Integrating Character Education into History Learning within the 2020 Competence-Based Learning Curriculum at Jinja Secondary School in Uganda

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ABSTRACT

This research focused on how character education was utilized to teach history in a competence-based learning curriculum at Jinja Secondary School in Uganda. History textbooks are often the primary resource for learning about the past and character education. The purpose of this study was to describe the application of character education through history at Jinja secondary school, as well as the effects of knowing history on enhancing student character. To fulfill the above aims, the descriptive qualitative approach utilised documentary analysis. The 2020 Ugandan competence curriculum-based historical resources will be examined as data sources. The information was gathered by examining documents from history textbooks, reports, and other sources. Three frameworks can be utilized to shape a child's character: moral knowledge, moral feeling, and moral behavior. Character Rather than focusing just on the experiences of a dominant group, teaching in history necessitates embracing the perspectives and experiences of a diverse range of people. Character education helps young people acquire the skills and abilities they need to make ethical and responsible judgments in life.

Key words: *Education, Character Education, History learning, History Curriculum*

1. INTRODUCTION

In recent years, character education has been a hot topic of discussion. Whether in schools, seminar forums, campus discussions, police stations, or even angkringan or coffee shops. People also rushed to write on character education, resulting in the emergence of dozens of books on bookstore shelves regarding character education. To summarize, character education is a trend that will most likely continue in the next years.

Education, according to the Ministry of Education and Sports, is seen as a preventative approach for a range of issues. This is because education generates a new generation for a better nation. Education comes from the Greek word pedagogie, which means "child guidance." This term was eventually translated into English as education, which means

development or direction. In Arabic, education is frequently translated as tarbiyah, which denotes education (Publishing & Nankindu, 2020).

Character, according to Thomas Lickona (1992: 22), is a person's inherent proclivity to respond morally to circumstances. This intrinsic propensity appears in real life as outstanding behavior, honesty, responsibility, respect for others, and other noble qualities.

Lickona's perspective is similar to Aristotle's in that character is firmly linked to "had" or habitually carried out practices. Furthermore, Lickona emphasizes three excellently stated characteristics of character education: knowing and acting effectively. Character education success, according to him, begins with recognizing the character you want to be and then implementing or emulating that good character (History, 2021).

Character, according to Kajubi (2010), is "a way of thinking and behaving that is characteristic of each individual in order for them to live and work together, both within the family, national community, and state." Individuals with great character are capable of making decisions and are accountable for the consequences of their actions. Character education, on the other hand, is character education plus, which encompasses cognitive, emotional, and behavioral components (Jjingo & Visser, 2017).

Without these three parts, character education will be unsuccessful. According to Suyanto, "if character education is implemented systematically and sustainably, a child will become emotionally intelligent." Emotional intelligence is an important component in preparing children for the future because it allows a person to overcome all types of life obstacles, including academic challenges, more easily and successfully.

Education, according to Forster (in Doni Koesuma, 2009), is for character development, which reveals itself in the subject's intrinsic oneness with his acts and attitude toward life. According to Foerster, character is anything that qualifies a person's personality.

Education, according to Foerster, must be able to motivate students to carry out the process of steep ascension (man's climb) as the most important aspect in character formation. This is because, in their early years, students have two primary motivations: the desire to defend themselves in a fast changing external environment and the desire to develop themselves or be inspired to continue learning in order to achieve certain goals. When students can balance these two fundamental drives, they will progress into mature adults. And it is the development of character that determines a person's worth.

The curriculum's principles are based on the National Ethics and principles Policy (2013). Integrity; moral uprightness and sound character, Creativity and innovativeness, Social Responsibility, Social Harmony, National Unity and National Consciousness, and patriotism are some examples (Munro & Kirya, 2020).

Furthermore, values education in history classes may benefit both goals. Approaches such as stories, biographies, legends, epics, excursions, and museum visits have a lot of promise for teaching values in the classroom. Values education is part of the state's goal to cultivate ethical people through non-disciplinary obligations. Takdemir (2017) claims that

the techniques for assessing sources, finding discrepancies, and extracting new meanings from sources also serve historical disciplinary goals. To put it another way, activities in a history course that teach values can be used for both disciplinary and non-disciplinary social purposes (Sinani et al., 2023).

The National Ethical Values Policy (NEVP) of Uganda entered into force in 2013. In Article XXIV of the Republic of Uganda's Constitution of 1995, cultural and customary values commensurate with basic human rights are recognized as national objectives and guiding principles of state policy. The constitution advocates for the spread and inclusion of democracy, human rights and liberties, and other ideas throughout Ugandan society. As a result, the Directorate of Ethics and Integrity (DEI) developed the National Ethical Values Policy, drawing inspiration from the National Motto, For God and My Country, and the National Anthem. The plan's principal purpose is to preserve and defend Uganda's unique cultural identity and values in order to foster national development in a peaceful environment (Muweesi et al., 2019).

