

COMPARATIVE STUDY OF CHARACTER EDUCATION MODEL IN UNY INDONESIA AND PUNJABI UNIVERSITY INDIA

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Abstract

The purpose of this research is to find out: 1) comparison of character education model in Yogyakarta State University Indonesia and Punjabi University Patiala India, 2) effectiveness of character education model at Yogyakarta State University Indonesia and Punjabi University Patiala India. The method of this research was qualitative research and used comparative study design approach. The most appropriate strategy of this research was embedded research (stuck research) because the research has been planned in detail in the proposal before the researchers plunged into the field. The steps used were: 1) collecting source through multi-technique); 2) reducing data in order to simplify and categorizing data; 3) presenting data in the form of qualitative description; 4) drawing conclusions and 5) preparing research reports, and formulating recommendations comparison research results. The aims of this research are: plotting the comparison of character education model in Yogyakarta State University Indonesia and Punjabi University Patiala India, as well as obtaining information about effectiveness model of character education at Yogyakarta State University and Punjabi University Patiala, India. Having comparable Character education model in Yogyakarta State University Indonesia with Punjabi University India, then further prepared a good recommendation for Yogyakarta State University and Punjabi University Patiala India about the effective model of character education in college.

Keyword: comparability, model, character education

BACKGROUND

Currently Character education has become a central theme in the implementation of education in the country both elementary school and college level. The Ministry of National Education has established the implementation of character education starting from 2011. Implementation of character education is not only done by educational institutions but also by all levels of education in central and regional. From that, it becomes a "national movement of character education". The Ministry of National Education undertakes to be an exemplary example in providing service and implementation of character education. The national movement of character education has begun to be socialized in all educational institutions.

The supporting devices for the implementation of character education have been prepared by the Research and Development Board of the Ministry of National Education, which include "Character Education Master Design", training materials for strengthening learning methodology based on cultural values to build competitiveness and nation character and guidance on the implementation of character education.

Character education has become one of the priorities of national development programs as stated in the vision of the Ministry of National Education, which is to realize Indonesian to be a comprehensive, competitive and dignified human being. Intelligence comprehensiveness includes intelligent spiritual, emotional, social, intellectual, and kinesthetic. The strategic plan is based on Law number 20 of 2003 on National Education System. In article 1 (one) of the law, written that education is a conscious and planned effort to create a learning atmosphere and learning process, so that learners are actively developing their potential to have spiritual power, self-control, personality, intelligence, noble, as well as the skills he needs, society, nation and state. Besides, character education is also widely written in the vision and mission of other educational institutions. In general, educational institutions form a vision that is not only charged to make graduates smart but also noble.

Character education is the whole interrelated relational dynamic with various dimensions, both from within and from outside of itself. Because of that, the person can increasingly live his freedom so he can be more responsible for the growth of himself as a person and the development of others in their lives. Character education as a pedagogy gives attention to three important things for human growth, namely the development of the natural ability of man as it is owned differently by each individual (*naturalist*). In developing this natural ability man cannot neglect his negative relation to the social environment (Rosseau), and in the relation between individual and society, man directs himself to values (such as Foerster, Marx, Kohlberg, and Dithrey). Having a Noble Majesty is not automatically possessed by every human being once it is born, but it requires a long process through nurturing and education (the engraving process). In Arabic terms the character is similar to

ahlak (the root of “khuluk”), ie the character or habit of doing good. Alghazali (2010: 25) illustrates that *ahlak* is the behavior of someone who comes from a good heart.

Character education is a shared responsibility for all educators, both at home and school. Character education must begin with the educator itself. However, at this time many negative characters are found that actually comes from the educator itself. Although not based on accurate research data, but never found cases or events that tarnished the name of educators such as: (1) educators are dishonest in making scientific work; (2) educators who are studying advanced dishonest in doing exam questions that is how to copy the answer of his friend; (3) the educator helps the student to pass the national exam; (4) educators are less disciplined; (5) educators cheat in preparing promotional files and portfolio assessments, etc., which are assumptions that need to be verified.

