

A Management Model for Character Education in Higher Education

¹Mohzana, ²Muh. Fahrurrozi, ³Hartini Haritani, ⁴M.Zainul Majdi, ⁵Hary Murcahyanto

¹Universitas Hamzanwadi, Indonesia, Email: mohzana@hamzanwadi.ac.id

²Universitas Hamzanwadi, Indonesia, Email: fahrurrozi@hamzanwadi.ac.id

³Universitas Hamzanwadi, Indonesia, Email: ritani.haritani@hamzanwadi.ac.id

⁴Universitas Hamzanwadi, Indonesia, Email: m.zainulmajdi@gmail.com

⁵Universitas Hamzanwadi, Indonesia, Email: harymurcahyanto@gmail.com

Abstract

Character education is a complex matter, which attempts to improve the quality of education through the cultivation of positive character traits in student thought, behavior, and actions. Character education will occur in the consistency and equality of consistency and common perception between education in tertiary education and family education, tertiary education and public education. There are two models for the management of character education in tertiary institutions: macro-education and micro-education. Both approaches need to be implemented holistically and consistently across the three pillars of education: the family, tertiary institutions, and the community. The inculcation of positive character traits is inseparable from the effective management of higher education institutions.

Keywords: Model, education and character management, Higher Education.

Introduction

The Indonesian government's Ministry of National Education Strategic Plan 2010–2014 included an education model for students (Effendi, Soenarto, and Sofyan 2015; Holbrook, Rannikmae, and Valdmann 2014; Hoque, Mamun, and Mamun, 2014). One feature of this model was empowerment through treating students as subjects and perfect human beings. This education model has become the foundation of education in Indonesia and prepares students to succeed as independent individuals, as social beings who communicate with and support each other, and as leaders for implementing welfare. (Ghofur 2016).

People have intellectual, spiritual, social, and kinesthetic intelligence (Abidin, 2017; Akimas and Bachri, 2017). Spiritual intelligence is an ability to grow in and strengthen faith, piety, noble character, and superior personality (Ayriza 2006). Emotional intelligence is empathy, sensitivity, and power of appreciation for the beauty and cultural arts and the competence to express it. Social intelligence means being able to engage in social interactions which a) foster reciprocal relationships, b) are democratic, c) are empathic and sympathetic, d) uphold human rights, e) are cheerful and confident, f) respect diversity in society and the state, g) support nationalism with an awareness of the rights and obligations of citizens. Intellectual intelligence involves self-competence and independence in science and technology and engages in innovative,

critical and imaginative activities (Asror 2002; Fahrurrozi et al. 2020). Kinesthetic intelligence involves using the body to create or do something, for example, through sports, which make people physically and mentally healthy, alert, capable and disciplined (Yuningsih 2015).

According to Section 1 of the 2003 National Education System Law of Indonesia, one of the goals of national education is to develop students' potential intelligence, personality, and character. The national development policy 2010–2014 is clearly focused on the formation of noble character and national character. Moral degradation and the decline in national values and state pride are seen as symptoms of education being ineffectively implemented.

After considering these issues concerning education in Indonesia, we concluded that the education management model at Hamzanwadi University needed to include efforts to instill positive character traits in the students. Education management models in higher education institutions must be able to accommodate the government's character education model so that the curriculum internalizes the value of positive character traits in the courses.

If this character education model is integrated systematically and continuously into lectures, the students should become emotionally intelligent. This emotional intelligence is important for students in their future lives because an emotionally intelligent person will be more successful in facing life's challenges, including those in the academic world. Students who have received character education at Hamzanwadi University are social and moral people (Harsoyo 2015).

There are many models and strategies for implementing character education in tertiary institutions, but in this study, we explored a character education model that was implemented in teaching and learning activities and in formal and non-formal meetings. The challenges for higher education leaders, such as the Rector, the Vice-Rector, the Dean, and the Study Program Coordinator, were in implementing character education in every formal and non-formal activity.

This paper begins with the new challenge of achieving commitment and consistency in implementing the character education model at Hamzanwadi University. In a consistency-based character education model, character is determined from the way a person behaves rather than the way the person thinks. We considered consistent behavior, rather than occasional behavior, to be the expression of a person's character (Küttim et al. 2014; Lashley 1951; McKnight et al. 2016). Therefore, consistent implementation in the national education system, family education, higher education, and education in society is the key to success in creating individuals who have positive character traits (Ramdhani 2017).



Figure 1. Character Occurrence Process

Method

This study used a qualitative approach because the aim of this research was not to test hypotheses, but to describe data, facts, and circumstances or trends, and to conduct analysis and make predictions about how to achieve the desired state in the future. The method used in this research was a descriptive method that sought to describe the character education management model at Hamzanwadi University. From these findings, we constructed a model for developing character education management at Hamzanwadi University.