When combined with other complex internal problems within the country, such as poverty, unemployment, ignorance, backwardness, corruption, environmental damage, foreign debt, and elite behavior that does not demonstrate exemplary statesmanship, Uganda's students' blurred vision and weakness of character become a serious national problem. The national burden is growing as a result of external factors such as foreign intervention and the impact of the global crisis on several aspects of life. As a result, our country's tenacity and independence were gone. If this scenario is not handled, Uganda will not only miss out on the opportunity to progress into a nation and state capable of carving out the splendors of civilization, but it will also lag behind other nations (Syllabus, n.d.).

Currently, the nation's image is tainted by various events, such as corruption cases that have become a tradition among power holders and policymakers, both in the legislative and judicial executive, student brawls that have become entrenched in cannibal democracy, riots based on tribal lines and sectarian and religious differences, which sacrificed many of the nation's anti-social groups, people who were marginalized in the chaos of political chaos (Kajubi, 1992). Many solutions to the character challenge have been incorporated by the government and stakeholders. Such as establishing regulations and legislation, boosting implementation efforts, and severely enforcing laws. Another alternative that is commonly advocated to overcome, or at least reduce, the cultural and national character challenges stated is character education.

Character education has long been employed in Ugandan education, from elementary schools to universities (IT), especially in religious education and citizenship education. Character education appears to have gained traction in the previous curriculum, with the Ministry of Education and sports urging schools to conduct a wide range of mental character development (character building) programs for its pupils. These individuals are creative, innovative, problem solvers, critical thinkers, and entrepreneurs (History, 2021).

2. RESEACH METHODS

The purpose of this essay was to look at how the Descriptive Qualitative Analysis Method was used to do research on Senteza Kajubi's educational perspectives from the perspective of character education. The study aimed to provide a comprehensive understanding of Kajubi's thinking, beliefs, and practices, as well as to analyze the implications of his views for character education. This paper employed the historical philosophical research approach, which entails examining Kajubi's ideas in light of historical and character perspectives. History curriculum, history books, journals, theses, and other related publications were used as secondary data sources. Secondary data for Kajubi's study was acquired from a number of sources. The findings were presented in a descriptive and detailed manner, providing a comprehensive understanding of Kajubi's educational ideals from the perspective of character education. The study revealed that Kajubi's theories were strongly entrenched in character education concepts, emphasizing the significance of incorporating characteristics, values, and lessons into the educational process. It was also revealed that character education has a significant impact on the lives of Jinja pupils. Kajubi's teachings also stressed the significance of a holistic approach to character education that covers the spiritual, intellectual, and physical aspects of human development.

3. RESULTS AND DISCUSSIONS

Character education is fundamentally a planned educational growth of children with specified educational aims. Character education in schools in general or "school" in a broad sense in the family and community environment emphasizes the development of religious ideology, superior national culture, and the spirit of leadership, which builds the strength and quality of students with superior character.

Uganda's educational curriculum has historically changed from time to time. This shift is the result of government programs that are always attempting to enhance the quality of education in Uganda. Aside from that, curriculum modifications are an attempt to stay up with the times, developments in science and technology, and the policies of ministries having the responsibility to review the existing curriculum.

The government's dedication to the advancement and success of character education is immense, and it should be recognized and supported by all parties. Museveni, the President of the Republic of Uganda, displayed this by awarding teachers who had succeeded in establishing and implementing character education in their schools through the Ministry of Education and Sports (JAICA & IDCJ., 2012).

Minister of Education and Sports Muyingo stated during the National Education Day commemoration that character education is critical. He disclosed that character education is part of attempts to develop national character, character filled with the noble ideals of the nation. What the Minister of Education mentioned is quite basic, given that a superior character is defined by tremendous passion, drive, and energy, in addition to high morals,

ethics, and manners. A coordinated pattern of thought and activity from all aspects of the nation is required to establish such circumstances (Abdallah Fajar.1991).

Character education has three components: school, home, and community. Families and communities are expected to make efforts to instill and cultivate values, attitudes, and ways of thinking, as well as to increase competence and integrity, particularly in areas such as religious values, national culture, leadership, science and technology, and global awareness for students and adults. Character education, which is the duty of schools, families, and communities, must thus be utilized as a proposal for awareness, edification, enrichment, and illumination. However, the following actions can be taken.

