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## Implementation of educational values as a model of academic supports in characters education (A case study in Indonesia Education University)

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**Abstract:** *The main question for this study is whether the General Course Program (GCP) contributes to the achievement of the vision, mission, and objectives of the Indonesia Education University (IEU) in order to form the personality of students through the educational value as an academic support of Character Education. This study applied the qualitative research method involving lecturers, students, and officials of IEU as the research respondents. Techniques of data collection were in-depth interviews with the respondents from the five schools of Education, Mathematics and Physical Sciences, Languages and Arts, Sports and Health, and Engineering. The study findings suggest that GCP contribute greatly to the formation of personality of students through values education as an academic support of character education as stated in the content of the course materials. More specifically, values are not explicitly emphasized in each of the lecture but are integratedly loaded in the course materials; the role of lecturers is to further reinforce the application of values in everyday life; the GCP contributes to giving the strengthening of values as academic support; some lecturers are not as much concerned with the personality development of students but just looking for survivals for themselves.*

**Keywords:** *values education, character education, students' personality*

### 1. Introduction

Character education is actually not new. Since the beginning of independence, forms of character education have been implemented with different names and shapes. However it has been shown that optimal results have not been achieved. This is evident from the numerous social phenomena occurring that are not characteristics of Indonesian behaviors.

Empirically, many events in the life of society, nation, and state deserve serious attention as a material reflection in improving the implementation of educational activities and learning in schools so far in the effort of establishing moral values and norms

and noble characters (Zuriah, 2007: 17 - 27). In universities and schools, brawls and fights often occur among students, either individually or in mass, often simply because of trivial problems. Facilities and infrastructures are often destroyed as a result of such violences in schools and universities for such reason as a friend does not support a demo, or elected as chairman of the students' body, or a lost a race or competition game among classes or schools. There have been outbreaks of moral issues among teens today such as drug abuse, fights, pornography, rape, damages of properties, robberies, fraud assaults, gambling, prostitution, murders, and so on. These have become social

problems that have yet to be completely resolved (Hidayat, 2006 in Saragih, 2008). The impact of these violences is serious and can no longer be considered as a simple matter, because these misbehaviours have led to criminal acts. This condition is very alarming to the public, especially parents and teachers or educators and lecturers, because the perpetrators and their victims are young people, especially students.

Observing these conditions, it is necessary to look again at the development of values education as an academic support of character education, including college education, through various channels. If colleges do not consider the issues of education values/ characters are crucial, no clear orientation will appear of each mission carried by the college, both in building sciences and in building the community. To be able to successfully carry out their duties properly and responsibly, university professors, particularly those of GCP, are responsible for the development of academic moralities and moral values. An academic moral question is a measure of good or bad for the attitudes, behaviors, and daily actions of individuals who work as academicians including lecturers, students, and academic staff.

Students become one element in higher education functioning in society as the vanguard of reform movements, aspiring leaders, and the agents of change. Based on these functions shouldered by these young intellectuals, Sauri (2008) reveals the outline of at least four challenges of student. First, the scientific challenge of fierce scientific competitions and globalization lead students to not capitalize sufficiently modest knowledge of the college courses. Second, the institutional challenges are full of modern and complex issues and practices. Third, the challenges of social change make students torched by many surrounding communities, since many members of the public face phenomena of future insecurities. Fourth, the

challenges of morality are still await without covering the fact that there are still many students who fail the tests of moral angles. As identified by Hidayat in Saragih (2008), "many people want to uphold morality, but their own makes it impossible to comply with moral rules".

To face these challenges, the student groups of intellectual young men, have at least two special abilities. First, they are able to identify accurately and quickly new problems faced by the society, and then analyze them. Second, based on analysis of what they do, they fill the modern men with religious spiritualism.

