

The Development of Intellectual Culture through Character Education Learning in Higher Education

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ABSTRACT

This research to answer the problems posed namely how to develop the intellectual culture in college. Based on a literature search is verified with peer friends and student assessment, character education is learning how to develop a culture of intellectual property. College is where students who have a basic role and function of college student wrestles with science and are expected to provide better changes through intellectualism. This research aims to develop the intellectual culture of the students through the learning of character education in college. This research develops this intellectual culture by developing character education materials, consisting of conceptualizing theories and principles related to character education. This descriptive qualitative research acquires data through peer friends, an expert appraisal, and assessment of student learning materials about character education in college. The results of this research show that the development of learning materials is an alternative to the development of intellectual culture to implement character education in college.

Keywords: Intellectual Culture, Character Education Learning, Higher Education

INTRODUCTION

The development of civilization a nation Indonesia characteristic is condition zone for the people of Indonesia today. This can be realized if human individuals Indonesia as the main supporting civilization nation Indonesia had a national character that is sublime in order to build the nations. The character of the nation in question is that a person has established Pancasila as recognized that Pancasila was the soul and the personality of the nation of Indonesia. Because the character as a factor of personality could not be released from the cultural factors, then Indonesia's human character is also not truly can be released from Indonesia's national cultural character. Here is the Indonesia national culture rests on the four pillars of the life of a nation and a country, namely Indonesia, Pancasila, the 1945

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constitution, Bhinneka Tunggal Ika, and so on. In addition, it cannot be denied that national culture is also based on the wisdom of the local culture that lived in the life of the community the multicultural nation of Indonesia in the form of social capital that grows and develops into the peaks national culture. However, in the history of the growth and development of the national culture is also not dark from the influence of global culture, mainly because of the influence of the development of science and technology with the values of modern and global.

Global effects that also affects national and local cultural life of society Indonesia among others: neoliberalism, the ideology of the market (the ideology of commodities), hedonism, consumerism, materialism, individualism, capitalism, the secularism, high awards against the human rights, democracy, and the like. The main task of the lecturer, known as Tri Dharma Universities, such as the activities of education, research, and service to the community. One of the tasks of the Tri Dharma i.e. education hinted to the lecturer in order not only teaching material or transfer of knowledge. In addition, lecturers also internalize values or character to these students who largely determine the success of students in the future. Internalization of values or character undertaken by the lecturer to the students in need of understanding, skills, and competence about the character itself. However, one thing is important, a College Professor capable of transmitting from within her noble characters that can be imitated by students. An example has its own language or message that is very strong in students. Give an explanation about the tip or knowledge to be good and true. However, the college student can see and witnessed a lecturer in speaking, acting, and even the mindset of a lecturer himself radiates through how to teach. In short, for internalization of the values or character to the college student, a lecturer has a strong character so that when teaching in class has the power or the "spirit" to drive students to emulate and follow delivered. The condition of society, nation, and State recognized by many Indonesia has shown a degradation or demoralization in the formation of character and personality of Pancasila.

Degradation and moral values of Pancasila as the core or core values of Pancasila character formation does not occur in ordinary societies at the grassroots level, but also already penetrated into the personality of the professionals, a character community, the erudite, educators, political elite, even to the leaders of the nation and the State. Cases such as the degradation of morals in education namely and torture to the teacher (Inikita, 2018). Drug cases more fertile, the armed strife between groups of masses more graced TV news, violence against children and women, pornography and porn more vulgar stunts shown by young to the political elite circles, free sex more young generation are contracted by pupils and students,

the Act of 1980 are everywhere, the legal and judicial mafia case, movement of terrorism by one community group Indonesia itself, the case of money politics in the elections and legislative elections, the pollution and destruction of the ecological environment, competition between interests of more sharp and not fair, exhibition of wealth grew sharply between the rich and the poor, the poor eviction cases in big cities, and the difficulty of fostering confidence in the honesty of the community is a bit of a small sample of the iceberg how degradation of values and moral Pancasila has happened in the life of society, nation, and State Indonesia nowadays. According to Mahatma Gandhi education without a base character is the one sin that is fatal.