Discussion

The 1945 constitution of Indonesia, Sisdiknas Law No. 20 of 2003, educational theories, psychology, socio-cultural values, direct experience, and based on noble values that have been explored then the next is implementation. The implementation process is carried out through civilization and empowerment (Fahrurrozi 2015). Education can be thought of comprising three integrated pillars: the education unit, family, and community. Education involves intervention and habituation and this needs to take place in all three of the educational pillars. Intervention can be carried out through structured and conditioned activities that improve an individual's competence and character. Habituation is the creation of conditions that require individuals to behave according to existing values and involves example and reinforcement. Strengthening the implementation process involves all organizational leaders being committed to carrying out the implementation by giving rewards for desirable behavior and penalties for undesirable behavior. Quality assurance must be done regularly by conducting evaluations of individuals through deans, study programs and lecturers. These evaluations are to determine whether the student's behavior reflects the desired character. This macro-educational approach for Hamzanwadi University is shown in Figure 2.

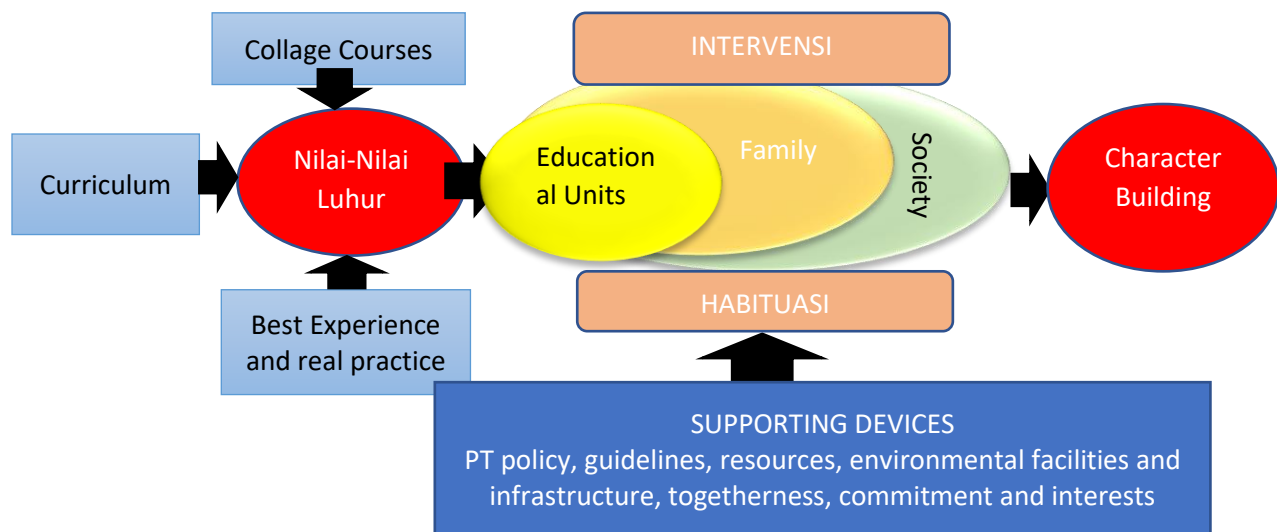


Figure 2. The model for managing character education at Hamzanwadi University.
Source: Ministry of National Education (Widodo, 2018).

The model for managing character education (see Figure 3) involves four pillars i) teaching and learning activities in the classroom, ii) activities throughout the campus environment, iii) UKM activities, including both extracurricular and intracurricular activities, and iv) daily activities at home.

