

BEJIRUYUNG CHARITY MOVEMENT: A STRATEGY FOR CULTIVATING CHARACTER EDUCATION VALUES IN BEJIRUYUNG VILLAGE COMMUNITY

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ABSTRACT

Character education has a high level of urgency in building a society that is sensitive to the surrounding environment, moral, solid, and has integrity. However, in the current era of modernization, there is an alarming crisis of character education in Indonesian society. This research aims to analyze the cultivation of character education values in the Bejiruyung Village community through the Bejiruyung Charity Movement. The research method used is qualitative case study with data collection techniques through interviews and observations. Based on the results of interviews and observations, it can be analyzed that there are character education values instilled in the Bejiruyung Village community through the Bejiruyung Charity Movement. The embedded character education values include religion, social care, tolerance, communicative, discipline, and honesty. These values can be attached to the community because the Bejiruyung Charity Movement is committed and consistent in spreading benefits and has sustainable programs. The novelty of this research lies in the community-based approach that shows that social activities can serve as an effective tool in character education. The implication is that the results of this study can serve as a reference for the development of character education programs at the local level. Therefore, it is recommended that charity programs be strengthened and integrated into the education curriculum to create a more supportive environment for character building.

Keywords : *Character Education; Charity; Community; Social*

INTRODUCTION

Quality education is one of the 17 Sustainable Development Goals targeted to be realized by 2030. Education plays an important role in shaping the character of individuals who are spiritually, intellectually and emotionally intelligent (Dewi, Rantri Mustika 2024). One important aspect of education is character building to

build a society that is sensitive to the surrounding environment, moral, solid, and has integrity. Character education is guided by ethical values prevailing in society, such as caring, responsibility, and honesty (Murphy, 1998). However, in the current era of modernization, there is an alarming character crisis in Indonesian and has

integrity. Strengthening character education becomes key in shaping the young generation who are not only intellectually intelligent, but also socially responsive and high morality (Rifqi & Supriyadi, 2024). However, in the current era of modernization, there is an alarming character crisis in Indonesian society, marked by the rise of individualistic attitudes, criminal acts, and bullying. The factors causing this crisis mainly come from the family and the environment. According to Malaifani, 2023, lack of parental attention and poor communication make children feel free to do various things. A bad friendship environment and gadget addiction exacerbate the character crisis that causes children to fall into promiscuity, lazy worship, and various deviant behaviors. Data shows that the percentage of drug users aged 15-35 years reaches 82.4%, as many as 47.1% are dealers, while 31.4% are couriers (Humas BNN, 2022). Meanwhile, the percentage of brawls among teenagers has also increased. In 2017, the percentage of brawls was 12.9%, then increased to 14% in 2018 (Saepudin, 2019). This condition shows that character education is weakening and has not been well embedded in society. KPAI data in 2023 recorded 137 cases of child victims of bullying in educational units and 411 cases of child victims of physical and/or psychological violence as well as 3 cases of child

perpetrators of bullying in educational units and 158 children dealing with the law (as perpetrators) (Puspitarini & Leksono, 2024). This condition shows that character education is weakening and has not been well embedded in society.

Bejiruyung Village is one of the villages that has great potential in strengthening character education values. However, like other regions, the people of Bejiruyung Village also face various challenges, especially in the era of the industrial revolution 5.0 where technological development, economic development, and social change occur very rapidly. Traditional values such as mutual cooperation, honesty, and social care are increasingly being eroded by individualistic lifestyles, which is feared to weaken the social harmony and cultural identity of the Bejiruyung Village community. To overcome these challenges, concrete efforts are needed that can revive noble values in community life. One initiative that was born to answer this need is the Bejiruyung Charity Movement. This movement is designed as a program that not only aims to help others materially, but also as a medium to instill character education values to all levels of society. With this movement, it is hoped that the community can re-apply moral and ethical values in their daily lives and strengthen social relationships that are increasingly fading.

