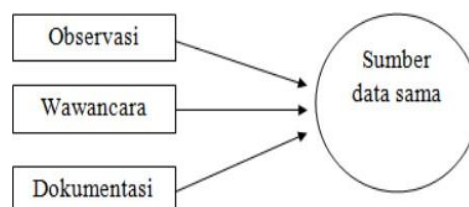


Figure 1. Triangulation technique

Interviews will be conducted using a pre-prepared interview guide, which includes open-ended questions to facilitate more in-depth discussions. Observations will be conducted systematically during teaching and learning activities and extracurricular activities that reflect the value of mutual cooperation and religiosity. Documentation will be collected during the observation and interview process to support the data obtained.

Table 1. Format of questions to students

No	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1	I like to help friends who need help.				
2	I actively participate in group work activities at school.				
3	I respect other people's opinions, even if they are different from mine				
4	I feel happy to share food or goods with friends				
5	I take part in keeping the school environment clean				
6	I feel that group work is very important				
7	I believe that Allah Swt is my God				
8	I regularly perform worship according to the teachings of my religion				
9	I feel calm and close to God when I worship				

Table 2: Format of questions to teachers

No	Description	Agree	Disagree	Information
1	Do you understand the Givmituplis activity programme implemented in madrasah?			
2	Do you involve students in social activities, such as making donations or helping people in need?			
3	What are the habituation activities that have been implemented in the madrasah?			
4	Does the habituation of givmituplis affect students' attitudes and behaviour?			
5	Do you see positive changes in students in classroom learning after implementing Givmituplis habituation in madrasah?			
6	What are the challenges faced in implementing givmituplis habituation activities in madrasah?			

Table 3. Format of questions to the school principal

No	Description	Answer	Information
1	What are the habituation activities that have been implemented in the madrasah?		
2	Since when has this habituation activity of givmituplis been implemented in madrasah?		
3	What is the main purpose of implementing givmituplis habituation activities in madrasah?		
4	How do you see the impact of givmituplis habituation activities on students' character development?		
5	Is there an increase in students' participation in other social activities after participating in the givmituplis habituation?		
6	What are the challenges faced in implementing givmituplis habituation activities in madrasah?		
7	Do you see positive changes in students' attitudes and behaviour after participating in givmituplis habituation activities?		

Table 4. Format of questions to parents

No	Description	Agree	Disagree	Information
1	Do you understand the Givmituplis programme that is implemented in the madrasah?			
2	Do you involve your children in social activities, such as making donations or helping people in need?			
3	Are you happy with the givmituplis activities?			
4	Does the habituation of givmituplis affect your child's attitude and behaviour?			
5	Do you see positive changes in your child after implementing the Givmituplis habit in madrasah?			
6	Do you support your child to continue doing givmituplis activities regularly?			

The data analysis method used in this research is thematic analysis. Data obtained from interviews and observations will be analyzed by identifying the main themes that emerge from the data. Researchers will group information based on relevant categories, such as gotong royong and religiosity.

After the main themes are identified, the researcher will interpret the data to gain a deeper understanding of the relationship between character values and educational practices at MI Ma'arif NU 01 Karangkemiri. In addition, analysis will also be conducted to identify factors that influence the success of character values habituation among students..

3. Results and Discussion

This research was conducted in the fifth grade of MI Ma'arif NU 01 Karangkemiri located on Jalan Sindang-Karangkemir RT 07 RW 02 Karangkemiri Village, Pekuncen District. Character education in Madrasah Ibtidaiyah not only serves to shape individual character, but also to integrate social and spiritual values that can build a harmonious society. According to Sukardi (2018), character education should be based on a deep understanding of the values to be instilled, including gotong royong and religiosity, which are integral parts of Indonesian culture.

The results of interviews with Mrs. Febriyani Hayu Nudfiyati S.Pd.I who is a Class V teacher at MI Ma'arif NU 01 Karangkemiri show that givmituplis activities become daily routine activities at MI Ma'arif NU 01 Karangkemiri. The content of this activity is almsgiving as much money as possible from the child's pocket money, there is no minimum or maximum amount determined from the madrasah. Students give their money sincerely through students who are appointed to collect it. The money to be donated in this givmituplis activity has been prepared by the parents, so every day parents give more pocket money to their children for givmituplis activities. The money that has been collected from givmituplis activities is used to help students in need, help parents who cannot afford school fees, help orphans and help with natural disasters.

