The Distribution of Good Character Components in the Education System in the Society 5.0 Era

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Abstract

There are three (3) backgrounds making this research urgent, namely first the complexity of character education challenges in the society 5.0 era. Second, in the Society 5.0 era, a strategic character education strategy is essential. Third, good character distribution in the education system is able to become a character education strategy in the society 5.0 era. This research is library research aiming to analyze descriptive research. The research finding shows that character education in the education system in the society 5.0 era is a conscious and planned effort to make humans have morals and ethics in personal, social, and national life. Character education implementation in the education system must consider good character component distribution. Good character components are generally classified into three (3) aspects, namely knowledge of character (moral knowing), habits of character (moral feeling), and character-driven action (moral action). Good character values have become urgent to be developed in the society 5.0 era, referring to good character values in the distribution era. The good character values formula, totaling eighteen (18) character values as contained in the National Education System Law Number 20 of 2003, can certainly become the main reference for developing good character values. In general, there are two (2) models of good character distribution in the education system in the society 5.0 era, namely the substantive and reflective models. The term assessment is synonymous with the term evaluation, which includes activities such as gathering, analyzing, and interpreting data about students' processes and learning outcomes that are carried out systematically and continuously to serve as meaningful information data, which is then followed up on.

I. Introduction

The challenge of moral decadence is in the era of society 5.0 more varied, (Suprayitno & Wahyudi, 2020) along with the complexity of the problems in the community (Yaumi, 2016). The high cases of moral decadence in the world of education (Wahyu, 2016) can be seen as indications of the prevalence of injustice, a low sense of solidarity, and cases of criminality among students (Ali, 2018). With the prevalent occurrences of moral decay that occurred, character education realization became absolutely necessary.

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The challenges of character education in today's society 5.0 is also called the "disruption era challenges" (M. Mahbubi, 2012). In the disruption era, the challenges of character education have different characteristics (Iswanto, 2013)from those of previous eras. The disruption era has complexities (Suyadi, 2013)that tend to be vague and invisible, much like the challenges of the previous era. In the disruption era, In the disruption era, character education challenges are sometimes considered positive (Murtadho, 2017), so they are not recognized by the educators.

Character education terms have been studied nationally since 2004 (Husna Nashihin, n.d.). As a national education program, character education has been started in Indonesia since 2010 (Haedari & Saha, 2004). Numerous experts consider that character education national programs have been successful (Fadli, 2021). The success of character education in Indonesia is strengthened by a decrease in the crime rate, according to police registration statistics from 2017 to 2019 (Munawwaroh, 2019). Based on Indonesian Police crime data, in 2017, the number of incidents (total crimes) amounted to 336,652. Further, in 2018, the crime rate decreased by 294.281 cases. They decreased in 2019 by 269.324 cases.

Based on data from 2017 to 2019, it is concluded that the crime rate in Indonesia is decreasing. Although this crime rate can be an indicator of the success of character education as a national education program (Husna Nashihin, 2018a), it requires a new strategy (Husna Nashihin, 2017) to face the challenges of character education in the era of distribution that has advanced in information technology (Husna Nashihin et al., 2020).

Character education design in the society 5.0 era needs strategic and alternative character education methods (Husna Nashihin, 2019d). Good character components must be distributed appropriately in the education system so that character education is able to face the challenges of character education in society 5.0. The distribution of good character components in the education system has three (3) aspects, namely knowledge of character (moral knowing), habits of character (moral feeling), and character-driven action (moral action).

Based on the above explanation, there are three (3) background reasons why this research is urgent to be accomplished; namely, first, it relates to the character education complexities in the society 5.0 era. Second, in the Society 5.0 era, a strategic character education strategy is essential. Third, good character distribution in the educational system is able to become a character education strategy in the society 5.0 era.

II. Review of Literature

2.1 The Definition of Character

In the psychological dictionary, it is stated that "character" (Husna Nashihin & Asih, 2019) is a personality that is viewed from an ethical or moral starting point. For example, someone's honesty usually has a relationship with relatively fixed traits. Meanwhile, according to The Random House Dictionary of the English Language, character (Kholish et al., 2020) is "the aggregate of features and traits that form the individual nature of some persons or things", which means the overall characteristics and traits that make up the character of a group of people or goods.

2.2 Islamic Boarding School (Pesantren) Culture-Based Character Education

In order to understand the meaning of character education based on Islamic boarding school culture (*pesantren*), we must first understand the meaning of character education. Linguistically, "character" comes from the Greek "charassein", which means "to carve" (H.

