Simplicity Character Value Development in Gedongkuning State Elementary School

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Abstract: *Character building guides students to become human beings with character, and simplistic values are a person's habit of behaving according to their needs and abilities. This study aims to determine how students' character development is based on the value of simplicity in SDN Gedongkuning. The research was conducted in field research with exploratory qualitative research. The data collection technique in this study interviewed several informants: the school principal, our students and teachers. Data analysis techniques in this study used the theory of Miles and Huberman's data reduction, data presentation and conclusions. The results of this study can be concluded that SDN Gedongkuning applies the character value of simplicity, including 1) Getting used to students helping friends who are in trouble; 2) Assign students to dress modestly and avoid using items such as shoes, bags or jewellery that are too expensive; 3) Encouraging students to bring pocket money reasonably. By applying the value of simplicity so that there are no gaps between students and others.*

Keywords: *Character Development, Simplicity Value.*

Introduction

A school is a place of significant contribution in instilling character education in learners to can give birth to a generation of people of character (Anwar, 2021). Education doesn't just serve as an inside media to develop the ability alone, but also have an inner function to establish a noble and dignified national character and civilization an essential perspective in the educational world is shaping character in the trainees (Fathurrohman, 2016). Characters are a pattern of that assessment explains the quality of self. Character in a person can be explained how the lofty values formed to become a personality (Ratmini, Nisa, & Khosiyono, 2021).

Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 talks about national education systems saying that the function of

national education is to build the character and culture of a dignified people to be able to brighten the nation's life (Y. Ridwan & Ikhwan, 2021). Next to that goal, Indonesians give birth to humans who have faith as well as can be grateful to god, have possession of, are fit physically and spiritually, scientific, capable, creative, independent as well could be a society that has democratic and takes responsibility (Depdiknas, 2003). The education of character itself has a purpose in developing quality through the process and results of that education leads to the noble character and character of the learner intact, integrated and balanced according to competence standards graduated in the education unit (Prihatmojo, 2019). Character ability is positive characteristics that contribute to people's lives individually good and can benefit yourself, others and nations (Peterson & Seligman, 2004).

As for some character ability and this thing is Made up of 24, as follows: creativity, curiosity, openness, Thinking, love of learning, perspective, intelligence, perseverance, Integrity, vitality, love, kindness, intelligence, community, population, justice, leadership, humility, wisdom, self-organization, admirers of beauty, gratitude, hope, humour and religion (Mahmudan, 2016). Character ability is classified into six virtues of kindness, among other things: discretion, Courage, humanity, justice, simplicity, and honesty. Values the goodness suggests that simplicity is the part of the character ability that has many roles in its ward of the trainees. Therefore, simplicity is the type of emotional regulation and character that underlies a lot of behaviour and relationships with academic performance and achievement during school. Intellectual ability and simplicity are critical centres for predicting deep abilities that measure the school's success and learners' achievements. Through education of character, simplicity is expected of participants protege is capable of respecting people around and not exaggerating in all things for there to be no gap between learners one others.

Some character education research, among others, done by Imam Suyitno titled "The development of the education of the local character and culture of the nation Insightful local wisdom", Reveals that building character must lead to learners' potential to have personality, behaviour, qualities, traits, and character to better or better nature, and this is done to help the quality of learners (Suyitno, 2012). Next is Mumuh Muhtarom by the title "The educational development of the nation's character and culture in Islamic boarding school" Which reveals that character education is an endeavour in designing and doing things in an organized way to help learners understand the values of human behaviour associated with the Lord,

oneself, fellowmen, the environment and nationality manifest in thought, attitude, feeling, word and Regulation. According to Religious norms, law, manners, culture, and customs (Muhtarom, 2020). Muhammad Mona Adha, under the title "Understanding and implementation of character values in everyday life", reveals that character education has a purpose in developing quality the arrangement and results of school education that lead to the attainment of the glorious character and character of the learner intact, integrated and balanced according to competence standards graduates (Adha, 2012).

Some of the Research beforehand, this research has focused on the simplicity character value so that exposure to The introduction can be identified the problem that is going on inside. This study is "How is the character simplicity developing in Gedongkuning State Elementary School?"