Based on the above description, the formulation of the research problem is presented as "How IEU, as a college that has a basic norm of life education, science, and religion and as an institution that has a vision to be a pioneer and leading university in the disciplines of education and education disciplines, implements educational values to academics as the academic support of character education?". From the formulation of this problem, two research questions are developed as follows:

1. What is the contribution of GCP as a program of personality development of educational values in the understanding and insights that provide the basis of nationality and personality in the context of character education?
2. How does the model of integrating education values as an academic support of character education in a group of subjects for personality development reinforce derivative education values in the IEU schooling?

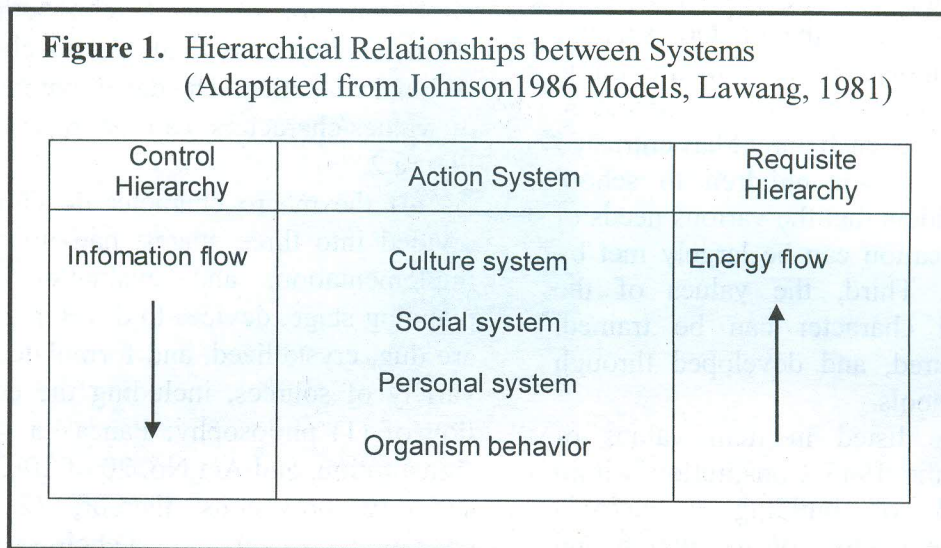
#### **Education as academic support to character development**

This study is intended to explore in depth the contribution of GCP in IEU in providing guidance and reinforcement of educators and prospective educators as

academic support in building the nation's characters. To obtain a comprehensive overview of this research line, the control theory approach to cybernetics of Talcott Parsons is used (Johnson: 1981 in Giddens A: 1984). The culture system is a basic value of orientation and normative patterns that are institutionalized in social systems and internalized in the personality structures of its members. Norms realized through the particular roles in the social system are in-

corporated in the personality structure of the system. Organizational behavior is a basic energy that is expressed in the implementation of a role in the social system. The relationship between the various systems based on the control hibernates this action based on the "free flow of information" of the culture system. The hierarchical relationship among the action systems is described as follows.

**Figure 1.** Hierarchical Relationships between Systems  
(Adaptated from Johnson 1986 Models, Lawang, 1981)



Character, as stated in the General Indonesian Dictionary, is a psychological trait, moral or manner that distinguishes one person from another. So it can be said that a nation's character is the traits that distinguishes nations from each other. Character also has something to do with or is equivalent to personality either individually or nationally. As with other nations, Indonesia also forms the character of the nation through its long history with various experiences since the nation began to find its form. For example, the Budi Oetomo movement as a national movement that reached its peak during the time of the independence proclamation showed a national character in

the sense of equality of fate, and common sense, and equal responsibility to the ideals and purposes of the nation. Experiences prior to and post-independence Indonesia have established the nation's characters as both positive and negative. The Indonesian people who live among the nations in both the past and today require that the nation develop a character that should enrich the development of the nation's characters and understand the universal values.

