

Character Education on Students in Social Science Faculty at Manado State University

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Abstract

In the era of industrial revolution 4.0, character education was one of the serious challenges to be implemented. Character education would help the students to develop into more complete human beings. But in reality, education in Indonesia, especially in higher education, prioritized graduating students who were good at academic matters and rather secondary in personality education. This study focused on the challenges of Character Education for the Students of Faculty of Social Science at Manado State University. This research objectives were (1) to find out the challenges faced by students in character education, (2) to find its solutions. This study used a qualitative approach. Data collection was conducted through observations, literature studies, interviews and documentation. The conclusions of this study were as follows: (1) Discipline attitudes are not optimal, (2) Understanding of character values that have not been optimal (3) Student morality that needs to be addressed. Expected solutions were (1) Changes in the paradigm of the objectives of the lecture (2) The involvement of students in the activities of distribution of talents, seminars and training in character education. It will be a pride of education in Indonesia if its students were able to apply the values of the character.

Keywords: Character, Education, Student

Introduction

Graduates of universities and vocational schools during the Fourth Industrial Revolution, had to face a world that was transformed by technology, which in turn changed the workplace from task-based on human-centered characteristics. This is due to technological advances and artificial intelligence that creates opportunities and challenges for the education system, which marks the era of the Fourth Industrial Revolution. The world of education with continuous innovation will determine the whole existence of human life in the face of an increasingly uncertain, complex and ambiguous era. Especially nowadays, scientific knowledge is able to create new opportunities and solutions that can enrich our lives, while at the same time triggering a wave of disturbing changes in each sector. An innovation that has never happened before in science and technology, especially in bio-technology and artificial intelligence, will cause a lot of turmoil. In an era marked by a new explosion of scientific knowledge, it will contribute to the increasing number of complex social problems. Consequently, it is appropriate for the curriculum to continue to develop, even if in a radical way. And the question is whether to dare to accept the challenges or even run over by the challenges themselves. (Organisation for Economic Co-operation and Development (OECD), 2018). Of course, the portrait of education in the future, this will clearly affect the development of character education based on complete human development.

Character is a typical value, both characters or personality that is formed from the results of the internalization of various policies that are believed and used as a way of looking, thinking, behaving, speaking and behaving in everyday life. People with character means people who have personality, behavior character. With such meaning, the character is identical with personality or morals.

Personality is a characteristic of a person that comes from the formations received from the environment, such as families in childhood and congenital birth (Koesoema, 2007)

Character education is a deliberate effort to help people understand, care, and act on core ethical values. When we think of the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe is right, even in the face of external pressure and temptation from inside (Apeles Lexi Lonto & Pangalila, 2013) Character education can serve as a basis for citizenship education. Citizenship education requires a strong academic foundation such as government, citizenship and history. Only in education do citizenship educators tend to be attracted to public morality rather than being less interested in personal morality in character education (Althof & Berkowitz, 2006). According to (Herdhiana & Noviadi, 2018). 'Character education has been the introduction of a new touch to the level of norms or values, and at the level of internalization and action in everyday life. Configuring the character in the context of the totality of the process of psychological and socio-cultural is grouped in: Development and implementation of character education needs to be done with reference to the grand design'

In 2011, the Indonesian Government, through the Ministry of National Education, identified 18 character values that need to be instilled in students sourced from Religion, Pancasila, Culture, and National Education Objectives. These eighteen values are: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) nationalist spirit, (11) homeland love, (12) respecting achievement, (13) friendly / communicative, (14) peace loving, (15) fond of reading, (16) caring for the environment, (17) social care, (18) responsibility. Although there have been 18 values that form the character of the nation, each education unit can determine its development priorities. The selection of these values rests on the interests and conditions of each education unit. This is done through contextual analysis, so that in its implementation it is possible to have different types of character values developed. The implementation of character values that will be developed can be started from values that are essential, simple, and easy to implement (Kemendiknas, 2011)

Referring to the objectives of the national education system, character education needs to be based on Pancasila values as stipulated in Law No. 20 in 2003, article 3, shows that the goal of national education is to develop the potential of students to become human beings who believe in one God Almighty, have noble character, be healthy, knowledgeable, skilled, creative, independent citizens, democratic, and responsible. In Law No. 20 of 2003 concerning the national education system also revealed that the character of the Indonesian nation was based on Pancasila with its five principles as follows: (1) the supreme Godhead, (2) just and civilized humanity, (3) Indonesian Unity, (4) Leadership by wisdom with wisdom in representative consultations (5) Justice for all Indonesian people.(Kurniawan, 2018).