Nashihin, 2019). Through this linguistic meaning, it can be understood that the main characteristic of carving is that it is firmly attached to the object being carved. "Character" here can be interpreted as a pattern of thoughts, attitudes, or actions that are attached to a person very strongly and are difficult to remove (Husna Nashihin, 2019c). In terms of its definition, the term "character" refers to a style of thinking and behaving that makes it possible for individuals to coexist and cooperate with one another within the context of the family, community, nation, and state.

III. Research Method

This research belongs to library research, as regarded from the perspective of the data source (Sugiyono, 2013). On the other hand, if viewed from the research objectives, this research contains descriptive analysis research. This study uses the Islamic Education Philosophy approach to examine the transformation of Islamic education philosophy in Islamic boarding schools (*pesantren*) in the Society 5.0 era (Mukhtazar, 2020). Furthermore, the approach to Islamic education is to examine the transformation process, which includes the concept of Islamic education in Islamic boarding schools (*pesantren*) in the Society 5.0 era, the philosophy of Islamic education in Islamic boarding schools (*pesantren*) in the Society 5.0 era, the typology of Islamic education philosophy in Islamic boarding schools (*pesantren*) in the Society 5.0 era, and the philosophical goals of Islamic education in Islamic boarding schools (*pesantren*) in the Society 5.0 era.

IV. Result and Discussion

4.1 Character Education in the Education System in the Society 5.0 Era

Character education as a national education program was launched in 2010. In essence, character education becomes a component of the national education system, which is designed to develop an individual's core personal capability to live life (Kholish et al., 2020) freely while still being responsible, both in personal and social life. Carlo Nani, who highlighted the same issue, said that character education is a purposeful effort to make individuals live in an orderly and organized manner, and he said that this is the goal of character education (Husna Nashihin et al., 2021). The incorporation of character education into the educational system should not be interpreted as merely placing an emphasis on the affective aspect or a simple attitude; rather, it should be interpreted in a holistic manner while simultaneously taking into consideration all of the aspects that constitute a morally upstanding person.

Character education is made up of two (2) terms: education and character. Quoting the views of national figures, Ki Hajar Dewantara defines education as a cultural effort that aims to provide guidance in developing body and soul towards civilized humans. The terms used by Ki Hajar Dewantara are highly pertinent to the core principles of education as they have evolved within the context of the present-day national education system in Indonesia. For this reason, it is not surprising that the motto of national education in Indonesia is taken from the educational motto of Ki Hajar Dewantara (M. Mahbubi, 2012). Thus, it should not be surprising that the educational motto of Ki Hajar Dewantara was chosen to serve as the inspiration for the motto of the national education system in Indonesia.

From the point of view of the philosophy of value, Ali Saifullah defines education as an effort to instill certain values and norms that have been established in education. This is

confirmed by Hasan Langgulung, who explained education as a spiritual, moral, intellectual, and social process guiding and preparing humans for success in this world and the hereafter. Zakiyah Darajat also added that education is the formation of human personality in order to become a perfect human both physically and mentally.

H.A.R. Tilaar provided a concise explanation of education as a method for humanizing people, putting more of an emphasis on the component of humanization. In a more operational sense, education is defined in the National Education System Law Number 20 of 2003 as a conscious and systematic effort to create a learning atmosphere and learning process so that students can actively develop their potential, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state.

In addition to the terms of education, the terminology of character is also put forward by various education experts. In the Indonesian Dictionary, "character" is described as psychological, moral, or character traits that distinguish one person from another. Donie Kosoema states that character, from an educational perspective, is described as something that is identical to someone's personality. In addition, it is noted that personality is a trait, characteristic, style, or uniqueness that is shaped by the people and circumstances in one's surroundings. According to Fania Hanifah, who places more emphasis on the moral and ethical components, character is one of the personalities that have standards of moral and ethical values. The numerous character terms that have been discussed here can therefore serve as the foundation for character terminology when viewed from an educational point of view.

Through the implementation guide for character education, the Ministry of Education, Culture, Research, and Technology explains that character education is value education, nature education, moral education, and personality education, which aims to develop the ability of all school members to make good or bad decisions, be exemplary, and maintain what is good. The character education program also aims to teach students how to maintain what is good. Then, with all of their heart and soul, they make that goodness manifest in the everyday life that they live.

