



Implementation of Character Education in the Community of Class II A Children in West Kalimantan

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ABSTRACT

Character education is a system of instilling character values in school members that includes components of knowledge, awareness or willingness, and actions to implement these values toward God Almighty, human beings, and the environment. The lack of awareness to embody the values of Pancasila will lead to the degradation of the nation's character, causing citizens to deviate from the Pancasila values that form the character of the Indonesian nation. This community service aims to understand character education based on Pancasila values through exemplary conduct and habituation. This service activity is based on a literature study or library research process. It involves providing trainings to residents of the Class IIA Juvenile Correctional Institution in West Kalimantan to obey rules, norms, customs, and laws, as well as to foster a spirit of togetherness in their environment, instill democratic attitudes among fellow residents, teach social concern, and avoid apathy, thereby forming positive character traits in them. The institution is located in Kubu Raya Regency, West Kalimantan. This activity is motivated by the obligation in the *Catur Darma Perguruan Tinggi*, which encourages lecturers and students to be directly involved in community service. The methods used in this program include lectures, role-playing, discussions, and question-and-answer sessions. Through this approach, it is hoped that the residents will understand the importance of character education and will later possess sufficient awareness and knowledge to actively participate in social and national life upon returning to their communities.

Pendidikan karakter adalah suatu sistem penanaman nilai-nilai karakter kepada warga sekolah yang mencakup komponen pengetahuan, kesadaran atau kemauan, serta tindakan untuk menerapkan nilai-nilai tersebut terhadap Tuhan YME, sesama manusia, dan lingkungan. Kurangnya kesadaran untuk mewujudkan nilai-nilai Pancasila akan menyebabkan degradasi karakter bangsa, yang dapat membuat warga negara menyimpang dari nilai-nilai Pancasila yang membentuk karakter bangsa Indonesia. Kegiatan pengabdian kepada masyarakat ini bertujuan



untuk memahami pendidikan karakter yang berlandaskan nilai-nilai Pancasila melalui keteladanan dan pembiasaan. Kegiatan pengabdian ini didasarkan pada proses studi kepustakaan atau *library research*. Kegiatan ini melibatkan pelatihan bagi warga binaan di Lembaga Pemasyarakatan Anak Kelas IIA di Kalimantan Barat untuk menaati peraturan, norma, adat istiadat, dan hukum, serta menumbuhkan semangat kebersamaan di lingkungan mereka, menanamkan sikap demokratis antar sesama warga binaan, mengajarkan kepedulian sosial, dan menghindari sikap apatis, sehingga terbentuk karakter positif pada diri mereka. Lembaga tersebut berlokasi di Kabupaten Kubu Raya, Kalimantan Barat. Kegiatan ini dilatarbelakangi oleh kewajiban yang tercantum dalam Catur Darma Perguruan Tinggi, yang mendorong dosen dan mahasiswa untuk terlibat langsung dalam pengabdian kepada masyarakat. Metode yang digunakan dalam program ini meliputi ceramah, *role-playing*, diskusi, dan sesi tanya jawab. Melalui pendekatan ini, diharapkan para warga binaan dapat memahami pentingnya pendidikan karakter untuk berpartisipasi aktif dalam kehidupan sosial dan kebangsaan setelah kembali ke masyarakat.

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A. INTRODUCTION

Humans, as social beings, constantly need education in their lives. Education is a conscious effort to enable humans to develop their potential through learning processes or other means that are recognized and accepted by society. In addition, education also has a role in its respective fields. Law No. 20 of 2003 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential, have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state. In line with the following opinion, character education is the creation of a school environment that helps students in their ethical development and responsibility through modeling and teaching good character through universal values (Berkowitz & Bier, 2015: 7). Character education has three main functions: 1. The function of shaping and developing potential, 2. The function of improving and strengthening the role of the family, educational units, and the government, 3. The filtering function. Character education sorts out its own culture and filters out other cultures that are not in line with the values and culture of the nation and the dignified character of the nation (Zubaidi, 2011:18).

In the millennial era, or what is now known as Generation Z, juvenile delinquency is increasingly rampant. Character education for Generation Z is very much needed. Various cases such as *bullying*, gang fights, sexual harassment, drugs, and many other forms of delinquency show the decline in morals among teenagers. Every child wants a bright and



glorious future, so it is important for them to receive character education from an early age. Character education is a solution to moral problems in education for students and the younger generation, especially for the inmates of the West Kalimantan Class IIA Children's Correctional Institution and, more generally, for all Indonesian society.