The education of Pancasila values is one of the important references to character education in national life in Indonesia. Therefore, what needs to be done now is how to understand the noble values of Pancasila in order to form Indonesian citizens who have Civic knowledge. Civic knowledge, it relates to material substances that citizens must know that relate to their rights and obligations as citizens (Latief, Nadir, Pangalila, & Lonto, 2018)

It is undeniable, along with the swift current of development, it is unfortunate, that easy generation, which likes to use the millennial generation, is only marked by a hedonistic lifestyle and glamorous culture. As a result, the moral behavior of the younger generation has exceeded the norms. Which are expected. The blurred portrait of today's young generation: drunkenness, pretending to be thugs (thugs), adherents of free sex, brawls between students, getting involved in drugs, and so on. This condition is called demoralization, which is the process of moral destruction of the younger generation. There has been a shift in the value of life of some students who have not become agents of change, but rather have become agents of the nation's moral depravity. The behavior of the nation's anti-character, among others, is shown by the loss of noble values inherent at the Indonesian people, such as honesty, politeness, and togetherness, and marked by the emergence of various criminal

cases. The existence of the above phenomena makes the role of character education a matter that needs to be taken seriously. The next generation of the nation must be brought back to its nature in accordance with the noble values of Pancasila. The existence of a nation is very much determined by the character possessed. The nation is able to make it a nation that is dignified and respected by other nations, if the nation has a strong character.

The lack of material for the application of manners is one of the causes of our nation's moral decline. This is caused by a lack of attention from lecturers as educators in terms of forming student characters. Do not always focus on cognitive aspects and pay less attention to the affective aspects of learning. The result is that students become smart in terms of certain subjects, but has poor character. Many of the students are smart if they are working on the subject matter, but disrespect to the lecturer, likes to disturb others, does not have honesty in life every day (Tuerah, 2016). The high level of delinquency and the lack of courtesy of students are seen as a result of the current ineffective education system, coupled with the lack of lecturers' attention to education and student character development. The result is that large students do not have positive characters. Characterless education will only make individuals grow partially, become intelligent and intelligent, but lack growth more fully as humans. This has been exemplified in our education system post-reform. The curriculum which was built to educate the life of the nation, actually led to the moral decline of some of its students.

Today, the Indonesian nation from day to day, there is a phenomenon of weakening character education. Why is that? Character education places more emphasis on knowledge of good character so that "on paper" every student seems to have a commendable character as expected, but in reality, so in real life, they tend not to carry out character education (Apeles Lexi Lonto, 2017).

The above phenomenon must be recognized as well as the character found in the Faculty of Social Sciences Faculties of Manado State University. with characteristics as: (1) the existence of one-tribe solidarity, (2) the attitude of not being disciplined (attendance at lectures that do not reach 100%) including delays in paying tuition fees As a result, there is always a long queue of one two days before the payment limit (3) Free sex (4) social solidarity which is more likely to understand tribalism (4) Dishonesty in doing exam questions (cheating behavior), (5) Preferring demonstrations compared to communication and (6) more demanding rights compared to the obligations as a student.

Method

This study uses a qualitative approach. The reason for this study using a qualitative approach is because in this study the resulting data are descriptive data obtained from data in the form of writing, words and documents originating from sources or informants who are researched and can be trusted. Informants were interviewed, namely representatives of students and lecturers taken from 8 study programs in the Faculty of Social Sciences, Manado State University. Data collection techniques were carried out through observation of student activities in the field, direct interviews and documentation. Researchers also do data reduction, data presentation and conclusion drawing. Finally, the data analysis technique used was descriptive qualitative with an interaction analysis model from Miles and Huberman (Miles, Matthew B & Huberman, 1994)

Results and Discussion

The challenges of character education which at the same time become findings in this research that occur in students of the Faculty of Social Sciences, Manado State University can be classified into the following three things:

A. Discipline is not optimal

The lack of discipline creates a bad impression for the lecturer. On the other hand, there are always students who have a percentage of their lives that do not reach 100%, even more drastically below 80%. Whereas according to the academic provisions in force at the Faculty of Social Sciences, Manado State University, attendance below 80% can suggest that the student cannot pass the course. There are

also other symptoms, where there are some students who like to postpone payment of tuition fees. As a result, there is always a long queue of one two days before the payment limit. There are even those who can no longer contract the Lecture Plan Card, because they have not been able to pay the tuition fees in a timely manner. And the most common thing happens, where students are still slow in entering assignments given by lecturers

B. Understanding of character values that have not been optimal

This is indicated by the existence of: (1) solidarity between students that occurs as limited as one tribe or one region. Though Indonesian culture is multicultural, requires that every student must continue to mingle and get along with more and more people. Building an attitude of solidarity is inseparable from the form of character education because according to (Tuerah, 2018) basically solidarity is a sense of togetherness, unity, sympathy. This attitude of solidarity forms a sense of belonging to a common interest. And in a community if the life of a group grows stronger, then there will be a sense of belonging to each of its members. (2) Prefer demonstrations compared to communication (3) More demanding rights compared to obligations as a student