On the basis of the numerous explanations about education and character that were presented earlier, it can be concluded that, in essence, there are a few keywords in the lexicon of character education. These keywords include conscious and planned efforts; humans possessing moral and ethical values; and personal, social, national, and state life. That is, character education is a conscious and planned effort to make humans have moral and ethical values in personal, social, national, and state life.

Character education in society 5.0 era focuses on character education in the challenges of the distribution era. The challenge of character education in the distribution era is described by Husna Nashihin in his book, Islamic Boarding School (*Pesantren)* Culture-Based Character Education, as the "era of termites" (Husna Nashihin, 2019a). In addition, Husna Nashihin explains in his book that the analogy of the distribution era as the era of termites contains a philosophical meaning, which states that the challenges of character education in the distribution era are not those that are seen empirically as general educational challenges, but are not seen and realized by education actors. The phrase "termite period" is used to emphasize that a tree that is already unstable and has been eaten by termites will not look fragile but will fall at any time regardless of whether or not there are heavy winds. This indicates that pupils living through the distribution era will have a fragile character, which is something that educational actor, including both educators and their parents, are unaware of.

Based on the definition of character education and the challenges of character education in the distribution era discussed above, it can be concluded that character

education in the society 5.0 era is a conscious and planned effort. Humans have moral and ethical values in their personal, social, national, and state lives in the midst of the distribution era's challenges. Education in the era of society 5.0 calls for a new paradigm and strategy in order to be able to meet the existing problems in the distribution era. In the article that he presented at an international conference, Husna Nashihin provided an example of a child who was addicted to using electronic devices. If the difficulties of the preceding era caused a child to be unwilling to be self-centered, walled off, and uncaring about the environment around them, then it is different in the era of disruption. In the era of distribution, through gadgets that lead to addiction, a child has indirectly experienced the bad influence of being selfish, closed, and unconcerned about the social environment, but this is not recognized by society as a whole.

4.2 Components of Good Character in the Society 5.0 Era

Implementation of character education in the education system must pay attention to the distribution of good character components *(or components of good character)* as mandatory components that must be accomplished (Husna Nashihin, 2017). In general, the components of good character are classified into three (3) aspects, as stated by Thomas Lickona in his book "Educating for Character" namely:

a. The term "moral knowledge" (also known as "moral knowing"), namely aspects of knowledge about morals and ethics, is important to be translated into part of the character education curriculum. Knowledge of character is the first component of character education that must be taught in character education. When it comes to character education stages, students must gain input knowledge about morals and ethics before experiencing the next stage, namely habituation and character actions. Knowledge of character can be achieved through this part of the process by developing a general education curriculum that places an emphasis on the moral and ethical dimensions of all subject matter that is designed. This is known as the development of the affective aspect of the educational curriculum, which is the demand for the current thematic curriculum.

b. Moral feelings, namely feelings concerning morals. This second component can also be interpreted as a habit of character. Character habituation can be accomplished through increasing activity programs that focus on students' moral and ethical habits. This character habituation component follows on from the character knowledge component. This is an important feature to instill in children since it is a source of energy from humans to act in accordance with moral and ethical ideals. During this portion of the curriculum, students are trained to feel the effects of the good deeds they do. If this love is instilled, then there will be a tremendous power in the child to do good deeds and prevent negative actions.

c. "Moral action" is an act of character. This component is moral and ethical action that can transform moral understanding into actual action. At this stage, the children are trained to do what they already know and feel at the stage of moral knowing and moral feeling. The character action stage is the final level of the character education process, and character actions develop personality traits that children strongly associate with. If the moral action component were to be incorporated into activities at educational institutions, it might be carried out through problem-based learning programs, living values education, and other relevant programs that allow students to realize character actions in themselves.

4.3 Good Character Values in the Society's 5.0 Era

The above fundamental principles have been outlined in a more in-depth explanation in the character education manual, published by the Ministry of National Education.(Suyadi, 2013) Religious refers to a person's thoughts, words, and deeds that are always based on God's values and/or the teachings of one's religion. Honesty is defined as behavior based on attempts to become a person who can be trusted in words, deeds, and work, both towards oneself and others. Tolerance signifies the attitude of respecting numerous things, including physical, natural, customs, culture, ethnicity, and religion (Nasihin & Puteri Anggita Dewi, 2019). Discipline is described as actions that demonstrate ordered behavior while adhering to numerous laws and regulations. Hard work is meant to be making a genuine effort to overcome various obstacles in order to complete the task as efficiently as possible. Being creative requires one to engage in thought and action that is both real and rational in order to generate new and contemporary methods of doing things or results from what one already possesses. Being independent denotes having mentalities and actions that make it difficult to depend on other people to carry out activities. Democratic is interpreted as a way of thinking, behaving, and acting that evaluates one's rights and responsibilities as being equivalent to those of others. Curiosity is defined as attitudes and behaviors that constantly want to know more thoroughly and broadly about what has been learnt and observed. The spirit of nationality is stated as a style of thinking, acting, and perceiving that sets the nation's and state's interests above those of the individual and their group.