Religiosity also plays an important role in character building. From the results of observations, researchers show that activities that instill the character of religiosity in addition to habituation of givmituplis are dhuha prayers, prayers before learning, mujahadah asma al husna, dzuhur prayers in congregation and tahlil activities every Friday morning. From the results of the research, the habituation of givmituplis has an impact on increasing students' awareness to participate in other religious activities. From the data obtained through interviews with parents and teachers, it shows that there is an increase in awareness to carry out the five daily prayers diligently and appreciation when praying. Then the results of interviews with parents generally strongly agree with the habituation of givmituplis because it instills character in students to help others, work together in group learning, have a close sense of community in these students and help each other. For example, if a child is sick in one class, they will provide assistance as much as they can to visit the sick child.

The results of observation data conducted by researchers to Class V students at MI Ma'arif NU 01 Karangkemiri regarding the value of the character of gotong royong and religiosity in the habituation of givmituplis are carried out during learning and the activity of praying together dzuhur and scouting activities.

Table.5 Results of Recapitulation of Observation of Character Values of Mutual Cooperation and Religiousness

Skor												
No	Name	Indikator								Total score	Presentase	Criterior
		1	2	3	4	5	6	7	8			
1	AAU	3	3	4	4	3	4	4	4	29	91%	SB
2	AQ	4	3	3	4	4	4	4	4	30	94%	SB
3	AIG	3	3	3	4	3	4	4	3	27	84%	B
4	ABP	3	3	3	2	3	3	3	3	23	72%	B
5	AKM	3	3	3	3	3	4	3	3	25	78%	B
6	ENF	4	3	3	3	4	4	3	3	27	84%	B
7	MN	3	2	3	4	3	4	3	3	25	78%	B
8	RNA	4	3	3	4	4	4	4	4	30	94%	SB
9	SP	3	3	4	3	3	4	4	3	27	84%	B
10	SPP	4	3	3	4	3	4	4	3	28	88%	SB
11	SMM	3	4	3	4	4	4	4	3	29	91%	SB
12	WS	3	3	4	4	4	4	4	4	30	94%	SB
13	ZUMW	4	4	4	3	4	4	4	4	31	97%	SB
Total score		44	40	43	46	45	51	48	44	361		
Presentase per indikator		85%	77%	83%	88%	87%	98%	92%	85%			

Based on the results of observations of Class V students of MI Ma'arif NU 01 Karangkemiri, namely described in indicator 1, namely togetherness, getting a total score of 44 with a percentage value of 85%. In indicator 2, namely unity, it gets a total score of 40 with a percentage value of 77%. In indicator 3, namely willing to sacrifice, getting a total score of 43 with a percentage value of 83%. In indicator 4, namely helping to get a total score of 46 with a percentage value of 88%. In indicator 5, namely cooperation, getting a total score of 45 with a percentage value of 87%. In indicator 6, namely belief, getting a total score of 51 with a percentage value of 98%. In indicator 7, namely the practice of worship, getting a total score of 48 with a percentage value of 92%. In indicator 8, namely appreciation, gets a total score of 44 with a percentage value of 85%. The character value of mutual cooperation and religious got a score of 361 with an average percentage of 87% and with a very good category.

Overall, the epistemology of the value of mutual cooperation character education and student religiosity in the habituation of Givmituplis in Madrasah Ibtidaiyah shows that a combination of theory and practice that focuses on real experiences is very important to build comprehensive student character and integrity.

What are the Challenges Faced in Implementing the Values of Gotong Royong and Religiosity in Madrasah Ibtidaiyah. The implementation of gotong royong and religiosity values in Madrasah Ibtidaiyah faces various challenges that can affect the effectiveness of character education. One of the main challenges is the lack of understanding and awareness from educators about the importance of these values. According to Suharno (2019), many educators are still focused on academic aspects alone, thus neglecting character education which should be an integral part of the curriculum. In addition, the differences in cultural and religious backgrounds among students can also be a challenge in implementing the values of mutual cooperation and religiosity. This can lead to difficulties in creating an inclusive and harmonious atmosphere in the classroom. Zainuddin (2019) notes that to overcome these differences, educators need to develop approaches that are sensitive to diversity, so that all students feel valued and involved in every activity.