Theodore Roosevelt also once stated that: "to educate a person in mind and not in morals is to educate a menace to society" (Educate someone in the intelligence aspect of the brain and not the moral aspect was the threat of danger to society) (Russell T. Williams, 2010; Ratna Megawangi, 2010). It is clear that character education was very important and urgent is developed and implemented in Indonesia. Universitas Negeri Jakarta has programs of study civics and Citizenship which there are character education courses. As the Power of teacher training Institutions that produce educational staffs considered essential Character education courses containing about in addition to understanding the character of what will be built also gives practical skill how models, methods, and techniques of learning character with the subjects. Development of model character education insightful nationality in College (M. Japar, et.al, 2017). The study showed that providing an insightful character education the nation in an effort to face the challenges of global but hold fast insights on nationality. Then character education and students social behavior (Komaruddin, 2012). Abna Hidayat in his research also raised the development of character education curriculum for an elementary student in West Sumatra (Abna, et.al, 2014). Research conducted by Chiara Pattaro (2016) shows the character education: themes and researches an academic literature review. National character education model: a monolithic approach at the State University of Jakarta (A Husen, et.al. 2010)

DISCUSSION

The development of character is not a lesson such as courses or other subjects. The development of character is a learning about life, then the character continued learning throughout our lives. Learning the characters should start from the basic level of education until College. Hereby the college was able to give the character learning to the students. Then

the role of the lecturer is very important in learning the characters. Professors not only teaching learning material but can also be a role model and also an example in character as well as being able to open the eyes of the students to implement the values of life. To improve the morality and character of students, then the character education has taught not only as a theory of learning but a practice of student life on campus while studying. It's time to character education in College functioning stem degradation of morality or character and shape the character of the students a solid foundation in order to face the challenges of the future. Character education has become the driving power for the students to become a nation of young intellectuals have a superior personality, as embodied in the legislation of national education. The College has two main elements, namely professors and students. Both of these elements need to have an orientation towards the development of the academic culture. Both tied into the academic ethics grew out of the lofty values and resulted in the formation of academic culture.

According to Santoso (2011), ought to be understood that the overall background elements that there are more scrutiny and more external dynamics of campus. In the implementation of the core activities of the College is the College Tridharma, so all the educational activities, research and community services implemented with character. However, to carry out educational activities, characteristic needed conditioning every day on campus that became a cultural campus. Conditioning it would appear in a variety of student activities in various fields such as sports, arts, paper, and others. Conditioning as has been mentioned is actually a manifestation of the lofty values of a total academic culture. The academic activities of the norms referred to in Indonesia be subject to students who do the learning process. His form of curricular, extracurricular, and curricula. The academic activities of the whole burden should be proportionate, productive, and positive. Examples are easy to understand is not to do the Act of cheating or plagiarism (Wibowo, 2013). The characters, as defined by Simon Philips (2008), is a collection of values that are heading on a system, which bases the mind, attitude, and behavior are shown. While Doni Koesoema A (2007) understanding that the same characters with personality. Personality is considered "characteristic, or characteristics, or style, or the nature of one's self from the bed-form received from the environment '. Meanwhile, Winnie understands that the term character has two meanings. First, it shows how someone to behave. When someone behaves dishonest, ruthless, greedy or, of course, that person's bad character manifests. Conversely, if a man behaves honestly, love, caring, surely the people manifests noble character. Second, the term

character is intimately connected with the ' personality '. Someone new could be called ' character ' (a person of character) when the appropriate moral rule whose behavior. Finally, the priest Ghozali assumes that characters closer to the good attitude, namely human spontaneity in being, or do any act which has been fused in man so that not to think about it again. From these definitions it is clear that the four characters are the positive personality characteristics that underlie the way people think, organize your value system, behave, and act as one unit toward the surrounding environment. Through character education in colleges, an effective educational model was born, it is expected that means for students, not just provide cognitive knowledge, but also the effect, and also on the expertise and materials group skills. From the results of the interviews with some students, this book is interesting because it comes with a learning model. This book can foster a positive attitude from the reader. See the character education function, application or implementation of character education in College was a price dead. Learning character education should be done on all the courses.