Good character values have become urgent to be developed in the society 5.0 era, referring to good character values in the distribution era. The formulation of good character values contained in National Education System Law Number 20 of 2003 (Wahyu, 2016) may undoubtedly serve as the primary reference for the development of good character values, which are the priorities for developing good character values in the Society 5.0 era, namely:

a. Religious refers to a person's thoughts, words, and deeds that are always based on God's values and/or the teachings of one's religion.
b. Honesty is described as behavior based on attempts to become a person who can be trusted in words, deeds, and work, both towards oneself and others.
c. Tolerance is meant to be as the attitude of respecting numerous things, including physical, natural, customs, culture, ethnicity, and religion.
d. Discipline signifies actions that demonstrate ordered behavior while adhering to numerous laws and regulations.
e. Hard work is meant to be a genuine effort to overcome various obstacles in order to complete the task as efficiently as possible.
f. Being creative requires one to engage in thought and action that is both real and rational in order to generate new and contemporary methods of doing things or results from what one already possesses.
g. Being independent denotes having mentalities and actions that make it difficult to depend on other people to carry out activities.
h. Democratic is interpreted as a way of thinking, behaving, and acting that evaluates one's rights and responsibilities as being equivalent to those of others.
i. Curiosity is defined as attitudes and behaviors that constantly want to know more thoroughly and broadly about what has been learnt and observed.
j. The spirit of nationality is stated as a style of thinking, acting, and perceiving that sets the nation's and state's interests above those of the individual and their group.

k. Love for the Motherland is a way of thinking, doing, and behaving that demonstrates devotion, care, and high regard for the nation's linguistic, physical, social, cultural, economic, and political environment.

l. Appreciating Achievement can be characterized as attitudes and actions that motivate a person to generate something helpful for society, appreciate and respect others' accomplishments, and show appreciation for their own achievements.

m. Being friendly or communicative is a subtle and admirable trait, both from the perspective of how one uses language and how one behaves in relation to other people.

n. Peaceful love entails being nice and friendly to everyone.

o. Reading is defined as a way of thinking, behaving, and acting that shows loyalty, concern, and a high appreciation for science.

p. Caring for the environment signifies the attitudes and behaviors that always try to prevent damage to the natural environment, want to develop efforts to repair natural damage that has already occurred, and tend to help other people and communities that are in need of assistance.

q. Social care is an attitude of respecting and abiding by societal and public-interest regulations.

r. Responsibility demonstrates the attitude and behavior of a person to fulfill his duties and commitments to himself, society, the environment (nature, society, and culture), the state, and God Almighty.

The application of these seventeen-character traits that have been proclaimed by the government can be modified to meet the requirements of any individual educational institution. In addition, by way of simplification, Husna Nashihin recommends in his book entitled "Character Education based on Islamic Boarding School (*Pesantren*) Culture" that there are seven (7) relevant character values (Ali, 2018), which have been suggested by educational institutions in the era of distribution. These values are as follows:

a. Honesty is the main character required to confront the challenges of character education in the Society 5.0 era, also known as the era of distribution. In its application, honesty is an attitude that consists of declaring what it is, being open, maintaining consistency between what is said and what is done, having the courage to say what is true because it is honest, being trustworthy, and not cheating. Considering the reality of pervasive dishonesty in political systems and at all levels of society, honesty becomes contextually crucial.

b. Responsibility is the second most important character that must be emphasized in character education in the era of society 5.0. To put this into context, the answer to the question of why the trait of responsibility should be considered a priority character in the era of Society 5.0 is the prevalence of a low sense of human responsibility at all levels of human organization, including government and society. Operational responsibility is an attitude of doing tasks wholeheartedly, working with a high work ethic, striving hard to attain the best performance, being able to regulate oneself and deal with stress, being self-disciplined, and being responsible for decisions and choices made.