If the educators only have shown a lot of negative characters keep doing, how the character of the students in the future? The phenomenon of the negative characters of teenagers who often become a source of news in the mass media, among others, is the act of violence, brawl, mischief, cheating on the exam and so forth. Elkins (2007: 57) conducted a survey of bullying in schools, obtaining the following findings: (1) daily about 160,000 students were bullied in school, 1 out of 3 respondent age (students at 18 years of age) violent action, 75-80% of students have observed as violence, 15-35% of students are victims of violence from cyber-bullying. This is certainly a worrying picture for both the international community and Indonesia as well. Therefore, this phenomenon must be addressed seriously so that the red thread of the need for strengthening character education can be found, and the offered model solutions are also biased effectively and efficiently.

Negative characters in adults are often hidden so that only certain circles know it. With the current information technology and computer upgrades, there are many negative characters among students and others: (1) writing paper assignments just downloading from the internet; (2) replicating thesis of the work of others; (3) answer the test questions with the help of mobile phones that can connect to the internet. If this negative character is left unchecked, the student is feared will decrease his creativity. Besides, students will be lazy, like to take shortcuts, do

not like challenges and happy to find something that is instant. Whereas on the other hand, students are required to have a strong person because of increasingly tight job competition. Such a reality need seriously implementing of character education on an ongoing basis. It is no exception that college continues to develop the model of character education that is very effective for the business of student characterization internalization.

In its implementation, character education is strengthened through the 18 values that exist in the educational unit sourced from religion, Pancasila, culture, and the goals of national education, namely: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity , the spirit of nationalism, the love of the homeland, the appreciation of achievement, friendship/ communicative, love of peace, love to read, caring environment, social care, and responsibility (Kemdiknas, 2010: 8). As a prospective educator, students should have a variety of good characters, one of them is creative-communicative. Creative-communicative must-have prospective educators in optimizing learning activities to achieve educational goals. Students as prospective educators are educated workers who have a role in determining and influencing dynamism in the environment of education. Quality students certainly have a sensitivity to the conditions that run in society. That sensitivity leads to curiosity into ideas that bring creativity. Creativity can give birth to a solution to solve various problems in the world of education.

In the context of virtue, character is a character, morality, or personality formed from the internalization of virtues that are believed and used as a basis for the worldview, thinking, attitude, and action. Virtue consists of a number of values, morals, and norms, such as honest, courageous, trustworthy, and respectful to others. The interaction of someone with others fosters the character of society and the character of the nation. Therefore, the development of the character of the nation can only be done through the development of one's individual character. However, since humans live in certain social and cultural environments, the development of one's individual character can only be done within the social and cultural environment (Puskur, 2010).

Research at Harvard University United States in (Ali Ibrahim Akbar, 2009: 87), identifies a person's success is not determined solely by knowledge and technical skills (hard skills), but rather by the ability to manage themselves and others (soft skill). This study revealed, success is only determined about 20 percent by hard skills and the remaining 80 percent by soft skills. Even the most successful people in the world can succeed because more supported the ability of soft skills rather than hard skills. This implies that the quality of character education of learners is very important to be improved. Education practice in Indonesia tends to be more oriented towards hard skill based education (technical skills) that develops intelligence quotient (IQ), but lacks the soft skill capability contained in emotional intelligence (EQ), and spiritual intelligence (SQ). The courses emphasize on the acquisition of re-examination value and test result score. Many teachers have a perception that learners who have good competence are having high test or exam results, regardless of other more important indicators.

According to David Elkind & Freddy Sweet (2004: 127), character education is interpreted as follows: "*character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about 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 to be right, even in the face of pressure from without and temptation from within*". Character education is everything the teacher does, which is able to influence the character of the learner. Teachers help build the character of learners about exemplary how the behavior of teachers, how teachers talk or deliver material, how teachers tolerate, and various other related matters.

Meanwhile, according to Elkins (2007: 89), character education has the same essence and meaning with moral education and value education. The goal is to create a child's personality, to be a good human being, a citizen, and a good citizen. As for good human criteria, good citizens, and good citizens for a society or nation, in general are certain social values, which are heavily influenced by the culture of society and nation. Therefore, the essence of character education in the context of education in Indonesia is the value of

education, namely the noble values education that comes from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation.

Academically, character education is interpreted as value education, character education, moral education, or value education whose purpose is to develop the ability of learners to give good decisions, to maintain what is good, and to realize the goodness in daily life. day with all my heart. Therefore, the character's character education psychologically includes *the moral dimensions of reasoning, moral feeling, and moral behavior* (Lickona, 1991). Pedagogically, character education should be developed by applying a holistic approach, with the understanding that *"Effective character education is not a program or set of programs. Rather it is a transformation of the culture and life of the school"* (Berkowitz, in goodcharacter.com, 2010).