Method

The method of research in this research is qualitative exploration. Exploratory is research aimed at visualizing an object in a relatively more profound way (Arikunto, 2006). This research uses qualitative exploratory intent to know and describe in greater detail developing the value of the simplicity character in Gedongkuning State Elementary School. The data-gathering technique in this study interviews some of the informants: the principal, we're students and teachers. The data analysis techniques in this study using the theories of Miles dan Huberman that have three stages between them:

The first step is data reduction, researchers' data reduction collecting data on character value development simplicity. Data from later research is summarized to get the desired results. Sugiyono believes that the removal of data is taking notes, deciding the subject, focusing on the matter to be discussed as well look for themes and patterns (Sugiyono, 2017).

The second step is the data presentation. At this stage is data after data about the development of a simple character value already collected, and the next step is to process the information already is summarized and has themes and patterns in writing research (Herdiansyah, 2011).

The third stage is a conclusion. At this stage is a conclusion. The final step is the deduction. Researchers create decisions about the

developing value of the simplicity character has been through the process of data reduction and has been presented in the form of descriptive, therefore information that has been obtained through results research and verification are necessary (Agustinova, 2015);(Ikhwan, 2021a).

Result and Discussion

Implementation of Character development in School

Character development is a process of guiding the participants in being characterless human beings' heart perspective, thought, body, sense and intention. Next, character education can also be interpreted as a single program the implanting of character values in the communities at that school includes a source of insight, understanding or hope and the movement that lived those values, the well-connected ones with Allah, towards yourself, the environment to be a perfect human being (Murtando, 2019). Then character development on public schools can be effectively run when people work together in carrying out character education (Kobandaha, Yahiji, & Ibrahim, 2020). Character development gives direction concerning the people in climbing along it passes through a period. A great nation is a people of character and can make progress that can push world development for the better (Muhammad, 2014).

The character development of education is laid as a foundation for achieving a vision of National development to achieve societies of noble character, morals, ethics and cultural and ethical according to values Pancasila. Character education is not just making learners noble edification but can also increase the value of academic protege. It is linked to success in character education. Academic success can make school conditions enjoyable, and processing it's conducive to learning (Hanani, 2016). One factor in the success of the education process is to need a culture built with okay. Because if the school succeeds in making the culture well, so not only does academic achievement but also successfully instil good character values (Safitri, 2015).

If you can say it so differently, implementing character education in the school environment, every school has one management system and unique styles for applying values of character (Zukhrufin, Anwar, & Sidiq, 2021). Ways that can be used in instilling values the character in learners is with breeding activities. Planting the importance of nature through breeding activity is wrong. One way that

can make learners reach and reach doing it in everyday life (Najib, 2012). As for the implementation of character education at school that can also be done through the process learn to be active by making room for teachers to run optimally and in line with the educational principle that value development must be actively implemented by participants educated (Maemonah, 2015).

Agus Wibowo offers the opinion that implementation character education can be conducted by knowing school management dealing with student management school rules, infrastructure tools, finances, learning and others (Wibowo, 2013). It is by the Mulyasa's opinion reveals that in the general education of character putting first the example, the creation of environment and breeding activity and being used as the primary method that has had a significant impact on learners (Mulyasa, 2012).

Some of the above explanations can be drawn that character education implementation in a school environment can run through breeding activities to get the learners to apply character values in everyday life. And not to mention, schools must take care of the environment school (Ikhwan, 2021b).

The Value Development of The Simplicity Character in SD Negeri Gedongkuning

According to the KBBI, simplicity derives from a simple root with a modest, unexaggerated meaning. Apart from that, a secondary purpose has little to say about it. The general public has largely abandoned the value of subtle character. Most communities out there today are more slays luxury with riotous behaviour. The world of education is the same as educational institutions. The container shows what the agency has (it is connected with a treasure). So far, the institutions of education are no longer a container displaying his intellectual qualities (Anto & Anita, 2019). The value of simplicity is one of the characteristics that the prophet Muhammad SAW exemplifies in The entire human race. Especially to Muslims. Tafsir Al-Azhar expounds that simplicity is a trait suggested within social activities, an explanation in that interpretation says to keep your voice down while talking, not so much as a loud voice not by the number of people present (Kobandaha et al., 2020).

Learners have a character that doesn't blow excess wealth and a lack of it for useless things. Because of the rizki, he got man is in the power of Allah and its load. Imam Al-Ghazali conveys that fortune is praiseworthy material, whereas riches can also become objectionable

material when viewed from that perspective. A human goal, clever and noble, is everlasting happiness, and wealth is the means of achieving satisfaction. Sometimes riches can be a means to a self-strengthening time run religious and religious hangers-on the afterlife. Whoever takes riches for fun and serves as a means to prosperity and even lust, so much wealth was objectionable to him (Hanani, 2016).