RESEARCH METHOD

This type of research uses a qualitative case study approach to find out the character values that exist in the Bejiruyung Charity Movement, focusing on the psychology and mentality of the community. Case study is a research method that explores in detail a particular phenomenon or situation in a real context to understand the complexities and dynamics that exist (Sugiyono, 2019). This research was

conducted in Bejiruyung Village, Sempor District, Kebumen Regency. The data collection technique used interviews with the founders and administrators of the Bejiruyung Charity Movement, as well as the Bejiruyung Village community. The tips that became the focus of the interview are listed in the following table:

No.	Respondent	Scope of Question Overview
1.	Founders and administrators of the Bejiruyung Charity Movement, as well as the people of Bejiruyung Village.	History of Bejiruyung Charity Movement Programs implemented by the Bejiruyung Charity Movement and the contribution to community character values in Bejiruyung Village.
3.		Character values contained in the Bejiruyung Charity Movement, and their implementation.

In addition to interviews, participatory observation was also conducted, by participating in the implementation of the Bejiruyung Charity Movement activities. In each data collection, documentation was also taken to strengthen the data. The analysis technique used was data condensation by Milles and Huberman (Milles, Huberman, 2014).

The data validity technique used in this research is source triangulation (Susanto et al., 2023). With qualitative methods, researchers

can understand more deeply the character education values of the Gerakan Bejiruyung Bersedekah. Bejiruyung Charity Movement.

RESULT AND DISCUSSION

Character education teaches habits of thinking and behavior so that individuals are able to live and cooperate with family, community, country, and helps in making the right decisions (Al Asadullah & Nurhalin, 2021). Character education can help a person to understand the concept of

ethical values that apply and realize the importance of it so that it will apply it in everyday life (Ramdani, 2018). Character education can encourage young people to behave in accordance with prevailing values and be able to coexist harmoniously in a diverse society (Aini, Hasibuan, & Gusmaneli, 2024). Based on the explanation above, it can be concluded that character education is a process to form a person with character through the introduction and cultivation of ethical values in a person.

Character education is the responsibility of all elements, including family, school and society. The family is the smallest unit that is the first place for character education. Character education is strengthened through formal education in every school, university, and other formal education units. In a larger scope, character education is obtained from the surrounding environment. The surrounding environment has a great influence on character building in society (Kania, 2021). The cultivation of character education is carried out gradually and continuously to achieve maximum results. Efforts to form a community with character can be carried out in various ways such as community development through social, religious and cultural activities.

Social activities such as almsgiving are part of religious teachings and local traditions that have noble values that can shape individual and community character. Almsgiving activities teach people about the importance of empathy, sincerity, social responsibility and gratitude. Through the Bejiruyung Charity Movement, these values are not only taught, but also practiced directly by the community, making the character learning process more effective and relevant. This movement also has an approach that involves all elements of society, from children, teenagers, to adults. With an inclusive approach, the Gerakan Bejiruyung Bersedekah Bejiruyung Charity Movement is expected to create a social environment that supports character education in a sustainable manner. In addition, this movement is also a form of local cultural revitalization, where the almsgiving tradition that has long been a part of community life is revived and used as a village identity. In its implementation, the Gerakan Bejiruyung Bersedekah Bejiruyung Bersedekah Movement is not only oriented towards providing assistance to those in need, but also promoting the value of togetherness and social solidarity through the management of activities and work programs implemented.

Table 1. Research Findings

No.	Scope of Question Overview	Research Findings
1.	History of Bejiruyung Charity Movement	The Bejiruyung Charity Movement was spearheaded by village youth to increase community awareness of the culture of mutual cooperation and address issues of poverty and health access. According to Mr. Sofingi, S.Pd.I, one of the founders of this movement, the most crucial reason to create a social activity was the division of the community due to the change of village head. After the village deliberation on December 29, 2017, the activity started on January 19, 2018 with the mechanism of collecting alms door-to-door by “Kurir Langit,” which was then distributed in the form of compensation to the needy. Over time, community support increased, as evidenced by the purchase of a village ambulance in 2019 and 2020, which strengthened the care and spirit of gotong royong in Bejiruyung Village.
2.	Programs implemented by the Bejiruyung Charity Movement and the contribution to community character values in Bejiruyung Village.	The Bejiruyung Charity Movement program includes Funeral Compensation, Sick Compensation, Orphan Compensation, Blood Donation, and Ambulance Service.
3.	Character values contained in the Bejiruyung Charity Movement, and their implementation.	Religious, Social Care, Tolerance, Communicative, Discipline, and Honest.