Hereby, the character education does not need to be taught in special courses, for character education indeed already can be found in the specific subjects that are considered to have the charge character education more viscous. The grouping of these subjects such as civic education, language and literature, and the arts. Therefore, character education in College should be the responsibility of each lecturer. Thus every lecturer has an obligation to form the character of students and not only charged to certain courses lecturer or a particular program of study. However, character education can also be taught through special courses. Here character education expressly limited and is seen as a subject is taught. Character education can only be realized effectively by creating special courses taught to its students the same as subjects in General. The course is designed in such a way that the material, his methods, and can be used as guidelines to assess the level of the formation of character in its students. Character education like this come true for real in subjects such as character building courses, religion, and also civics. This subject became an integral part of an essential in the formation of students ' character. These courses serve as compulsory subjects which should be followed by the students. This subject is considered important because it determines the student graduated or not in the lecture. Therefore, the role of the lecturer for courses such as College Professor character building is indispensable. In this case, the internalize the values of the characters in learning, evaluating learning about the values at the end of each study to determine the worthy student pass or not. Pernahaman intellectuals, students as people called call insane intellect must be able to realize the status in the realm of real life. In a sense realize

well that the basic functionality and squeeze student is struggling with knowledge science and provide better changes with the intellect that he had.

To some, having character simply means "following the rules." If you do what you are asked (or told), avoid becoming involved with drugs or gangs, do your schoolwork and graduate from school, and find useful employment, then you have character. This certainly is relevant to the character but is far from sufficient. As understood here, a character refers to a much broader constellation of attitudes, behaviors, motivations, and skills. It is more than simply avoiding involvement in socially undesirable behaviors. Similarly, Covey offers seven habits in developing characters, namely: habit-first, vision or be proactive (principles of personal), habit-second, begin with the end in mind (principles of personal Leadership), habit-third, giving priority to the main (principles of personnel management), habit-fourth, think win-win (principles of impersonal Leadership), habit-the fifth, trying to understand in advance (pathos) before the understandable (logos), (principles of Empathetic Communication), habit, habits-six intermingling of the self (principles of Self-Renewal), habit-seven, dig and find potential and provide inspiration to others to discover its potential.

So it is with character education conducted by the Universitas Negeri Jakarta identified the characters that will be built in the academic people be 7 habits, namely: first Honesty (fairness); the second open; These three Disciplines; the fourth Commitment; a fifth responsibility (responsibility); Sixth appreciate/respect; and the seven sharing (caring). The first conditioning is honesty. Honesty is the ability of a person to declare something right that is the right and wrong it is. Honesty is a very expensive item price nowadays in our nation because when we see the condition of the nation, the concept of honesty it seems gone, we could see how the actions of the corruptor of top-level Government to Government levels as well as citizens of neighboring pillars seems very difficult to stop. As well as the lack of honesty in the environs of Academic people. Many students even professors who do plagiarism or cheating when the test. As for the conditioning is done with stop cheating, stop plagiarism. Stop lying dare say what it is, without a cover-up, plus or minus. Honesty is beautiful. The second-conditioning, namely open, openness is a character in which someone is open, transparent and covering up something for particular interests. As for its realization are able to personally be fair, has extensive insight, as well as open to change and feedbacks. Third, the conditioning is discipline. Self-discipline is the attitude to always on time and always obey the rule with high awareness and responsibility.

Fourth, conditioning is a commitment. Commitment in the language of simple it is fulfilling the pledge in accordance with the conscience of the sublime. People who are able to commit is a person who can be trusted because she already shows responsibility, honest, and reliable. The fifth is the conditioning of responsibility (responsibility). Is the ability to respond or "ability to respond", it means paying attention to others and pay attention to their needs. Armed with an open attitude, honesty and someone will dare to take the risk of any words and deeds. He dared to do anything with full responsibility. Its realization is a personal attitude that appears in bold (not reckless or cowardly), unruly, impatient, and clean up. The sixth conditioning is appreciated or respect (respect), respect is an attitude that shows respect for other people or something. There are three types of respect that are, respect for self, respect for others, respect for all life and for the environment. While the responsibility is an extension of respect. The seventh is conditioning and sharing (share), based on empathy is high then the attitude of the share is an attitude of someone who is always willing to share in regards to anything against other people in need.