c. Being intelligent, thinking carefully and precisely, acting in a balanced manner, having a high level of curiosity, being able to communicate effectively and empathetically, getting along with others in a polite manner, upholding truth and virtue, and loving God and the environment are all important qualities.

d. Healthy and clean; appreciating order and discipline; skilled; taking care of oneself and the environment; adopting a balanced way of life.

e. Caring, treating others and acting politely, being tolerant of differences, not liking to hurt others, willing to listen to others, liking to share, not taking advantage of others, being able to participate in community activities, loving humans and other creatures, being loyal, and having a peaceful attitude in the face of problems.

f. Creative, able to solve difficulties in an inventive manner, adaptable, critical, daring to make decisions quickly and precisely, showing something remarkable (unique), having fresh ideas, wanting to keep evolving, being able to read situations and make the most of new opportunities.

g. Mutual cooperation, a willingness to work well together, having the principle that goals will be easier and more quickly achieved if they are done together, not taking into account the energy to share with others, being willing to develop self-potential to be used for sharing in order to get the best results, and not being selfish.

4.4 The Distribution Model of Good Character Components in the Education System in the Society 5.0 Era

In general, there are two (2) models of character component distribution in the education system in the Society 5.0 era: substantive and reflective models (M. Mahbubi, 2012). The substantive model is a distribution model of character components, which is implemented either through the development of learning materials whose content is directly tied to moral and ethical values or through the use of role models. The reflective model, on the other hand, is a distribution model that employs a method of reflecting on the moral and ethical ideals included in the curriculum and program of activities to serve as the foundation for strong character education for students.

The model for the distribution of excellent character needs to give careful consideration to the guiding principles of character education. Thomas Lickona explains that the principles of character education are as follows:

a. Core ethical values should be developed, while supporting performance values serve as the basis or foundation.

b. Character should be defined comprehensively so that it includes thoughts, feelings, and behavior.

c. The strategy employed should be comprehensive, deliberate, and proactive.

d. Create a caring school community that gives students the opportunity to take moral action.

e. Create a meaningful and challenging academic curriculum that respects all learners, fosters character development, and assists them in succeeding.

f. Attempting to boost students' self-motivation.

g. Engage school personnel as a moral learning community.

h. Involve family and community as partners.

i. Evaluation of character education.

Character education, as a national educational system, is also known as value education. In its implementation, the model of character education that was applied in character education is not all that dissimilar to what was adopted in values education. There are two (2) approaches applied in character education, namely the insertion (plug in) and enhancement (improvement) approaches (Munawwaroh, 2019). In more detail, Nurul Zuhriyah then explains the two approaches to character education as follows:

1) Inculcation Approach
   This strategy tries to have students realize and accept values as their own and to hold them accountable for the decisions they make through stages; they recognize possibilities, assess options, select a stance, and apply values based on their

confidence. This strategy employs examples like positive and negative reinforcement, simulation, and role-playing.

2) Cognitive Moral Development Approach

This approach emphasizes multiple levels and moral thinking. Teachers can direct students to apply moral reasoning processes so that they can make morally informed decisions. They will describe higher levels of moral cognition, namely dread of punishment, serving the will, completing expected duties, obeying and obeying authority, behaving for the good of the people, and acting according to universal ethical standards. Methods or techniques that can be employed with this strategy include holding group discussions on the issue of both factual and hypothetical moral dilemmas.

3) Value Analysis Approach

This approach stresses how students can apply logical and scientific thinking abilities to analyze social situations involving certain ideals. In addition, by employing rational and analytical thought processes, students are able to link and construct concepts regarding their own ideals. Methods that can be utilized in this approach include focused discussions that require argumentation, evidence affirmation, principle affirmation, case analysis, debate, and research.

4) Value Clarification Approach

This approach seeks to promote awareness and develop students' ability to identify the values of others. This method also assists students in being able to communicate honestly and freely about their own beliefs to others, and it assists them in using both rational and emotional thinking abilities when evaluating their own feelings, values, and conduct. In this approach, some of the ways or procedures that can be employed include role playing, simulations, in-depth analyses of values, activities that build sensitivity, activities that take place outside of the classroom, and group discussions.

5) Action Learning Approach

This strategy intends to cultivate students' skills, such as the value analysis strategy and value clarification. In addition, the purpose of this approach is to make it possible for students to participate in social activities and to encourage them to view themselves as creatures who are always engaged in social life. Methods that might be used in this approach include school-based projects or school activities; interpersonal interactions; and community and organizational living practices.