A. History of Gerakan Bejiruyung Bersedekah Bejiruyung Charity Movement

Bejiruyung Charity Movement was spearheaded by village youth against the backdrop of a lack of public awareness of the culture of mutual cooperation. Meanwhile, problems such as the high poverty rate and lack of access to health for the lower middle class are increasingly complex. On December 29, 2017, a village meeting was held to discuss the provision of social activities aimed at fostering awareness

among residents. The proposed activity is to invite the community to give alms as much as they can with the mechanism that the alms will be taken from house to house by young people called “Kurir Langit” regularly every Friday. The alms collected will be returned to the community in the form of compensation for the sick and grief compensation of Rp150,000 and Rp300,000 respectively. After reaching an agreement, this activity was first started on January 19, 2018.



Figure 1. The “Kurir Langit” gather and are briefed by the village head before carrying out the first activity.

Source: Bejiruyung Charity Movement archive

Source: Bejiruyung Charity Movement archive (January 19th, 2018)

Initially, many people questioned the activities carried out by this movement and there were even some residents who openly refused. This could happen because information about the mechanism and purpose of the movement had not been

conveyed thoroughly. Over time, the community began to understand and even support the implementation of this activity because the community felt the benefits directly. The attitude of mutual cooperation and community concern is also

getting higher, as evidenced by the holding of a compensation program for orphans / orphans and the poor as well as routine blood donations. With the support of the Bejiruyung Village community and donors from outside the village, in 2019 the community agreed to purchase a village ambulance using village funds. This ambulance can be used by the entire community for free and even other villagers can also use it. For the ambulance's operation, funds are taken from the 20% alms fund as well as voluntary alms from the car users. Over time, the need for ambulance cars has increased, especially during the Covid-19 pandemic. In 2020, Bejiruyung Village purchased another ambulance car that can carry patients with severe illnesses that require them to lie down or carry corpses. Through the Bejiruyung Charity Movement, the community becomes more concerned about each other and revives the spirit of gotong royong which has faded over time.

B. Bejiruyung Charity Movement Program

a. Funeral Compensation

Funeral compensation is a form of empathy provided by the Bejiruyung Charity Movement from the results of the alms collection in the form

of cash assistance of IDR 300,000 to families where one of their members dies.

b. Sickness Compensation

Sickness compensation is provided by the Bejiruyung Charity Movement to the Bejiruyung community if they are seriously ill or hospitalized within a certain period of time. The assistance distributed is Rp150,000.00 and a maximum of two times given to the same person within one year.

c. Orphan/Underprivileged Children Compensation

This benefit is given to orphans/ orphans in the school age category. Compensation is given within a certain period of time with the aim of helping to fulfill their needs.

d. Blood Donation

Blood donation is a collaboration program between the Bejiruyung Charity Movement and the Indonesian Red Cross of Kebumen Regency. The blood donation program aims to increase community awareness of the availability of blood for those in need. In addition, through this program the community receives education regarding the health benefits of blood donation.

e. Ambulance

Service Bejiruyung Charity Movement has two ambulance fleets. An ambulance for sitting patients and an ambulance for lying patients. The ambulances are procured by mutual cooperation through alms from the general public. The ambulances are used to help people who need quick treatment or in emergency conditions.

C. Character Values

Based on the results of interviews and participatory observations conducted, there are several character values found in the Bejiruyung Charity Movement. These values are contained in the management of activities and programs implemented. The following are character education values that are closely related to the Bejiruyung Charity Movement:

1. Religious

Giving or charity is a commendable act that is commanded by all religions. In addition, giving alms also teaches people to be generous, sincere, and feel enough with the assets they have and realize that in their property there are other people's rights. This is a form of gratitude to God Almighty for the blessings given. The Bejiruyung Charity

Movement encourages people to always be grateful for God's gifts by giving alms every Friday. Being grateful makes a person happy and feel enough with what they have (Prabowo & Laksmiwati, 2020).