Character of the nation is not automatically formed; but it must be pursued in a deliberate and premeditated plan through various ways and forms, because the process is gradual. There are no shortcuts to

achieving it. It is formed simultaneously with the process of maturity as a nation that basically reveals the civilization of the nation. The values of the individual, the group, and the society of a nation will influence the values that characterize a nation regardless of what one knows about universal values. Ways have been taken by predecessors and founders of this nation to develop the nation's character with respect to new approaches in environmental education. In addition to education in family, education in the school occupies a very strategic position in character education because of three reasons. First, in the modern society, the role of schools as social institution is accountable to the community in educating its citizens. Second, each parent has entrusted the education of their children to school because it considers that the various needs of the child's education can be largely met by the institution. Third, the values of the nation's moral character can be trained, educated, nurtured, and developed through education in schools.

The values listed in item values of Pancasila and the 1945 Constitution within the framework of building a nation's character in the context of the nation and state does not seem to conflict with the values recognized by religions in Indonesia. Even the "unity of Indonesia" can mean as "group solidarity" which is also contained in the values of religions, cultures, and ethnics in Indonesia. Indonesian people are expected to have characters that are required to build a prosperous Indonesia, blessed by God the Almighty. The character of a nation does not grow and develop in a space that is free from outside influence. To develop into mature and become national identity that is marked nationally, a nation's character always receives influence, both strong and weak, good and bad, to become a nation's dominant character.

Character education is education plus character, that is, involving aspects of

knowledge (cognitive), feeling (affective), and action (psychomotor). According to Lickona (1992), without these three aspects, it will not be effective character education. Furthermore, its implementation must be done in a systematic and sustainable way. He further stresses the importance of the three components of a good character: moral knowledge or moral knowing, moral feeling or sense of morality, and moral action or moral conduct.

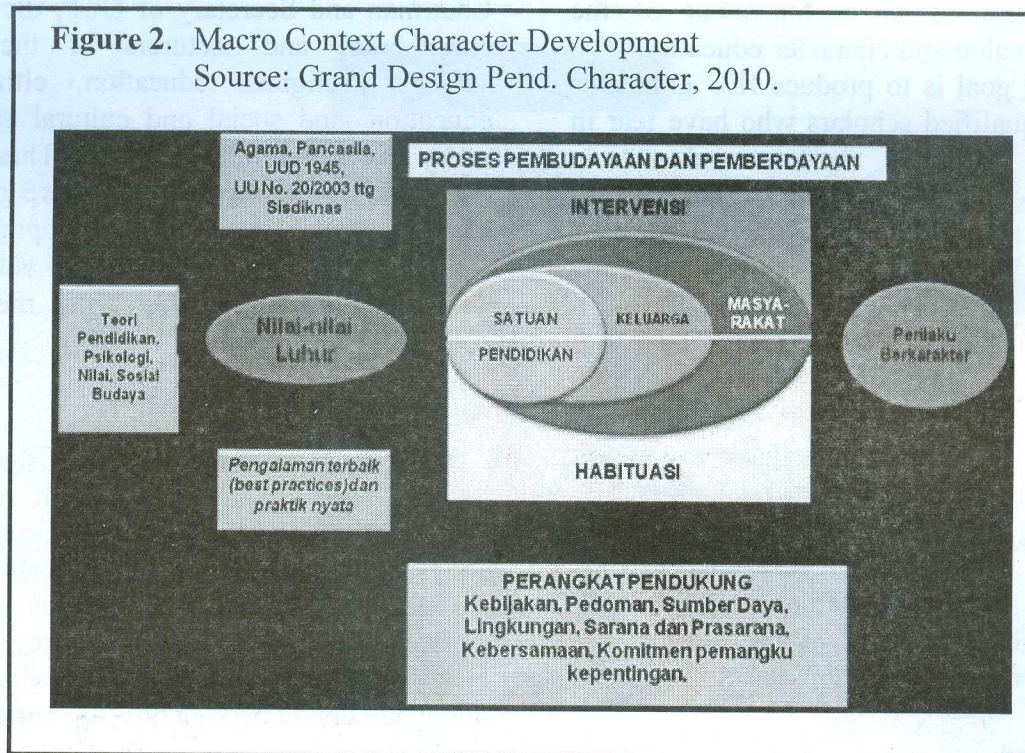
Developing values/characters includes the overall context of planning and the implementation of the development values/characters that involve all the stakeholders of national education. The development strategy of values/characters can be represented in Figure 2.