The Class IIA Children's Correctional Institution in West Kalimantan, located in Kubu Raya Regency, is a regional correctional institution that houses inmates or juvenile prisoners from various regencies and cities in West Kalimantan. It was established in the 1990s and Currently, it houses 84 inmates from various regions, consisting of males and females of various races, ethnicities, and religions. They are in dire need of comprehensive and tangible guidance (). Inmates or juvenile prisoners are citizens who have the same rights and status in receiving attention from their parents or families, the community, the nation, and the Republic of Indonesia. As the younger generation and future leaders of the nation, they are currently experiencing a disorientation of character, making it imperative to provide appropriate and comprehensive treatment that addresses both *soft* and *hard* skills to achieve character *reintegration*. The LPKA is an ideal platform for character rehabilitation, but it still requires partners to implement the planned programs. 's limited human resources have resulted in a lack of guidance that can be implemented. It is important to apply various values such as character, morals, divinity, society, and harmony between ethnic cultures. Character education is also a reference for the development of good morals and discipline for children, in this case, inmates of the West Kalimantan Class IIA Correctional Institution for Children. For example, teaching children boundaries in speaking and not saying bad words to friends who are different from them, teaching them how to interact well with others, namely to respect each other and maintain unity and integrity. Because, fundamentally, education is not just about teaching but also about applying what has been learned, which is equally important.

The purpose of Community Service (PKM) is to convey the importance of character education for inmates at the Class IIA Juvenile Correctional Facility in West Kalimantan for their future. Character education, which starts from an early age and is applied in schools and at the Class IIA Juvenile Correctional Facility in West Kalimantan, is expected to shape a better young generation for the nation. With a strong character foundation, it is hoped that a resilient nation with noble character, morals, tolerance, and mutual cooperation will be created. Character education is the key to future success, which belongs only to those who are willing to work hard and never give up. Successful people have characteristics such as optimism, creativity, ambition, and the courage to take risks. These various circumstances are only experienced by successful individuals who have developed such character traits.

In Alifia (2018) , correctional institutions provide guidance and counseling to inmates to help them face various issues that may arise in the future after completing their sentences based on the principles and matters related to the guidance and counseling process. All matters related to the rehabilitation and guidance process for inmates are clearly regulated in Government Regulation of the Republic of Indonesia Number 31 of 1999 concerning the Rehabilitation and Guidance of Correctional Facility Inmates (BPHN, 1999) . In Deyvie et al. (2021) , the rehabilitation of prisoners in Indonesia is implemented through a system of correctional institutions and detention centers (Alina et al., 2012) . The prison system has been activated and implemented since 1964, but it was only in 1995 that the system was updated



with Law Number 12 of 1995 (on correction) and the system was systematically regulated in the form of laws and additional regulations. Law No. 6 of 2013 was updated on "Rules for Correctional Institutions and Detention Centers." Regarding the objectives of the disciplinary system, Article 2 of Law Number 12 of 1995 states that the application of the disciplinary system is to make prisoners whole persons, who must be aware of their mistakes and improve themselves, not commit crimes again, so that they can be accepted back into society, play an active role in development, and live naturally as good and responsible citizens. Therefore, they are also educated (trained) to acquire certain skills so that they can live independently and contribute to development. This means that the guidance and counseling provided covers spiritual and skill development. With their thinking and skills, character education plays an important role in shaping an understanding of national identity. In the millennial era, a balanced education that combines an understanding of traditional values with the promotion of critical thinking skills and adaptation to global changes can help strengthen national character integrity.

In order to implement the provisions of the above article, every citizen, whether free citizens or inmates of correctional institutions, must have a sense of responsibility, resilience, willingness to work hard, honesty, politeness, confidence, positive thinking, and creativity in order to increase awareness as *good citizens* and love for the Indonesian homeland among inmates at the West Kalimantan Class IIA Correctional Institution. In line with the implementation of the Four Principles of Higher Education at ITEKES Muhammadiyah West Kalimantan through Community Service (*Care for Society*), we conducted an outreach program for the inmates of the Class IIA Juvenile Correctional Institution with the theme "The Application of Character Education for the Inmates of the Class IIA Juvenile Correctional Institution in the West Kalimantan Region."

Through this activity, it is hoped that the inmates can increase their knowledge and experience regarding the importance of character education, so that this knowledge and experience can be used as a foundation in serving their sentences or undergoing rehabilitation in prison, as well as when they are released and return to interacting with society, so that they can be accepted by society.