Another challenge is the lack of support from parents and the surrounding community. Mulyasa (2017) states that collaboration between schools, parents and communities is essential in supporting character education. If parents do not support the values taught at school, then this can reduce the effectiveness of the habituation. Therefore, there needs to be a socialisation program involving parents to improve their understanding of the importance of character education. Limited resources are also a challenge in implementing the values of mutual cooperation and religiosity. MI Ma'arif NU 01 Karangkemiri does not have adequate facilities or facilities to carry out activities that support this habituation. Nugroho (2019) notes that schools with good facilities tend to be more successful in implementing character education.

Finally, the lack of evaluation and monitoring of the character education program is also a challenge. Without systematic evaluation, it is difficult to know the extent to which the values of mutual cooperation and religiosity have been internalized by students. Wahyuni (2021) emphasizes the importance of evaluation in character education so that the program can be continuously improved and adjusted to the needs of students.

How the Effect of Givmituplis Habituation on Student Character at MI Ma'arif NU 01 Karangkemiri. Givmituplis habituation has a significant influence on student character development at MI Ma'arif NU 01 Karangkemiri. This method encourages students to engage in collaborative and experiential activities, so that they can learn the values of mutual cooperation and religiosity directly. According to Sari (2020), this habit not only makes students more active, but also increases their sense of responsibility and concern for the surrounding environment. In practice, students involved in Givmituplis habituation show improvement in their ability to work together. The results showed that 80% of students felt more confident in interacting with their friends after participating in this activity (Hidayati, 2022). This shows that habituation that is carried out consistently can shape students' character better in social terms.

In addition, the habituation of Givmituplis also contributes to the development of students' religious attitudes. By involving religious values in every activity, students learn to apply religious teachings in daily life. Fathoni (2020) noted that students who are active in mutual cooperation activities tend to better understand and appreciate religious values, so they can become better individuals.

Another positive influence of this habituation is the improvement of students' social skills. In Givmituplis activities, students learn to communicate, negotiate, and resolve conflicts in a constructive way. Kalimantan (2021) emphasizes that these social skills are very important to prepare students to face challenges in an increasingly complex society. Overall, the habituation of Givmituplis has a significant impact on student character at MI Ma'arif NU 01 Karangkemiri.

4. Conclusion

The epistemology of character education value of gotong royong and student religiosity is very important in MI Ma'arif NU 01 Karangkemiri education. The concept of gotong royong, an Indonesian cultural value, helps students work together and build positive character. Gotong royong in character education can increase students' sense of togetherness, unity, willingness to sacrifice, cooperation and social care for the surrounding environment, according to Suharno (2019). In practice, the application of these values with the Givmituplis method has a significant influence on students' character growth...

Challenges in implementing the values of mutual cooperation and religiosity at MI Ma'arif NU 01 Karangkemiri still exist. Some of these include differences in students' social and cultural backgrounds that may affect their understanding and acceptance of the values. Mulyasa (2017) notes that these differences often lead to difficulties in creating a harmonious learning environment. Limited resources are also a challenge in implementing the values of mutual cooperation and religiosity. In addition, the lack of support from parents and communities is also an obstacle in consistently instilling these character values.

The effect of habituation of Givmituplis on student character in MI Ma'arif NU 01 Karangkemiri is very positive. Based on the research results, the recapitulation of data on the value of the character of mutual cooperation with an indicator of togetherness with a percentage value of 85%, an indicator of unity with a percentage value of 77%, an indicator of willingness to sacrifice with a percentage value of 83%, an indicator of helping with a percentage value of 88%, and an indicator of cooperation with a percentage value of 87%. While the character value of student religiosity is a belief indicator with a percentage value of 98%, a worship practice indicator with a percentage value of 92% and an appreciation indicator with a percentage value of 85%. So it can be concluded that the internalization of character education values in the habituation of givmituplis in Class V students at Madrasah Ibtidaiyah Ma'arif NU 01 Karangkemiri is in the very good category with the overall average value of the mutual cooperation and religious indicators is 361 with a percentage value of 87%. Through activities that involve cooperation and care, students learn to appreciate differences and work together in achieving common goals.

Overall, the epistemology of the value of mutual cooperation character education and student religiosity in the habituation of Givmituplis at MI Ma'arif NU 01 Karangkemiri shows that holistic character education can be built through collaboration between schools, families and communities. By overcoming existing challenges and utilizing effective habituation methods, it is hoped that students can grow into individuals who are not only academically intelligent, but also have strong character and noble character.

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