At the macro character development is divided into three stages, namely planning, implementation, and evaluation. At the planning stage, devices to develop characters are dug, crystallized, and formulated using a variety of sources, including the consideration of (1) philosophy: Pancasila, the 1945 Constitution, and Act No. 20 of 2003 and its statutory provisions thereof; (2) theory: educational, social, and psychological theory, educational, moral, and sociocultural values; and (3) empirics: the form of experiences and best practices among other luminaries, formal and informal education units, schools, cultural groups, and so on.

At the implementation stage, learning experiences and learning processes are developed that lead to the formation of characters in the learners. This process is carried out through the acculturation of empowerment as outlined in the principles of national education. This process takes place within the three pillars of education of schools, families, and communities. In each of the education pillars there will be two types of learning experiences, namely the intervention and habituation.

**Figure 2.** Macro Context Character Development

Source: Grand Design Pend. Character, 2010.



Character education intervention process is conducted formally, packaged in a learning interaction designed to achieve the goal of establishing a character by applying a variety of structured activities/experiences. The process of intervention can be performed to all subject lessons but with a different emphasis tailored to certain subjects. For the interaction among subject areas, citizenship education and religious education have given birth to two effects at once, namely the impact of instructions as well as the impact of nurturance. Meanwhile, the interaction among other subject bears some impact on nurturance only. In addition, the interaction of the teaching and learning processes on the part of the educators (teachers, lecturers, tutors, instructors) produces impacts of the feelings that they act as role models as well as mature learners.

Habituation is the process of creating a variety of situations and conditions (persistent-life situations) that contain a variety

of reinforcements that allow the learners to be related with the education unit, feel at home, and familiarize themselves with the environments. They are expected to behave according to the values that have been personalized and internalized through the processes by heart and by the willingness to accept those characteristics to be their characters. Empowerment and the civilizing process that includes setting examples, learning, habituation, and reinforcement must be developed in a systemic, holistic, and dynamic nature.

In the macro context of the nation and state of Indonesia, the implementation of character education is the commitment of all sectors of life, not just the national education sector. Active involvement is also possible of other government sectors, particularly those in charge of religion, welfare, administration, communication and information, health, law and human rights, and youth and sports.

The contributions of GCP Programs are in the form of an endorsement of the academic value and character education. The program's goal is to produce IEU graduates who are qualified scholars who have fear in God the Almighty, behave and act in accordance with the teachings of his religion, and have tolerance towards people of other religions. The Pancasila spirit must become the basis for decisions and actions and all practices must reflect the values of Pancasila and have a personality/character of high priority to national interests and humanity. The college graduate must have a comprehensive insight and an integral approach in addressing the problems of social life, economics, law, education, defense and security. They also are expected to have broad cultural insights about the life of the society and jointly participate in its conservation.

## **2. Method**

This study used the qualitative research method on the ground that the research process became the most important consideration in the conduct of the study. The purpose of this study was characterized by the interaction among realities. To interpret this interaction activity, the researcher interacted directly with the respondents; among others, by interviewing and observing the natural backgrounds of particulars beliefs, goals, and means to achieve that goal. The data obtained through Wasilah (mediator) were always responsive to the context, so the study was in accordance with the naturalistic paradigm that combines the assumption of mutual influences between the researchers and respondents. The data analysis used in this study was descriptive, describing and analyzing the results of the in-depth interviews with the informants/respondents. In this analytical mode, a phenomenon that appeared in the field was interpreted more in its meanings and contents to maintain its quality and attention.