C. Student morality that needs to be addressed

This is indicated by: (1) the existence of sexual behavior outside of marriage due to promiscuity, and (2) Dishonesty in doing exam questions (cheating behavior)

Discussion

It is very difficult to change the characters that have been formed. Therefore, character education is more effective if it has started at an early age. Character is developed through three sequential stages, namely: moral knowledge, moral feelings and moral actions. Associated with the three stages above, character education should not stop at moral knowledge or moral feelings, but must lead to moral actions in everyday life. (Samani, Daryono, & Ratnadewi, 2018)

According to (Herdhiana & Noviadi, 2018): 'The focus of character education is that students can understand, feel, live, and practice the values of virtue. Three components of good character (components of good character) are: knowledge of moral (moral knowing), Strengthening emotions / moral feelings (moral feeling), moral action (moral action)'

A good character for students, is not formed automatically; This needs to be developed from time to time through an ongoing teaching process through character education. Intentional teaching about good character is needed because our students now face many opportunities and dangers unknown to previous generations. They are bombarded with more negative influences through the media and other external sources that are prevalent in today's culture. Therefore, it is highly desirable that each education institution continues its proactive role in helping families and communities by developing a caring and respectful environment for the character. When a comprehensive approach to character education is used, a positive moral culture will be created.

The character shown by the lecturer will have an impact on students. This has become an element of cause and effect which is difficult to deny. Although there are other influences, such as the family environment, the coaching factor in higher education will be more dominant. Actually, the most basic thing is the example of a lecturer. How does a lecturer expect students to ask their students to read diligently, even though at the same time, none of the books are bought by the lecturer to add insight as a lecturer. The advice to students about character education will certainly be more pervasive if the example is also shown by the lecturer. Therefore, lecturers who are fighters of morality should not be preoccupied with seeking welfare.

The formation of student characters can lead to positive or negative. This is the responsibility of the parents, the government, the community, including the coaches to form a good student character. Character education in principle is educational values that involve aspects of knowledge (cognitive), feelings, and actions. And therefore character education is not limited to the aspect of sufficient knowledge, but needs to be directed at moral aspects which include conscience, self-confidence,

empathy, kindness, self-control, and humility. This moral action is very important, because at this stage, the moral motive of a person to behave well (A.L. Lonto, Wua, Pangalila, & Sendouw, 2018).

Regarding the challenges of character education experienced by students, there are several solutions that have been carried out by each study program and received support from the leadership of the Faculty of Social Sciences by (1) Changes in the paradigm of the objectives of the lecture (2) The involvement of students in the activities of distribution of talents, seminars and training in character education such as: (a) involving students in seminars and entrepreneurship activities both at university level and above the level (b) Encourage students to be involved in organizational activities such as the Christian Student Spiritual Services Unit, Student Experts' Bodies, Catholic Student Families, Study Program Student Associations, Nature Lovers Students, (c) participate in activities related to talent reasoning such as: selection of outstanding students, scientific debate, English debate, Mathematics and Natural Sciences Competition (d) creativity development in "Nyong-Noni" Manado State University activities, Stand Up Comedy community, cultural arts community, Unima Choir. (3) Planting character values that include students in activities in Nationality Seminar held, it has anti-radicalism and intolerant attitudes, national defense activities, the Motherland Love Contest Parade, and conducting monitoring in every extra-curricular activity. According to (Nurazizah & Sutarsih, 2019) 'All school members, including students, teachers, principals, and staff are involved in character planting activities. Instilling character in students is done by habituation through various routine activities carried out by students continuously and consistently at all times. Not only schools that play an active role in character building, but parents also play an important role in character education, both schools and parents must be committed together to form children with character''

Conclusions

The conclusions of this study were as follows:

- A. Discipline attitudes are not optimal.
- B. Understanding of character values that have not been optimal
- C. Student morality that needs to be addressed.

Based on the existing conclusions, the researcher recommended several suggestions as follows:

- A. Character education must begin with the student himself
- B. So that character education can be maximized, it needs to be felt through training and moral attitudes
- C. Serious efforts are needed to make the noble values that have been known, back into the culture and character of the nation. One effort towards that is to improve the national education system by focusing on character education.
- D. The transformation of good character values that occur in individual characters, which in turn will support the desirable national character, is not enough to be done simply by reading, studying, discussing, or philosophizing about the values of these characters. Much more important is implementing in the form of real practice in everyday life.

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