The commendable character is the result of internalizing the moral values in a person that characterized by positive attitudes and behaviors. Therefore, it is strongly related to the power of the heart. Science is not fully capable of creating morals or faith, it is only able to establish it, and therefore also nurturing the heart while sharpening reason will strengthen one's character. Based on the grand design developed by Puskur (2010), psychologically and socially the culture of character building in the individual is a function of all human potential (cognitive, affective, conative, and psychomotor) in the context of cultural social interaction (in family, school and community) and lasts for life. Configuration of characters in the context of the totality of psychological and socio-cultural processes can be grouped into: Spiritual and emotional development, intellectual development, Physical and Kinesthetic development, and Exercise and Karsa (Affective and Creativity development).

As with the characteristics of the characters mentioned above, the Indonesian Heritage Foundation (IHF) developed a model of "Character-based Holistic Education". The curriculum used is "Character-based Integrated Curriculum". The curriculum aims to develop all human dimensions. There are nine pillars of character in the curriculum, namely: (1) the love of God and all of His creation; (2) independence and responsibility; (3) honesty / trustworthiness; (4) respect and courtesy; (5) philanthropists, like help and mutual cooperation; (6) confident and

hardworking; (7) leadership and justice; (6) good and humble, and; (9) tolerance, peace, and unity. Theories of personality traits that are positive characters are not to be memorized by learners but must be lived and embodied in the behavior of everyday life. Establishing and nurturing a positive character of course takes a long time and needs to process habituation. If all human beings are positive, it is hoped that human life in the world will be peaceful.

In Indonesia, the Ministry of National Education (Kemendiknas) has formulated 18 values of character that will be implanted in the students as an effort to build the character of the nation (Suyadi, 2013: 7-9). 18 values of MONE version of the character as stipulated in the book *Development of Cultural Education and National Character of Ministry of National Education* through the body of research and development of curriculum center (Ministry of National Education, 2010), as follows: 1) Religious, 2) Honest, 3) Tolerance, 4) Discipline, 5) Hard Work, 6) Creative, 7) Independent, 8) Democratic, 9) Curiosity, 10) Spirit of Nationality, 11) Love Country, 12) Respect for Achievement, 13) Friendly / Communicative, 14) Love Peace, 15) Love Reading, 16) Care for the Environment, 17) Social Care, and 18) Responsibility. Similarly, Yogyakarta State University has become the driving force of the character education movement in Indonesia.

This study focuses on the study of the character education model held in Yogyakarta State University and Punjabi University Patiala India. In many relationships, Indonesia and India have almost the same history and the same educational philosophy. If Indonesia has Ki Hajar Dewantara, then India has Mahatma Gandhi. Therefore, the study focused on the realities of implementing character education models at Yogyakarta State University and Punjabi University Patiala India and the effectiveness of character education models at Yogyakarta State University Indonesia and Punjabi University Patiala India. The results of this study will be an important input and character education programs for Yogyakarta State University Indonesia and Punjabi University Patiala India to develop a character education program dynamically and sustainably. Based on the background of the problems then formulated research problems as follows: how is the comparison of character education model in Yogyakarta State University Indonesia and Punjabi University Patiala India, how is the

effectiveness of character education programs at Yogyakarta State University Indonesia and Punjabi University Patiala India.

RESEARCH METHODS

Fields to be studied in this qualitative research were character education models at Yogyakarta State University Indonesia and Punjabi University Patiala India. This research was descriptive qualitative research method. This study used a loose design to deal with possible possibilities, but the exact conditions of these possibilities were unpredictable. The design was a plan of anticipation of the possibility. When the possibility arose, the design could be adjusted appropriately in the implementation. The appearance of further studies was built by a number of interactions that always remain open all the time.

There were several elements in formulating the design : 1) determining the focus of the study, 2) determining the accuracy of the paradigm on its focus, 3) determining the application of the paradigm of study on selected substantive theory, 4) determining about where and from whom data will be collected , 5) determining the successive phases of research, 6) using "human instrumentation", 7) collecting and recording data, 8) cultivating of analysis, 9) planning the logistics, and 10) planning degree of trust.