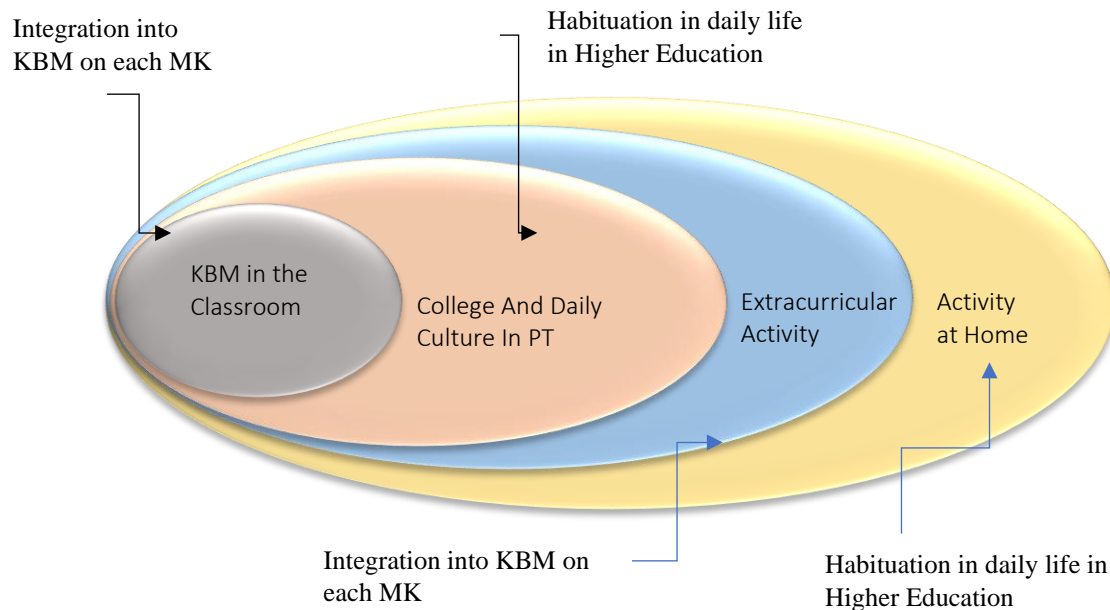


Figure 3. Implementation of character education management
Source: Ministry of National Education (Widodo 2018)

Character education management at Hamzanwadi University should be integrated into every subject. Therefore, every lecturer has the responsibility of instilling positive character traits in students. Before implementing teaching and learning activities, each lecturer first invites all students to pray by reading *selawat nahdlatain*. Every institutional meeting or dean's meeting is obliged to pray by reading *selawat nahdlatain*. Character development takes place in the campus environment, and it is the responsibility of all staff to play a role in implementing character education. Positive character traits are used as a corporate culture in each activity of the academic community. In addition, both extracurricular and intracurricular student activity units are part of the process of developing the potential of students outside the academic field. The lecturers are obliged to guide student activities in terms of personal development, for example, following competitions outside the campus. No less important is habituation in both campus and home life because students spend more time at home than on campus.

The character education management model shown in Figures 2 and 3 requires all elements of the Hamzanwadi University community, especially structural as policymakers and the family environment, to play a large role in determining the success of character education for students.

Implementation of character education management in the development of education is a process of using available resources to achieve goals continuously (Zanky2015). Management

involves at least four functions: planning, organizing, actuating, and controlling. School management is the application of functions in the learning process or in education units. Managing higher education institutions and schools requires good leadership (Depdiknas, 2000). regulates that all school potentials function optimally in supporting the achievement of school goals. The government has introduced regulation number 19 of 2005 concerning National Education standards, and which covers eight standards for content, process, graduate competency, educators and education staff, facilities and infrastructure, management, finance, and assessment. In the national regulation accreditation body of universities number 5 of 2019, which covers accreditation instruments for higher education, there are some initial criteria: vision and mission, goals and strategies, governance, governance and cooperation, students, human resources, finance, facilities and infrastructure, education, research, community service, and outcomes and achievements of *Tridharma*. Management in tertiary education institutions requires effective leaders and policymakers. Character education in higher institutions builds an ideal student character (Wibowo and Purnama 2013).

Conclusion

Character education is a complex matter, which attempts to improve the quality of education through the cultivation of positive character traits in student thought, behavior, and actions. Character education will occur in the consistency and equality of consistency and common perception between education in tertiary education and family education, tertiary education and public education. There are two models for the management of character education in tertiary institutions: macro-education and micro-education. Both approaches need to be implemented holistically and consistently across the three pillars of education: the family, tertiary institutions, and the community. The inculcation of positive character traits is inseparable from the effective management of higher education institutions.