The subjects of this study were the Chairman and Secretary of GCP, the course coordinator, and lecturers of the GCP subjects (religious education, citizenship education, and social and cultural environment education and technology). These were IEU academicians who took active roles in shaping the personality development of students with various learning models and strategies in accordance with the GCP courses.

## **3. Findings and Discussions**

The GCP courses selected as sources of the data for the study were Islamic religious education, citizenship education, and social and cultural environment education and technology. The reason for this election referred to the fact that these three courses had the 'typical' material loaded with values that made up the personalities of 'Indonesia'.

### **Islamic Education**

Interviews with a number of lecturers of Islamic education revealed the following findings. Today's issue of morality among the youth, as represented by these college students, had become common problems with hardly any thorough answers. Why students are so easily provoked and irritable that incites brawls or clashes? Why are they likely to be involved in the use and circulation of drugs? Why are they so freely associated with the rise of free sex, pregnancy outside marriage, and abortion with no sense of sin, discomforts, uneasiness, and embarrassment? Why do students seem to lack respect for teachers, lecturers, and even their own parents? This was the picture of the children of the nation whose personal integrity began to be threatened.

To the questions above, there were responses from the research respondents representing the opinions of the community who questioned the personality development of students outside the scope of formal education. They argued that in fact the

education system in Indonesia had been good, but there were factors that hindered the success of the system. One example, the dependence of the society on the products of modern technology was alarmingly overriding. This was an indication of a shift in the essential values that would change the mindsets and lifestyles of the people to be consumptive, hedonistic materialistic, and having fun loving. As one result, not infrequently one felt that one had become "everything" when able to consume or use the attributes of foreign smells, including well-known, world-class branded goods.

This example shows how low and the fragile are the foundations of the moral and spiritual life of the nation, throwing morality out to the lowest point, making the impression of a man with a law of the jungle living in the middle of the city. The youth and students, who are expected to be the backbone of the nation, have been involved in VCD porns, drugs, and gambling. In the life of the nation that has not grown the cultures of quality, shames, and hard work, among both the leaders and the members of the society in general, it is difficult to find figures or models who can be followed.

Such conditions are certainly very influential on the system and process of education at school, including college. One result, the focus of student's personality is more on the aspects of intellectual development alone, while the coaching aspects of morality and mentality get less adequate attention. Even today, religious education is still out of proportion. A few college leaders argue that religious education is only seen as a subject complement, less necessary, seen next to the eye, and more likened to religious lecture recitation activities in the mosque. As such, it is very reasonable that there are criticisms and signals from the public that colleges only produce "artisan" graduates who have "specific expertise", but who do not have the personal integrity as family members, community members, and citizens of the religion.

All these arguments signal and critique that college education is just valid for a foundation of theoretical and empirical contents. Further questions arise whether college campuses have been an "educational mall" in the process of education and personality development of students as a whole. Are the campuses in modern times just concerned with "transfer of knowledge", no longer "transfer of values" and "transfer of cultures"? Where are the responsibilities of the campuses in developing students' personality?

In carrying out the functions of education, today's colleges are faced with a dilemma on the issue. On the one hand, they are required to develop science and technology with all their consequences in the face of globalization. On the other hand, universities should take the responsibility for the negative impacts of modern scientific and technological progresses that lead to moral decadence, demoralization, and even dehumanization. At issue now is how universities can play in realizing the optimal functioning of the graduates who believe and do right, who have their personality intact, who are mature and professional, and who have expertise in their respective fields. This becomes the challenge for universities to provide adequate religious education proportional to students as a spiritual enlightenment in order to build the nation's conscience.

### **Citizenship Education**

Interviews with a number of lecturers in the citizenship education course found the following images. The purpose of citizenship education is basically to make good citizens capable of supporting the nation and state. Efforts to civilize individuals or people who live in a country are a fundamental duty of the state. The concept of a good citizen depends very much on the view of the life and political system of the country. The Indonesian nation itself has a rich experience in the efforts to build the 'Indonesia' citizens

through a series of implementation of civic education. In the current era of reform and democracy, citizenship education is certainly needed to form citizens who are democratic, intelligent, civilized, and responsible for the survivals of the state of Indonesia. Presumably, this has become the criteria of good citizens.