Based on the problems in this study, the type of research which was appropriate and relevant was descriptive qualitative research. This research was expected to reveal a variety of qualitative information with thorough and meaningful analyzes. While the research strategy used was hermeneutic approach with type of systemic study of the symptoms found in the field both qualitative and quantitative related to the existence of character education model in Yogyakarta State University Indonesia and Punjabi University Patiala India.

Types of data obtained in this study were quantitative and qualitative data. Quantitative data came from quantitative documents on Character education models at UNY Indonesia and Punjabi University Patiala India. The data was expected to provide an overview of the reality of character education model at Yogyakarta State University Indonesia and Punjabi University Patiala India. While qualitative data was based on open questionnaire, observation, and interviews that provide opportunities for respondents to describe the character education

model in Yogyakarta State University Indonesia and Punjab University Patiala India. Data collection technique used in this research was FGD technique (focus group discussion) by inviting lecturer and head of department and faculty in character education model at Yogyakarta State University Indonesia and Punjab University Patiala India, that is taken by *purposive sampling*.

The data collection instruments developed in this study was a questionnaire instrument on the reality of the character education model at Yogyakarta State University Indonesia and Punjab University Patiala India. Techniques used for character education model at Yogyakarta State University Indonesia and Punjab University Patiala India which was and had been running were aspects that was validated, namely: learning design, learning implementation, and learning evaluation. Content validity, which is often called curricular validity, is important if you want to describe how a person demonstrates his ability in a field. The principle of content validity that needs to be researched is what is already known by the individual concerned. Borg and Gall (1984: 123), a valid instrument showing that the instrument can be used to measure what should be measured, "content validity is the degree to which the test is designed to measure". In addition, instrument validity also uses expert judgment or expert validation to ensure that the instrument developed has a high degree of validity.

Qualitative data analysis technique was done for the purpose of interpretation by analyzing the result data analysis. This was done primarily to see how far the coherence level of various quantitative data and qualitative data about character education program integrated with the course in Yogyakarta State University. The analytical technique used in this study was interactive analysis (Miles and Huberman, 1984: 23). In this analysis model, the three components of analysis were data reduction, data presentation, and conclusion or verification. While the activity was done in an interactive form with the data collection process as a continuous, repeating, and continuous process to form a cycle. In this process the activity of the researcher moved between components of the analysis with data collection during this

process was still ongoing. Furthermore, researchers only moved among the three components of the analysis.

Data reduction could be interpreted as a selection process, focusing attention on simplification, abstraction, and transformation of "rough" data arising from written records in the field. Thus data reduction was a form of analysis that sharpens, classifies, directs, discards the unnecessary, and organizes the data in such a way that the final conclusion can be drawn and verified. Simply could be explained by "data reduction" and need to mean it as quantification. Qualitative data could be simplified and transformed in a variety of ways: through rigorous selection, summarizing, classifying it in a wider pattern and so on. While the presentation of data was the second important flow of interactive analysis activities. While the third important analysis activity was to draw conclusions or verification. Researchers should conclude in a loose, open and skeptical way (Patton, 1983: 20). Thus, this interactive analysis model can be explained as follows. In collecting data of this model, researchers made data reduction and data presentation until the compilation of conclusions. This means that the data obtained in the field then researchers compile an understanding of the meaning of all events called *data reduction* and followed the preparation of data in the form of story systematically. These data reduction and presentation were prepared when the researchers obtained the data units needed in the study. The last data collection of researchers began to make an effort to draw conclusions by drawing verification based on data reduction and serving. If the problem under study had not been answered and or not yet completed, then the researcher had to complete the deficiency in the field first.

RESEARCH RESULTS AND DISCUSSION

This study compared the character education program in the history department of Yogyakarta State University with character education at the Department of History of the Punjabi University in Patiala, India. The following are some comparisons of character education at the two universities that are the focus of research.

Establish Character in the UNY History Department

At the planning stage a character set that was excavated, crystallized, and formulated using various sources, including considerations: (1) philosophical, Religion, Pancasila, UUD 1945, and Law No. 20 Know that 2003 and its legal provisions are derivatives; (2) theoretical considerations - theories about the brain, psychology, values and morals, education (pedagogy and andragogy) and socio-cultural; and (3) empirical considerations in the form of experiences and best practices from among others figures, leading schools, boarding schools, boarding schools, cultural groups, and others.