Al-Qur'an explains the application of the command to run the value of modesty in engaging in deed and speech. This is mentioned in surat Al-Luqman ayat 19: "*And Make a modest walk and soften your voice. Because Truly a voice is a donkey's.*" Explanation in the scriptures that is a commandment to simplify all its forms good action and soft speech is heard. Luqman Al-Hakim, in his story, tells of that perspective to lower the ego in any human. If the nature of this ego flows within the man beyond his control, then such a human could be proud (Mamat & Rashid, 2013). Rasulullah SAW said: "*Eat, drink and blush (with notes) is not excessive (israeli) and also not proud (reject).*" (HR. Al-Hakim). And within the history of Ibnu Abbas says that the Rasulullah SAW said: "*Eat and drink what you delight, truly that makes you wrong there are two things: overbearing attitude (israf) and an arrogant (fearful) attitude.*" (HR. Al-Bukhari). Exposure to the top two hadits can reinforce internal prohibition over behaving and the prideful attitude of buying or shopping expensive things. Both behaviours are not allowed, as it can be said to squander and squander wealth or so-called a *tabdzir* (useless). Therefore conclude that as men of faith, wherever we are, attitude simplicity must be applied (Musthofa, 2015).

Ibn Khaldun argued that if a preeminent attitude has become a human lifestyle, then wait for it the ruin his life. This is due to squander wealth to pay for luxuries and things. It belongs to the plundering of the rights of the majority of the people, The necessities, which can lead to disunity, fights and discrepancies in society (M. Ridwan, 2019). People have different purposes in this world. Would humans not only fulfilled their purpose? But also what is his desire, so this makes life man can't be simple. Wijaya explained that simplicity is a deep human habit of behaving according to his needs and capacity. Simplicity can also be interpreted as neither excessive nor excessive no glamour. Kemendikbud explained that modesty is all that is, moderation and behaviour, not to subtlety, no finality, economizing according to ability, being forthright and whatever is genuine and humble (Wibowo, 2013).

Simplicity is a habit, or daily behaviour carried out by the needs and abilities and does not reflect an exaggerated attitude or contain

elements of luxury. Living a simple life does not mean living in poverty and not living passively, but living a simple life has a purpose. To teach students to live as they are according to their needs (Hasanah, 2022). Simplicity often emphasizes aspects and abilities related to one's material and financial factors, such as food, drinks, snacks, books, houses and vehicles. A simple life does not mean living in poverty and not living passively, but living simply.

Gedongkuning State Elementary School stood up in 1957 go. In 1970, Gedongkuning State Elementary School was divided into two parts: Gedongkuning State Elementary School I and Gedongkuning State Elementary School II, located in Sorowajan Banguntapan Bantul. In 1974 Gedongkuning State Elementary School was broken down into Gedongkuning State Elementary School I and Gedongkuning State Elementary School III, same in the Gedongkuning. So in 2000, Gedongkuning State Elementary School I and Gedongkuning State Elementary School III combined with the name Gedongkuning State Elementary School (SD N Gedongkuning, 2022).

Gedongkuning State Elementary School is one of those schools that always live the value of modest character. Gedongkuning State Elementary School themselves have the vision "of a superior student in accomplishments, multifaceted, skilful, virtuous and insightful environment." It's consistent with the grades of the school's characters, one of the values of the simple nature. As for the educational development of the simple character taught in Gedongkuning State Elementary School, as follows: Making room for participants to help a struggling companion, that is, learners can learn the meaning, please help with others. Advising learners to be modest and modest wear things like shoes, bags or jewellery that are too costly was done so as not to cause gaps between learners one with the other and to call out the participants being nourished to bring sufficient allowance. This can help learners learn the value of the need not to waste money on unnecessary items.

Conclusion

Based on the results of exposure to character development, the value of simplicity in the Gedongkuning State Elementary School can be withdrawn from the conclusion that the school was trying to develop a sense of character simplicity with a broad range of teaching applications meaning. Please help your fellow friends, be modest in

their dress and not exaggerate. Value development, thus simplicity, is applied so that there will be no gap between participants educating one the other.

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