The subject matter courses, according to Director General SK Citizenship Education Higher Education in 2006, cover eight subjects of the philosophy of Pancasila, the national identity, rights and obligations of citizens, state and constitution, democratisation in Indonesia, human rights and rules of law, the geopolitics of Indonesia, and the geostrategies of Indonesia. This paradigm in citizenship education is directed as far as possible so that students become citizens of a democratic state with a primary focus on the material of democracy, human rights, and the concepts of the relationship between citizens and the state. This paradigm is in line with the demands of today's society where course materials are designed with respect to education in defending the state of Indonesia geopolitics. Insights of the geostrategies of the Indonesian archipelago and the presentation of national resilience are pursued in a scientific and logical manner, wherever possible avoiding the impression of and militaristic doctrines.

Herein lies the role of civics education that seeks to equip students with some knowledge and experience in the formation of a students' personalities frequently referred to as a "whole personality" that will be used as a reference in carrying out duties as educators in the future. In other words, the subject of citizenship education is one of the GCP courses that are loaded with the value of education. In this education, students are provided with academic supports on character education to equip them with sublime values of life that can be implemented in the life of the community in due course.

### **Socio-Cultural Environmental Education and Technology**

The interviews and discussions with a number of lecturers of the Socio-Cultural Environmental Education and Technology (SCEET) obtained the following images. As a fusion of the former basic natural science, basic social science, and cultural studies, SCEET is inspired by the reality of everyday life complexities. These complexities are related to the problems encountered in the natural, social, and cultural issues impacted by the progresses of science and technology. SCEET is intended to resolve these problems through the study of the solution to the natural problems, social problems, and cultural issues.

SCEET is a subject about the problems of socio-cultural and technological environment in which an understanding of the assessment in the context of SCEET is important in the context of a scholarly study. Science is very important to be learned, nurtured, and developed to achieve better human life. Because SCEET is a study, this course involves all the relevant disciplines and problems that exist. Therefore, in reviewing the problems that arise in SCEET, many disciplines and facets of life are involved.

GCP is expected to make students more sensitive, more open, and have a sense of responsibility in accordance with the level of reasoning. SCEET will involve materials that discuss the interrelationships between humans and their environments (social, cultural, natural, and technology). This relationship can be realized in a learning strategy that does not merely emphasize theoretical aspects of cognitive and motor skills, but it provides more emphasis on the conative aspects; coaching-mental-moral value and significance of the study. Further more, SCEET is not only approached from the problem-solving alternative search terms,