William mentions one of the causes of a person's inability to apply well even though he already has knowledge about the goodness of it (knowing the moral) is because he is not trained to do good (moral doing). Based on this thinking of the success of the character education is heavily dependent on whether or not there is a knowing, loving, and doing or acting in character education. The first aspect of Knowing as moral as the first aspect has six elements, such as awareness of moral (moral awareness), that person's willingness to accept intelligently something should be done. Knowledge of moral values (knowing the moral values), that includes an understanding of the various moral values such as respect for the right to life, freedom, responsibility, honesty, justice, tolerance, politeness and discipline. Determination of a point of view (perspectives taking), i.e. the ability to use other people's point of view in the way look something. The logic of moral (moral reasoning), is the ability of individuals to seek answers to the question why is said to be good or bad, the courage of taking or determine the attitude (decision making), i.e., the ability of individuals to choose the alternative that best good of the many options, and the introduction of the self (self-knowledge), i.e. the ability of individual to judge yourself. The six elements are the components that should be taught to fill in the cognitive domain. After that *moral loving* or *moral feeling* is strengthening the aspects of emotion learners to become a human character. This reinforcement forms relating to attitude should felt learners, i.e. awareness of identity,

confidence (self-esteem), against the pain of others (empathy), love of truth (loving the good), restraint (self-control), and humility (humanity).

The word heart has two sides i.e. knowing what is good and the feeling is obliged to do well. Self-esteem is the assessment as well as respect for yourself. Empathy is the placing yourself in the shoes of others which is the emotional aspect of perspective taking. Love kindness is the highest character that includes the purity of flavor is interested in a good thing. Self-control is an awareness and a willingness to suppress his own feelings so as not to bore the behavior exceeded reasonableness. Meanwhile, humanity is an aspect of emotions of self-knowledge shaped pure openness towards truth and the ability to act of correcting his own mistakes. After two aspects last manifest, then the moral behavior (moral acting) as learning outcomes will easily appear both in the form of competence, will, or habits. Moral behavior is a result of the application of real knowledge and moral feelings. People who have a quality of intelligence and moral feelings of goodwill the tendency demonstrates good moral behavior anyway. The ability to manifest is the habit of moral knowledge and moral feelings in the form of real behavior. Moral volition is the mobilization of energy or power and energy to be able to give birth to the actions or behavior of morals. While the moral habits are the repetition of a conscious embodiment of knowledge and moral feelings in the form of continuous moral behavior. According to Doni Koesoema (2010:115), the spirit character education can be a double-edged blade. On the one hand, character education can stimulate and enhance the intellectual ability and academic, on the other hand, can be a character education efforts of defense and moral capacity development learners. Both of these forces can be educational idealism to point students are increasingly able to develop intellectual acumen and integrity of yourself as a person who has a strong character. Similarly, education without a soul and spirit are evident in the form of character education is believed to be able to backfire for the benefit of humanity itself.

CONCLUSION

Based on the description of the results of the research and development of materials character education in College, then it can be drawn the conclusion that these materials can provide guidance in carrying out character education courses in college. The material development is a festive alternative material for stakeholders to implement character education in college. Implications on the development of model character education for

students. The results of this research provide a contribution to the development of learning materials character education in college. Character education that many talked to need to be realized in concrete implementation in college. , the implications on the strategy of learning in college. Learning materials developed may give you an idea or a guide to alternative models of character education. This model puts professors as facilitators who are able to create a democratic, participatory learning, and stimulates the ability of students in exploring science. For that lecturer is claimed to be creative in managing to learn. The application of the materials it demands good time management in order to achieve the goal. These materials are demanding the decisive policy of higher education to create policies that support for the implementation of character education in college. The creation of a conducive atmosphere that needs to be done so that the campus can be a community running a materialized character education in everyday life on campus.

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