According to Said (Kajubi, 1992) there is a distinction to be made between human conduct that is caused by his temperament and behavior that is caused by his character. Temperament is a person's pattern of reaction to numerous stimuli from their surroundings and inside themselves. This temperament is linked to a person's biopsychological state. As a result, transformation is tough. Temperament is unaffected by good or bad judgments. Good judgment is intimately tied to character. a person's terrible behavior as defined by numerous societal norms. Character develops during the course of a person's life. As a result, it may evolve and be constructed based on how he evaluates the experience.

Character is always the focus of ethical assessment if temperament has no ethical consequences. Someone's temperament may be at odds with their personality. There are persons who have a poor temper (negative), yet have a nice character. On the other hand, some people have a horrible character but a nice disposition. A lousy character will be made much worse if he also has a nasty temper. People with good character but a strong temper generally quickly repent and feel guilty of their negative action, even if it may happen again(Of et al., 2016).

In other words, educational goals must be consistent with the aims that serve as the cornerstone and foundation of education. Because educational goals must be universal and constantly relevant at all eras and ages. Character education essentially tries to produce pupils or individuals with character (noble morals) in order for them to become whole humans in line with their function as God's on earth who carry out the task as. Character education techniques are strategies for conveying character education content to pupils in order for them to develop a characterful personality (noble values)(Publishing & Nankindu, 2020).

Character education tools, or anything that may be utilized to attain character education goals. As a result, this tool encompasses everything that may be employed, including approaches for character education. Techniques or instruments for character education, particularly techniques or tools for guiding or guiding children during their growing phase so that one day they would become human beings with character (noble values) that Allah will approve of. As a result, educational techniques and instruments must be consistent with and based on religion and national culture, or else they risk alienating the nation's great religious and cultural ideals (Jjingo & Visser, 2017).

Table 1. Description of Values in National Character Education

No	Character Values	Description
1	Religious	Attitudes and conduct that are obedient in executing the teachings of the religion to which they subscribe, tolerant of other religions' practices of worship, and living in harmony with adherents of other religions.
2	Honesty	Behavior based on making an effort to become a person who can always be trusted in words, deeds, and work.
3	Tolerance	Religious differences are respected via attitudes and behaviors. Other people's race, ethnicity, ideas, attitudes, and actions that differ from one's own.
4	Discipline	Actions that show orderly conduct and adherence to numerous norms and regulations
5	Hard work	Behavior demonstrating serious effort in overcoming numerous challenges to learning and tasks, as well as completing assignments to the best of one's ability.
6	Independent	Attitudes and actions that do not rely on others to achieve a particular task.
7	Love of peace	Attitudes, words, and behaviors that make others feel pleased and secure in their company.
8	Creative	Attitudes and behaviors that strive to prevent damage to the natural environment and make attempts to remedy environmental damages that have occurred.

Teachers are the major actors in character development, as well as those who influence the success or failure of the learning process. The role of the instructor is critical when it comes to character education. Aside from comprehension, talents, and competency in character, instructors must also have these noble characters inside themselves as part of their daily lives. In summary, the teacher's personality exudes noble qualities. This is significant because how can you teach pupils about character development if the individual in question does not comprehend it? (One, n.d.)

Without possessing and expressing that character, the teacher's learning process will be devoid of feeling, devoid of "spirit," and undoubtedly dull. As a result, in order to properly educate their children, instructors must first master and equip themselves with noble character. So it is time for instructors to shift their worldview and approach away from only delivering cognitive theory and toward offering examples and real-world application.

According to (Programme, n.d.) , in order to properly internalize character instruction for his students, a teacher must have various noble characters. Among the characters that instructors must have are: (1) Commitment, defined as a determination that binds and sticks to an educator in order for him to carry out his obligations and responsibilities as an educator. A high-commitment teacher is distinguished by clear vision and a strong sense of belonging. Students, on the other hand, must understand the significance of a value that they are fostering in themselves. As a result, pupils should not be in the position of not knowing or comprehending the significance of these principles.

The instructional method is designed to make pupils more active and pleasant. This idea emphasizes that students, not instructors, carry out the character education process. The concept is used by the instructor in all of the pupils' actions. This concept also emphasizes that the educational process is carried out in a pleasant learning environment that is not indoctrinating. For example, consider the introduction of a matured concept of value; in this scenario, the instructor encourages pupils to participate (Syllabus, n.d.).

Teachers do not need to educate pupils that they must be active in order to execute this method. Teachers, on the other hand, plan learning activities that encourage students to actively formulate questions, search for and collect information from sources, process information they already have, reconstruct data, facts, or values, present the results of the reconstruction or value development process, and foster cultural values and character in themselves through various learning activities that take place in class, at school, and on assignments outside of school (One, n.d.; Programme, n.d.; Syllabus, n.d.).

Implementation of other factor values used to develop Character education among students.