B. LITERATURE REVIEW

Character education based on Pancasila values plays a fundamental role in shaping the moral, spiritual, and social aspects of individuals in the nation. These values include faith, humanity, unity, democracy, and justice, which are instilled through educational activities and daily habits in the community and rehabilitation institutions. According to Aryani et al.(2022) , as a concept, character education emphasizes a balance between moral knowledge, understanding of values, and concrete actions that reflect a moral personality based on the noble values of Pancasila.

In the context of juvenile correctional institutions, the application of character education is an important strategy in rehabilitating the behavior of inmates so that they have a sense of responsibility, social empathy, and awareness of the law and customs. Character building is carried out by instilling moral values through counseling, life skills training, and social activities oriented towards personality rehabilitation (Zega et al., 2024) . In the West



Kalimantan Class IIA Correctional Institution, for example, character education is implemented through discipline activities, instilling values of togetherness, and respect for social norms. This program aims to shape juvenile inmates so that they are able to adapt positively after returning to society.

In addition to formal learning, effective character development is carried out through role modeling and habit formation. Teachers or mentors serve as examples of behavior to be followed by inmates. Role modeling demonstrated through daily actions such as honesty, discipline, and responsibility has been proven to increase the moral and spiritual awareness of inmates (Apikawati, 2017) . Research in Blora also shows that the habit of positive behavior, such as politeness, mutual assistance, and discipline, is an effective means of instilling Pancasila values in the educational environment (Furnamasari et al., 2024) . In this case, character education is not only an academic activity but also a process of internalizing values through repetition and example.

The theoretical framework of character education according to the Ministry of Education and Culture guidelines covers three main dimensions, namely knowledge, attitude, and moral skills (Kemendikbud, 2012) . The knowledge aspect serves to broaden understanding of Pancasila values; the attitude aspect fosters moral awareness; while the moral skills aspect is implemented through good habits such as mutual assistance, cooperation, and discipline. This model is considered relevant for child development institutions because it integrates religious and moral values in a structured environment.

Thus, the application of character education in the West Kalimantan Class IIA juvenile detention center community is not only aimed at educating, but also improving their personalities through a continuous moral learning process. The application of Pancasila values through exemplary methods, habituation, and social activities has been proven to create a more harmonious and disciplined detention environment that supports the social reintegration process of detainees in a humane and strong-charactered manner.

C. METHOD

The implementation of PKM at the West Kalimantan Class IIA Children's Correctional Facility uses a multidimensional approach through interactive lectures, participatory discussions, question and answer sessions, and *role-playing*. The selection of this method is in line with the principles of Participatory Action Research (Kemmis & Taggart, 2001) , which emphasizes active collaboration between academics and the community to achieve social transformation. According to Rahmat and Mirnawati (2020), *Participatory Action Research* (PAR) is a research approach that emphasizes the active participation of the community in the entire PKM implementation process. In other words, PAR is not research on people, but rather research "by, with, and for people," involving them as subjects who have relevant information about the community or social system being studied.

Within the PAR framework, there are five important stages to achieve successful community empowerment-based research. These stages are know, understand, *plan*, *action*, and reflection.

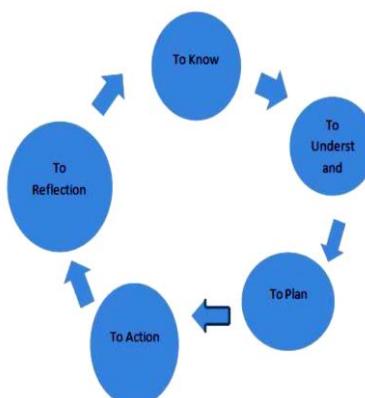


Image 1 . Stages of Participatory Action Research (Rahmat & Mirnawati, 2020)

Before implementing the PKM activities, we first carried out the following:

1. Planning

In the first stage, we conducted a visit as a preliminary step to obtain information about the situation and conditions at the West Kalimantan Class IIA Children's Correctional Facility, including the location of the facility, the number of inmates, the number of officers, whether similar training activities had been carried out before, and the participation of officers in these activities. The next step was to send a letter requesting permission to carry out the community service to the Ministry of Immigration and Corrections Office, with a copy sent to the Class IIA Correctional Institution in West Kalimantan. After obtaining permission or approval to carry out the activity, we coordinated again with the Class IIA Correctional Institution in West Kalimantan regarding the timing and technical aspects of the activity.