2. Social Care

The work programs implemented by the Bejiruyung Charity Movement are actions that uphold human values. Funeral compensation programs, compensation for the sick, compensation for orphans / orphans, blood donors, and ambulance services, are clear evidence of caring for others. In providing compensation, there is a mutually reinforcing interaction and mutual prayers for goodness between the administrators and the recipients of compensation. The donation given to orphans aims to provide encouragement that shows that they are not alone, there are still many people who care and love them. The essence of charity does not lie in the nominal amount of assistance provided, but about how one can ease the burden of others through time, energy, thoughts, and materials. Meanwhile, through the blood donation program, people are

becoming increasingly aware that health is the main asset in life. Donated blood will greatly benefit the survival of someone in need. Likewise, the village ambulance is a solution to handle emergency situations quickly and precisely. The existence of a village ambulance increases the likelihood of survival for people who need quick assistance to travel for medical treatment. This attitude of social care encourages the creation of a humane and harmonious society.

3. Tolerance

Coexistence between religious communities is part of tolerance. Being fair, respectful, and appreciative among religious communities is the key to maintaining unity and building a peaceful society (Siswadi & Putri, 2024). This is done by the Bejiruyung Charity Movement. The target beneficiaries of the program are people who are entitled and in need from all walks of life, not just people from certain groups. Not only the target recipients of the program, the implementers of the Bejiruyung Charity Movement also come from different backgrounds. Both in

terms of age, education, and beliefs. This difference is what raises and strengthens the attitude of tolerance in the Bejiruyung Village community. .

4. Communicative

The Bejiruyung Charity Movement has been discussed and socialized to the people of Bejiruyung Village. On Friday, January 19, 2018, the first Bejiruyung Charity Movement was implemented. The community met with Kurir Langit (a term for alms pickers) who were assigned to pick up alms. Before picking up alms for the first time, the Kurir Langit had been given a briefing on how to communicate with the community. They must convey their intentions and goals to each host they visit. Thanking and wishing good luck to those who give alms or not. But in reality, not all people accept the presence of Kurir Langit well. There are those who doubt and even reject them rudely. This is a challenge for Kurir Langit who is directly dealing with the community and becomes an evaluation material for improvement in the future. In the bereavement and sickness compensation program, Kurir Langit again faced the

community. Their speaking skills were sharpened through the way they conveyed their aims and objectives in providing compensation to the deserving and needy community. On several occasions, they were also assigned to host events, give speeches, and deliver information. Kurir Langit continuously implements the programs of the Bejiruyung Charity Movement. Over time, the community has come to understand and accept the Bejiruyung Charity Movement. Trust in this movement is even higher when the benefits of the alms are felt by the community and communicated in a sustainable and consistent manner.

5. Discipline

The sustainability of the Bejiruyung Charity Movement in picking up community alms every Friday has become a cultured habit. The culture of alms or setting aside some of the assets owned for mutual benefit is inherent in the people of Bejiruyung Village. This habit trains the community's discipline to share at least every Friday (alms pick-up time). In addition to almsgiving every Friday, the

Bejiruyung Charity Movement has a blood donor program that is routinely held every 3 months.

This program invites the community to live healthy and disciplined lives by donating blood every three months. Kurir Langit practices self-discipline to take the time to pick up alms every Friday afternoon. Habits that are done consistently over a long period of time with a full sense of responsibility will form a disciplined attitude (Pranitasari & Khotimah, 2021).

6. Honest

The Bejiruyung Charity Movement was established in 2018 and still survives today. Maintaining an organization so that it can continue to run and have an impact requires high commitment and integrity (Sinambela & Mardikaningsih, 2021). This is done by the Bejiruyung Charity Movement by upholding commitment and integrity. The alms collected every Friday will be counted, recapitulated, and reported to the community. Every year the Bejiruyung Charity Movement provides a detailed alms allocation report that has been checked by the supervisor to the community.

The report on the use of funds is a form of transparency and moral responsibility to the community, because this movement is implemented from, by, and for the community.

CONCLUSION

The Bejiruyung Charity Movement is a breakthrough to create a community that is religious, highly social, respectful and appreciative,

communicative, disciplined, and honest. Instilling these character values in the community requires commitment and consistency so that the character values instilled can stick. The sustainability of the Bejiruyung Charity Movement is expected to be an example for other villages to realize a socially concerned community, able to work together and work together for the common good, so as to create a harmonious community environment.

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