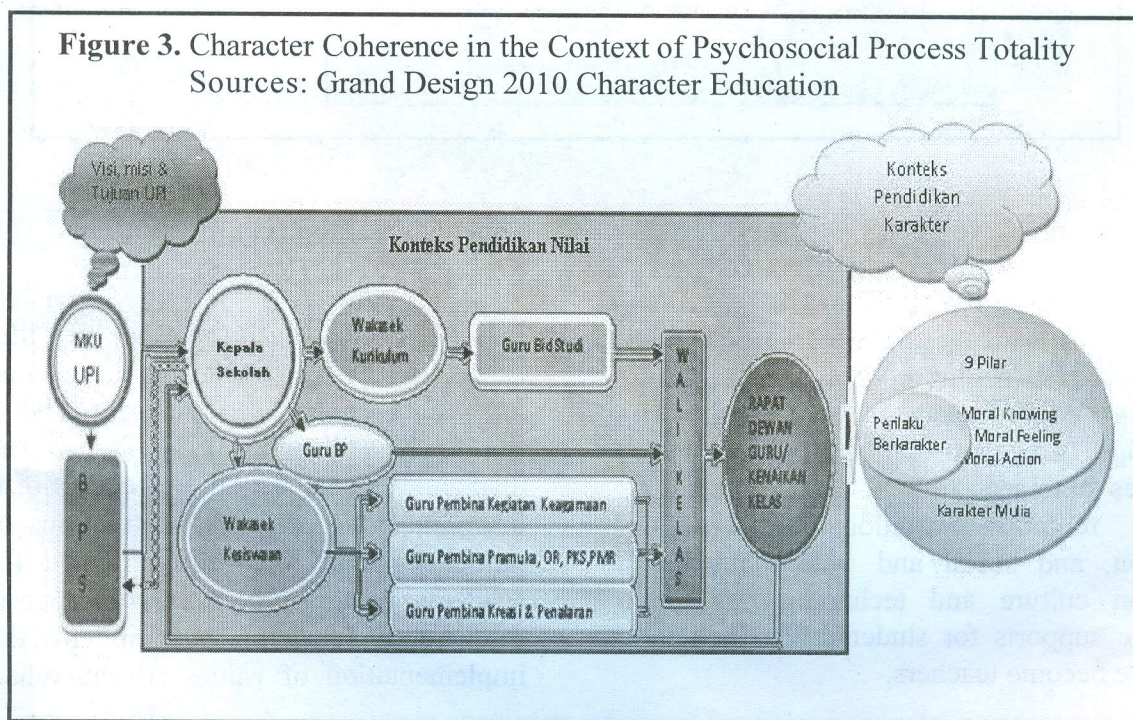
but also in terms of education which desires to instill in students as learners all the functions or main objectives of education which, in Bloom's taxonomy, includes cognitive domain, the affective domain, and the psychomotor or skill domain. In SCEET, the realms of the will (conative domain) are loaded, grounded, and rooted in the norms, moral, and mental values upheld in civilization.

### Discussions

GCP contributes to education programs in support of academic values in building characters. From the research results, it is shown that there still exists varied perceptions about the values of education academic supports to character education. From a number of GCP lecturers, the program assumes that the development of characters or values education in the universities is not fully charged to the GCP, but all courses in other subjects that should be loaded with noble or human values. The behavior of a

person is essentially a manifestation of the totality of psychological functions that cover the entire potentials of the human individuals (cognitive, affective, conative, and psychomotor) and the cultural functions of the social totality in the context of interaction (in the family, education units, and community).

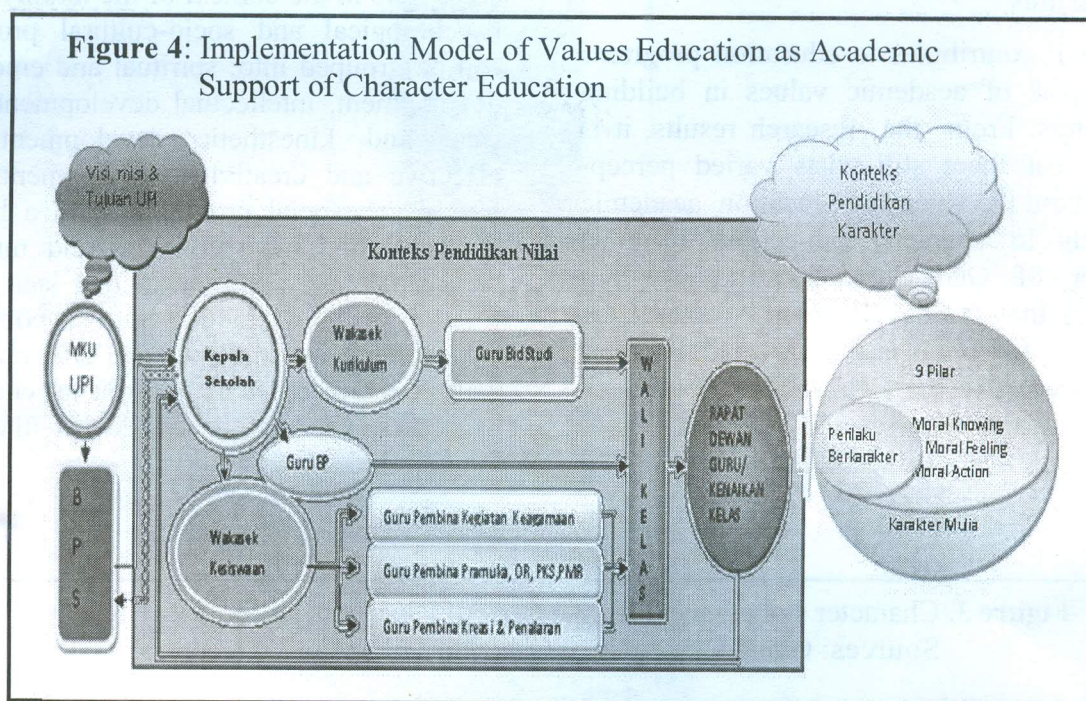
As for the social theory, a person with character has logic and a sense of intra-personal relationships, and interpersonal relations in social life. The configuration of the characters in the context of the totality of the psychological and socio-cultural processes can be grouped into: spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development). The four psychosocial processes form a holistic approach and have coherent and mutually complementary relationship that lead to the formation of characters that become the embodiment of noble values. Diagrammatically, the coherence of the four psychosocial processes can be described in the Ven diagram below.



