

Implementation of Strengthening Integrity Character Education in Pancasila and Citizenship Education Learning for STIE Indragiri Rengat Management Study Program Students

Airine Yulianda¹ Kurnia Dewi² Hasanah Yaspita³ Dewi Hartika⁴

Management Study Program, Sekolah Tinggi Ilmu Ekonomi Indragiri Rengat, Indragiri Hulu
Regency, Riau Province, Indonesia^{1,2,3,4}

Email: airine@stieindragiri.ac.id¹ kurniadewi@stieindragiri.ac.id²
hasanahyaspita@stieindragiri.ac.id³ dewihartika@stieindragiri.ac.id⁴

Abstract

The purpose of this study was to analyze the implementation of strengthening integrity character education in learning Pancasila and civics education for Management Study Program students at STIE-I Rengat. Pancasila and Citizenship Education is one of the basic general subjects in tertiary institutions which is the leading sector in the implementation of strengthening student integrity character education. However, in reality the Pancasila and Citizenship courses have not been optimal in carrying out this role because the processes that occur are still oriented towards cognitive achievement. In fact, Pancasila and civics education courses have not been successful enough to carry out this role properly because the processes that occur in educational learning are only activated in achievement, affective/attitude management is ignored. To overcome this, it is necessary to examine modifications in educational learning, one of which is by integrating the concept of character into its development so that it is better able to develop and shape the character of students in tertiary institutions, especially students of Management Study Program, STIE-I Rengat.

Keywords: Education, Character Integrity, Learning Pancasila and Citizenship



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INTRODUCTION

Pancasila and citizenship education is a process carried out as political education which aims to help students to become political citizens and participate in building a democratic political system. In the context of political education/democratic education, moral education and legal education in tertiary institutions. Compared to other subjects, Pancasila and citizenship education have an important position as the spearhead of character education. The point is that in this course character education must be a learning goal.

The existence of the phenomenon of planning to change the character of students is a deliberate/planned effort (instructional effect), not only an accompaniment effect (nurturant effect). It can be shown that Pancasila and citizenship material is a collection of knowledge, skills and character of Indonesian citizens. In other words, without a policy of integrating character education into various subjects, Pancasila and civic education must develop character education. Moreover, with the existence of an integrated character education development policy, this is a challenge to show that Pancasila and civic education are sharp not blunt spearheads for character education (Cholisin, 2013).

One of the missions that is the focus of teaching Pancasila and civic education is a place for character education. Character itself refers to a series of attitudes, behaviors, motivations, and skills. Character according to Zubaedi (2011) includes attitudes such as the desire to do the best, intellectual capacity such as critical and moral reasoning, behavior such as being honest and responsible, maintaining moral principles in situations full of injustice, interpersonal and emotional skills that allow a person to interact effectively. effective in a

variety of circumstances, and a commitment to contribute to the community and society. A person's character is formed because of the habits that are carried out, the attitude that is taken in response to circumstances, and the words that are spoken to others. This character eventually becomes something that sticks to a person and often the person concerned is not aware of his character. Other people are usually easier to judge a person's character.

The most important character education developed in Pancasila and civics education courses is to apply the values of human behavior related to God Almighty, oneself, one another, the environment, and the nation and state which of course is embodied in thoughts, attitudes, feelings, words, and actions are always based on the norms that apply in our country. An individual with good or superior character is someone who tries to do the best for God, himself, others, the environment, nation and state by optimizing his own potential (knowledge) and accompanied by his awareness, emotions and feelings.

According to Darmiyati Zuchdi (2011) the term character means 'to mark' (to mark). More focused on how to apply the value of kindness in the form of action or behavior. Wynne says that there are two senses of character. First, it shows how someone behaves when someone behaves dishonestly, cruelly or greedily, of course that person manifests bad behavior. Conversely, if someone behaves honestly, likes to help, of course that person manifests noble character.

Second, the term karate is closely related to 'personality'. A person can only be called a 'person of character' if his behavior conforms to moral rules. Therefore the role of civics education in building young character, especially at the education level in tertiary institutions, after previously taking civics subjects in junior and senior high schools. Particularly in civics education learning, the internalization of character education values in the entire learning process is aligned with the implementation of the KTSP and K13 curricula. In an effort to develop learning at maximum quality and achievement, especially in civics education, teachers must have several competencies.

Thus the role of educational institutions, especially universities, is very important in the process of character education, especially youth. Higher education is a place where student character grows and develops by prioritizing the norms of decision making by students. Indragiri High School of Economics (STIE-I) Rengat becomes a place for students to develop character in which there are several character values in the learning process, namely a series of attitudes, behaviors, motivations, and skills. Based on the description of this background, the implementation of character education is important.

RESEARCH METHODS

The method used in this study is the observatory method. Sources of data through interviews with lecturers and students of management study program at Indragiri High School of Economics (STIE-I) Rengat. The research technique used is to make direct observations in class, to see the interactions between students and lecturers and vice versa, as well as to internalize Pancasila and civic education values in the teaching and learning process carried out by lecturers to students.

RESEARCH RESULTS AND DISCUSSION

Research Result

Descriptively, the Pancasila and Citizenship Education Course is expected to be a place for learning character education for students, especially management study program students at Indragiri High School of Economics (STIE-I) Rengat. Character education is all efforts made by educators to influence the character of students in forming character and exemplary

behavior of educators when speaking, conveying material, tolerance and various other virtues. Character education has the same essence and meaning as moral education and moral education. Character education must shape students' personalities to become good human beings, good citizens and citizens.