In addition to the five approaches to character education outlined above, Hers describes an additional six (6) character education approaches, namely rational development, moral value consideration, value clarification, cognitive moral growth, social behavior, and value inculcation. Hers's six approaches to character education (Husna Nashihin, 2019b) are highly applicable to character education in the Society 5.0 era. Elias simplifies the character approach by separating it into cognitive, affective, and behavioral approaches. The three approaches to character education outlined by Elias are actually consistent with Hers' character education approach. However, Elias emphasizes the viewpoint of Bloom's taxonomy of competence, namely the cognitive, affective, and psychomotor domains.

Kirchenbaum, on the other hand, illustrates the comprehensive approach by focusing on the conclusion of the approach to character education. In more detail, Kirschenbaum explained that the comprehensive approach in question includes inculcating values (inculcation), modeling values (exemplary), facilitating values and morality (facilitation of values), skills for value development, and moral literacy (development of life skills). Darmiyati Zuchdi further added that the comprehensive approach is an innovation of a new

approach that is able to provide solutions to the partial character education approach. It is even possible to conclude that the comprehensive approach is a combination of conventional and modern approaches. In this approach, a comprehensive term consists of four components: content, method, school or college-related events, and societal events.

4.5 The Distribution Model of Good Character

The conditions of assessment are comparable with the terms of evaluation, which include actions to collect, analyze, and interpret data about the students' processes and learning results. These are executed consistently and continually in order to provide meaningful information, which is then followed up on. The ideal assessment should incorporate process and learning outcomes. Learning process evaluation can be done through non-test techniques, observation methods, interviews, portfolios, and documentation (Husna Nashihin & Asih, 2019). In contrast, learning outcomes evaluation is carried out using test techniques, including written, oral, and practical tests.

Indicators relating to character values that are to be compiled should utilize concrete statements so that these indicators can be quantified or measurable. Character education evaluation instruments that will be used to measure character should not only be written procedures such as tests or questionnaires, but should also include observation techniques to make character assessment more objective. In addition to the processes for evaluating character education, it is vital to understand the aspects that must be considered in character education evaluation. In general, Paul Suparno (Yusuf, 2017) illustrates the following components of evaluation:

a. Evaluation Aspect

According to Paul Suparno, character education assessment includes at least three symptoms: behavior, discipline, and neatness.

b. Evaluation Model

There are two types of evaluation models for character education, namely, quantitative and qualitative assessments:

1) The quantitative assessment is the process of presenting the outcomes of the evaluation through the use of numbers and by adhering to a sequence of numbers ranging from 1 to 10.

2) On the other hand, the qualitative assessment is one that uses verbal phrases such as very good, good, moderate, lacking, or extremely poor. The assessment formula will uncover the positive aspects of a behavior, then it will highlight the deficiency and the necessary efforts for development that need to be made.

c. Evaluator

In practice, educators serve as character education assessors. To avoid falling into a subjective attitude that leads to an assessment of likes or dislikes for students, the assessors should include components of both teachers and principals. Furthermore, the variables examined by the evaluator should also be behavior-based.

d. Assessment Instruments for Character Education

In order to acquire the outcomes of character education evaluations in everyday life, educators need to construct a character education assessment instrument. Instruments for evaluating character education can be presented in a variety of formats, including observation sheets, attitude scale sheets, portfolio sheets, checklist sheets, and interview guide sheets.

V. Conclusion

Character education in the education system in the Society 5.0 era is a deliberate and intentional attempt to instill moral and ethical ideals in people in their personal, social, national, and state lives. Character education implementation in the education system must consider good character component distribution. Good character components are generally classified into three (3) aspects, namely knowledge of character (moral knowing), habits of character (moral feeling), and character-driven action (moral action). Good character values have become urgent to be developed in the society 5.0 era, referring to good character values in the distribution era. The good character values formula, totaling eighteen (18) character values as contained in the National Education System Law Number 20 of 2003, can certainly become the main reference for developing good character values. In general, there are two (2) models of good character distribution in the education system in the society 5.0 era, namely the substantive and reflective models. The conditions of assessment are comparable with the terms of evaluation, which include actions to collect, analyze, and interpret data about the students' processes and learning results. These are executed consistently and continually in order to provide meaningful information, which is then followed up on.

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