Each psychosocial process is conceptually rated as a cluster or group of noble values that contains a number of values. The four psychological processes are interrelated one another and are mutually reinforcing. Therefore, every character is always multiple or multiple dimensional. Grouping these values is very useful for the purposes of planning. In the process of intervention (learning, modeling, and reinforcement) and

the process of habituation (situation, habituation, and reinforcement) and eventually becoming a character, the four clusters of noble values will be integrated through a process of internalization and personalization on the self of each individual. Broadly speaking, the implementation of values education as a model of academic support of character education can be described as follows.

**Figure 4:** Implementation Model of Values Education as Academic Support of Character Education



The figure above shows a process flow which is a support values education. Character education is to include six stages in GCP in accordance with the vision, mission, and purposes of the institution. These six stages sought to equip students with a set of knowledge, skills, personality, and a number of values obtained through the courses of Islamic religious education, citizenship education, and social and environmental education culture and technology as the academic supports for students who will in the future become teachers.

#### 4. Conclusion and Recommendation

##### Conclusion

- a. IEU has the basic norms of life, scientific, and religious education. As an institution, it has the vision to be a pioneer and leading university in the disciplines of education and educational disciplines. No technical instructions or guidelines have yet been provided for academic values as the academic supports of character education, but implicitly the implementation of values education has

been conducted in various courses including those of GCP.

- b. GCP manifests the vision, mission, and objectives of the university particularly in the implementation of values education as an academic support to character education through the courses of religious education, citizenship education, and SCEET). GCP has attempted to produce qualified college graduates who have fear in God the Almighty, behave and act in accordance with the teachings of the religion, have tolerance towards people of other religions, have the spirit of Pancasila, and have a personality or character of a high priority to national interests and humanity. They are expected to be seen as scholars who have the insights of a comprehensive and integral approach in addressing issues of social life, economics, law, education, defense and security, as well as broad cultural insights about the life of society and jointly participate in its conservation.
- c. GCP focuses on efforts to develop students' personalities and characters built on the knowledge, experience, and skills so as to demonstrate attitudes, behaviors, and actions that reflect the personalities and characters of the Indonesia. They understand and recognize religious values, environment, society, and state as well as have a broad view and sensitivity to the various problems faced by the Indonesian society.
- d. GCP program has not explicitly described the development of educational models that underlie of the teachers' competences and personalities. However, some models of learning have been developed by several lecturers as GCP course managers.

### Recommendation

The university is recommended to define and implement the vision and mission of the university, programs need to be followed by

GCP with the necessary reviews. The university is to develop models of values education as an academic support of character education in the scientific foundation that provides the foundation of science and of national insights to students/prospective

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