The essence of character education is values education, namely: education of noble values originating from the personality of the Indonesian nation itself in order to foster the personality of the nation's young generation. Character education must be based on basic human character which comes from universal moral values that are absolute. Basic character values in character education are love for Allah and His creation (universe), responsibility, honesty, respect and courtesy, compassion, caring, cooperation, confidence, creativity, hard work, never give up, justice and leadership, kind and humble, tolerant, peace-loving, and love of unity, trustworthy, sincere, visionary, and have integrity.

In its application, character education can be carried out with models of rational development approaches, consideration approaches, values clarification approaches, cognitive moral approaches, affective attitude approaches, and social behavior approaches. First, the rational development approach, this approach develops a competency model of students on strengthening the reasoning power of thinking to quickly understand, find solutions, accuracy and speed in completing assigned tasks. Second, the consideration approach, this approach leads to the competence of wisdom in doing, not to the detriment of working together. Third, the value clarification approach, an approach that provides reinforcement through qualitative and quantitative assessment procedures. Fourth, the cognitive-moral approach, evokes reasoning intelligence by prioritizing morals. Fifth, the affective attitude approach, the attitude is able to control emotional levels well. Sixth, the social behavior approach, that good deeds in social life must put a spirit of example.

Environmental factors of higher education in the context of character education have a very important role and function because of their central position in preparing the golden young generation in 2045. Higher education in applying the concept of character education and student academic morality cannot escape from its broader context, especially the structures that influence how an individual involved acts as an active moral subject. If the dimensions of character and moral behavior of students are released from the institutional context, where an individual lives his freedom and responsibility, the effort to apply education based on character and morality in the context of higher education becomes a joint task in a consistent and integrative manner, not partial. The synthesis of character education and the strengthening of higher education must be understood in an integrated manner regardless of events in the world of education that have occurred and will become a dynamic, critical, constructive, competitive movement to face the challenges of the times.

Meanwhile, indicators of the success of higher education through strengthening character education programs can at least be seen from the parameters which include: First, Trustworthiness, honest character, don't cheat, don't plagiarize, don't steal, be reliable, do what you say you will doing, courage in what is right, building a good reputation, obedience to family, friends and country. Second, respect, be tolerant of differences, polite and courteous, consider the feelings of others, don't threaten, hit or hurt others, make peace with anger, insults and disputes. Third, responsibility, always do your best, use self-control, be disciplined, think before you act, consider the consequences, be responsible for your choices. Fourth, fairness, play by the rules, take what you need and share, be open-minded, listen to others, don't take advantage of others, don't blame others carelessly. Fifth, Caring (caring), be affectionate, express gratitude, forgive others, help people in need. Sixth, Citizenship, making higher education and society better, collaborating, involving themselves in community affairs,

being good neighbours, obeying laws and regulations, respecting authority, protecting the environment and making successful choices in democracy.

Discussion

Appropriate Character Values are integrated into Pancasila and Citizenship Education Courses in Higher Education

The integration of character education in Pancasila and civic education courses is a solution that can revive the task of Pancasila and civic education as a topic which is the main field in advancing the character of the clergy. Civics may be Pancasila and civic education whose substance is currently rich in character values, it will be more useful to coordinate character building thoughts.

Improving student character does not only develop through the substance of Pancasila and civic education material, but student personality is often grown indirectly through stages in learning exercises, then at that time it can also be upheld by the use of strategies, media, and learning assets. The integration of character values into Pancasila and civics education in tertiary institutions must be made possible by incorporating moral values into learning examples in class and in the RPS and SAP owned by teaching staff (lecturers). Character values are the most important thing in the character training learning system in elementary schools, especially in Pancasila and Citizenship Education courses. The choice of character appreciation in the Pancasila and Citizenship Education course. cannot be coordinated like that, but must be changed in accordance with the objectives of the Pancasila and Citizenship Education course.

CONCLUSION

Some of the conclusions that can be explained in this study are, First: that character education is all efforts made by educators to influence the character of students in forming character and exemplary behavior of educators when speaking, conveying material, tolerance and various other virtues. Character education has the same essence and meaning as moral education and moral education. Character education must shape students' personalities to become good human beings, good citizens and citizens. Character education must be based on basic human character which comes from universal moral values that are absolute.

Second, the application of character education can be carried out using models of rational development approaches, consideration approaches, values clarification approaches, cognitive moral approaches, affective attitude approaches, and social behavior approaches. First, the rational development approach. Second, the consideration approach. Third, the value clarification approach. Fourth, the cognitive moral approach. Sixth, the social behavior approach. The higher education environment in the context of character education has a very important role and function because of its central position in preparing the golden young generation in 2045. Higher education in applying the concept of character education and student academic morality cannot escape from its broader context, especially the structures that influence how an individual involved acts as an active moral subject. Third, indicators of higher education success through strengthening character education programs, at least can be seen from the parameters which include: First, Trustworthiness, honest character, don't cheat, don't plagiarize, don't steal, be reliable, do what you say you will doing, courage in what is right, building a good reputation, obedience to family, friends and country.

Third, respect, be tolerant of differences, polite and courteous, consider the feelings of others, don't threaten, hit or hurt others, make peace with anger, insults and disputes. Fourth, Responsibility, always do your best, use self-control, be disciplined, think before you act,

consider the consequences, be responsible for your choices. Fourth, fairness, play by the rules, take what you need and share, be open-minded, listen to others, don't take advantage of others, don't blame others carelessly. Fifth, Caring (caring), be affectionate, express gratitude, forgive others, help people in need. Sixth, Citizenship, making higher education and society better, working together, involving oneself in community affairs, being a good neighbor, obeying laws and regulations, respecting authority, protecting the environment.

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