Other elements outside of nature and environment that impact the development of students or humanity in general are discussed in this section. These criteria were gathered from the findings of literature study, field research, and thorough reflection from about 50 years of experience as a teaching staff. Experience range from elementary school teaching to postgraduate teaching. Aside from that, it is based on the outcomes of conversations with postgraduate students during lectures(Standar et al., n.d.).

1. **Self awareness**.

    Individuals can develop swiftly and effectively as a result of their own awareness. Self-awareness develops as a result of in-depth and radical self-reflection and examination. Consider and assess how to live a successful life that will have significance and worth in the future. Be conscious of your own strengths and shortcomings, among other things. Realizing the presence of one's own flaws provides internal incentive to correct them. We aim to decrease and, if necessary, remove any existing personal shortcomings so that they do not become impediments to our attempts to achieve what we desire to achieve.

2. **Self Determination**.

    Self-determination refers to a strong desire to modify or decide one's own character. I don't want to rely on others to alter it. Don't want to rely on questions, characteristics, or variables. Individuals, for example, originate from parents who have negative tendencies, such as those who want to live a leisurely lifestyle.(Penelitian et al., n.d.) Despite the fact that he hails from a family of easygoing people, he does not wish to live like his parents. But he aspires to be a successful entrepreneur. Similarly, while living in a market setting, the individual does not wish to act like a market person. He attempted to act religiously. The desire to control one's own fate is frequently driven by the following factors.

Self-realization, is the desire to realize oneself. What will he become in the end? This is tied to each individual's strengths or tendencies. The desire to realize oneself might develop because individuals normally have the following abilities: The strength of the mind, or the ability to think. The ability to think will help humans in making decisions and determining options to modify their fate based on their preferences, requirements, or interests.

3. Self confidence

Belief in one's own skills is sometimes seen as unimportant in the development of human abilities, particularly those of students. It is less well known that people who lose faith in their own skills have a catastrophic impact on their ability to achieve success in life. People who lack confidence in themselves are always unsure about their actions and decisions (Jjingo & Visser, 2017). Especially if the choice is critical and affects the interests and requirements of a large number of individuals. Because of their nature, people lack confidence in their own talents; often, other people lack confidence in their own abilities. Because other people have opinions but he does not believe in his own skills, let alone those of others. Individuals with this type of leadership are less trusted to head a key institution in a corporation or organization. He will gain less support and less trust to lead in one institution or group. Because leaders sincerely hope that those they lead will better their fortunes. If the leader does not dare to take actions and create new breakthroughs that can improve the welfare of the members of the institution or organization he leads, others will naturally support and trust him to lead the institution or organization, even at the most basic level (Safitry, n.d.).

4. Fighting spirit

To be able to live a meaningful and successful life, you must have a strong fighting spirit. Not as long as you've been fighting. Without the spirit of life to fight for it, life will be meaningless. As a result, the individual in question must engage in combat. That is why life is described as a struggle (the battle for life). This indicates that if you want to survive, if there is a meaning of success or significance in life, whether you like it or not, you must struggle. You can develop well if you have self-confidence so that you can achieve what is required or fulfill your dreams. Being able to fight implies possessing a fighting attitude.

What is the point of living if all you have to do is exist? This means that life has no value for the individual, family, community, society, and especially the country and state. After departing this mortal world, nothing substantial is left behind for others. This indicates a life at a loss, or even more than that, a horrible existence. A life at a loss indicates that today's scenario is the same as yesterday's situation. Meanwhile, a wretched life indicates that today's circumstance is worse than yesterday's. According to the teachings of Islam transmitted by the Prophet Muhammad, this miserable situation of existence is the worst condition of life.

4.   CONCLUSSION

The conclusion of this study, Integrating Character Education into History Learning within the 2020 Competence-Based Learning Curriculum at Jinja Secondary School in Uganda, is that character education is an important component of education that should be included into the curriculum. Character education is important in developing students' moral and ethical beliefs, as well as their emotional intelligence and leadership abilities, according to the article. The authors claim that character education is critical to the development of a strong and wealthy society because it fosters individuals who are responsible, polite, and caring. The report also underlines the importance of character education as a whole, which includes spiritual, intellectual, and physical components of human growth. Character education, according to the authors, should be included into instructors' lesson plans using a range of teaching approaches such as role-playing, group discussions, and storytelling. They also urge that schools support the development of exceptional character by creating a favorable learning environment. The study recognizes that implementing character education programs can be difficult, particularly in impoverished nations like Uganda. According to the authors, schools in Uganda suffer a range of obstacles, including low resources, insufficient teacher training, and cultural hurdles. They claim, however, that these obstacles may be addressed by partnership between the government, schools, and communities.

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