2. Preparation of Facilities and Infrastructure

This stage involves preparing the facilities and infrastructure that will support this activity. Preparations include determining the venue and location that will be used for the activity. Other facilities will be prepared gradually, taking into account the level of need.

3. Implementation of Action Activities

The most important part of this program is to provide an understanding of the importance of character education.

4. Evaluation

At this stage, training participants will be evaluated by being asked to report on the activities that have been carried out. This is useful for identifying shortcomings or things that need to be added if the activity is to be carried out again. The evaluation can be obtained by distributing questionnaires via Google Forms before the training (*pre-test*) and after the activity (*post-test*). The evaluation aims to determine whether the material presented was well received and to identify any difficulties participants had in understanding the material.

D. RESULTS AND DISCUSSION

1. The enthusiasm of the LP Anak KL II community in participating in PKM activities:



After the completion of this PKM, we can conclude that the residents of LP Anak Class II A in the West Kalimantan region, who are relatively young on average, really need real examples or positive role models from their seniors or LP officers in all social aspects. This is in line with the opinion of Oemar Hamalik (2005), who states that the objectives of the role-playing method are: 1. Learning by doing, 2. Learning through imitation, 3. Learning through feedback, 4. Learning through review, assessment, and repetition. This role-playing method is expected to change the nature and character of the residents of the West Kalimantan Region Class IIA Correctional Institution in a positive direction, both in terms of their mindset and activities. This is the key to their success in striving for a bright future after their release and return to society. This is in line with Nur's (2020) opinion that the basic principles of role-playing learning are: 1. Each group member is responsible for everything that is done in their group, 2. Each group member must know that all members are a team.

This Community Service Activity (PKM) was held on May 26, 2025, and was attended by around 67 inmates. The activity began with an opening speech from the head of the juvenile detention center, represented by the head of the guidance department, and continued with a *pretest* containing several questions for the participants, including the definition of character education, nationalism, the role of citizens, and who is required to defend the country and how to defend the country. The *pretest* served as a measurement tool to assess participants' understanding. This aligns with the findings of Hamidah et al. (2020) and Siregar et al. (2023), which state that an initial test or *pretest* is a *tool* to measure the ability of an individual or a group of people.



Image 2 . Opening of the PKM at the Class IIA Juvenile Correctional Facility in West Kalimantan

After the quiz, the session continued with the presentation of materials by the implementing team, who are also lecturers in Citizenship Education and Pancasila from ITEKES MU Kalbar. In this community service activity, the presentation of materials was conducted through lectures and PowerPoint (PPT) presentations. According to , the use of PPT makes it easier for someone to convey information because it is supported by visual images. This is why the team chose PPT as the medium for this PKM activity. The material explained in this activity included character education, Pancasila, ethics, multiculturalism, and Bhinneka Tunggal Ika.



Image 3 . Presentation of material on character education. May 26, 2025



Image 4 . Group photo with participants, the PKM team, and LPA Class IIA staff

2. Challenges in implementing the PKM activity

Although the enthusiasm of the PKM activity participants at the KL IIA Juvenile Detention Center in West Kalimantan was quite high, there were still some obstacles, namely technical obstacles, such as the projector not connecting to the laptop, but all of these were overcome by the team from the detention center and the PKM organizers. As for the participants, not all of the inmates were present because they were participating in other activities at the same time.

3. Positive impacts and knowledge aspects regarding character education

The positive impact of character education conveyed by the PKM team to the inmates of the KL IIA Correctional Facility in West Kalimantan includes the formation of good character, improvement of social and emotional skills (such as empathy and cooperation), instilling moral values (honesty and responsibility), reducing negative behaviors such as bullying, improving academic achievement, and preparing the younger generation to face future challenges with integrity. This can be used as a foundation when the inmates have completed their rehabilitation or prison terms and return to interact with society.

E.CONCLUSION

The Community Service activities carried out by a team of lecturers, staff, and students from the Muhammadiyah Institute of Technology and Health of West Kalimantan at the Class



IIA Correctional Institution for Children in the West Kalimantan Region showed that the spirit to change oneself in a positive direction as a person of good character was evident from the PKM participants who attended the event diligently and enthusiastically from the opening to the end of the event.

As recommendations and suggestions from the community service team, such activities should be integrated into the rehabilitation program at the juvenile detention center and involve more academic programs to enhance the knowledge gained by the inmates.

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