References

- [1]. Abidin, Zainal. 2017. "PENGEMBANGAN KECERDASAN MAJEMUK (MULTIPLE INTELLIGENCES) DI MADRASAH." *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3(2):120–31.
- [2]. Akimas, Hari Nugroho and Ahmad Alim Bachri. 2017. "Pengaruh Kecerdasan Intelektual (IQ), Kecerdasan Emosional (EQ), Kecerdasan Spiritual (SQ) Terhadap Kinerja Pegawai Inspektorat Provinsi Kalimantan Selatan." *Jurnal Wawasan Manajemen* 4(3):259–72.
- [3]. Asror, Miftahul. 2002. "Mencetak Anak Berbakat; Cerdas Intelektual Dan Emosional."
- [4]. Ayriza, Yulia. 2006. "Mewujudkan Insan Indonesia Cerdas Komprehensif Dan Kompetitif." *Paradigma* 1(02).
- [5]. Depdiknas, Tim Broad-based Education. 2000. "Pola Pelaksanaan Pendidikan Berorientasi Kecakapan Hidup (Life Skill) Melalui Pendekatan Pendidikan Berbasis Luas (Broad-Based Education-BBE)-Buku II Untuk SLTP." *Jakarta: Depdiknas*.
- [6]. Effendi, Hansi, Soenarto Soenarto, and Herminarto Sofyan. 2015. "The Effectiveness of Web-Based Interactive Blended Learning Model in Electrical Engineering Courses." *REiD (Research and Evaluation in Education)* 1(2):175–85.
- [7]. Fadlelmula, Fatma Kayan, Erdinc Cakiroglu, and Semra Sungur. 2015. "Developing a Structural Model on the Relationship among Motivational Beliefs, Self-Regulated Learning Strategies, and Achievement in

- Mathematics.” *International Journal of Science and Mathematics Education* 13(6):1355–75.
- [8]. Fahrurrozi, Muh. 2015. “Pembelajaran Berbasis Budaya: Model Inovasi Pembelajaran Dan Implementasi Kurikulum Berbasis Kompetensi.” *PROSIDING*.
- [9]. Fahrurrozi, Muh, Muhammad Roy Purwanto, Rainier Hendrik Sitaniapessy, and Petrus P. Roreng. 2020. “Review Article STUDY OF MARKETING MANAGEMENT USING IOT Basic Function Smart Product with Decision Making IOT Based Developed Product with Data Collection and Exchange Marketing Management Customer.” 7(1):294–97.
- [10]. Fryer, Luke K. 2015. “Predicting Self-Concept, Interest and Achievement for First-Year Students: The Seeds of Lifelong Learning.” *Learning and Individual Differences* 38:107–14.
- [11]. Ghofur, Ruslan Abdul. 2016. “Peran Instrumen Distribusi Ekonomi Islam Dalam Menciptakan Kesejahteraan Di Masyarakat.” *Ikonomika* 1(1).
- [12]. Harsoyo, Yohanes. 2015. “Pedagogi Reflektif Integrasi Pendidikan Karakter Dalam Pembelajaran Ekonomi.” *PROSIDING*.
- [13]. Holbrook, Jack, M. Rannikmae, and Ana Valdmann. 2014. “Identifying Teacher Needs for Promoting Education through Science as a Paradigm Shift in Science Education.” *Science Education International* 25(2):4–42.
- [14]. Hoque, Nazamul, Abdullahil Mamun, and Abdullah Mohammad Ahshanul Mamun. 2014. “Dynamics and Traits of Entrepreneurship: An Islamic Approach.” *World Journal of Entrepreneurship, Management and Sustainable Development*.
- [15]. Küttim, Merle, Marianne Kallaste, Urve Venesaar, and Aino Kiis. 2014. “Entrepreneurship Education at University Level and Students’ Entrepreneurial Intentions.” *Procedia - Social and Behavioral Sciences*.
- [16]. Lashley, Karl Spencer. 1951. *The Problem of Serial Order in Behavior*. Vol. 21. Bobbs-Merrill Oxford, United Kingdom.
- [17]. McKnight, Katherine, Kimberly O’Malley, Roxanne Ruzic, Maria Kelly Horsley, John J. Franey, and Katherine Bassett. 2016. “Teaching in a Digital Age: How Educators Use Technology to Improve Student Learning.” *Journal of Research on Technology in Education* 48(3):194–211.
- [18]. Ramdhani, Muhammad Ali. 2017. “Lingkungan Pendidikan Dalam Implementasi Pendidikan Karakter.” *Jurnal Pendidikan UNIGA* 8(1):28–37.
- [19]. Wibowo, Agus and Sigit Purnama. 2013. *Pendidikan Karakter Di Perguruan Tinggi: Membangun Karakter Ideal Mahasiswa Di Perguruan Tinggi*. Pustaka Pelajar.
- [20]. Widodo, Handoyo Puji. 2018. “A Critical Micro-Semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School English Textbook.” Pp. 131–52 in *Situating Moral and Cultural Values in ELT Materials*. Springer.
- [21]. Yuningsih, Restu. 2015. “Peningkatan Kecerdasan Kinestetik Melalui Pembelajaran Gerak Dasar Tari Minang.” *Jurnal Pendidikan Usia Dini* 9(2):233–50.
- [22]. Zanky, Mokhammad Nurrudin. 2015. “Impelentasi Pendidikan Karakter Berbasis Konsistensi.” *PROSIDING*.