At the implementation stage develop learning experiences and learning processes that lead to character building in individual students. This process is carried out through a process of civilization and empowerment as outlined as one of the principles of the implementation of national education. Learning experiences are built through two approaches, namely intervention and habituation. In the intervention developed an atmosphere of learning and learning interactions that are intentionally designed to achieve the goal of character building by applying structured learning experiences. Meanwhile in the situation habituation created conditions (persistence life situation) that allows students to get used to behaving in accordance with the values referred to and become characters that have been internalized and personalized from / and through the intervention process.

In the evaluation phase of the results, an assessment is carried out for continuous improvement that is deliberately designed and implemented to detect character actualization in students as an indicator that the characterization and empowerment process of the character works well. For the realization of noble character among students, continuous habituation must be carried out involving various components which together support the success of the process.

UNY has designed the Character Design Grand Design which can be used as a reference in implementing Character Education in all faculties, including lectures on Character Education in FIS. The Grand Design is comprehensive and systemic and supported by positive culture and adequate facilities. Comprehensive, means that Character Education must involve all lecturers and employees as well as related to all courses taken by students, both directly related to Character Education or indirect. Courses that are directly related to Character

Education are courses in Religious Education, Citizenship Education, and Pancasila Education.

Especially in FIS starting in the 2009/2010 academic year plus one new course which was later named the Character Education course. In addition to these four courses, character education must be integrated through lectures that lead to the realization of character values in students. Comprehensive nature is also related to the strategies or methods used in Character Education. This method is a synthesis of two traditional methods, namely inculkasi (versus indoctrination) and exemplary, and two contemporary methods, namely facilitation of value and development of skills (such as thinking critically, thinking creatively, and communicating clearly). Systemic nature can be seen in the interrelated relationship between elements of leadership, lecturers, employees, and students as internal components in designing and implementing character education. This program must also be supported by external components, namely family and community. The implementation of Character Education must also be supported by adequate campus culture and facilities. Culture determines the quality of the process and results of Character Education. Therefore, the culture of the institution must be positive, which is in harmony with the values chosen as target values, as well as the culture of family and society. The provision and management of educational facilities in the classroom (campus) should also support the achievement of targeted character values (FY 2010 Character Education Team Character Development Team).

In the context of implementing the character education program at UNY, the FIS is a model that specifically applies character education specifically organized by organizing specifically through a separate course, Character Education courses. This character education course is held in semester 3 where each student is required to take the character education course and must graduate with a B score. The implementation of this character education course is supported by adequate facilities and infrastructure both in the classroom and outside the classroom. In the classroom, they held audio-visual based learning that featured films that supported students to have good character and personality. Lectures are also reproduced with

discussions that further solidify their thinking about the importance of commendable character in providing provisions as members of the community.

Another form of lecture is a field lecture where students review the field that can generate enthusiasm and good character for students. In the meantime, field lectures provide provisions to students that the reality of the field requires the attention of every community that character has an important role to play in developing social harmony which makes social order in community life. After 5 years of organizing character education courses in each study program at the UNY FIS, there were many encouragement, criticisms from several lecturers and other circles who demanded the need to evaluate the character education program. There are parties who want the elimination of character education courses, there are also those who demand to be integrated in each subject, and there are also those who continue to see the need to conduct character education courses specifically in separate subjects. The results of the FGD held at FIS UNY, it was decided moderately and rationally that the character education courses still exist both in faculties and study programs, and were also integrated in each subject in all study programs.

The reason why it is necessary to implement both is not just taking a middle course, but based on rational considerations where the character education course itself will be more effective if supported by other courses that also support character improvement for students. Later each subject must formulate a CLO that includes: spiritual skills, social skills, knowledge and skills. This is also very relevant to the 2013 curriculum in schools which emphasizes the existence of these four components in each subject. Therefore practically in each subject is also integrated efforts to plant character among students. As for why there is still a need for special courses, it is the initial solution where the character of our young generation still needs special attention. Admittedly this course was abolished is a necessity if the character of the community has been good and dignified, and it is not even necessary to cultivate spiritual and social skills, if the divine awareness and social awareness of the community have been formed. As well as the case with the history department of UNY which organizes character education courses so that there is theoretical learning and practice.

Character Education at the History Department of Punjabi University, India

The program and implementation of character education in the history department of Punjabi University Patiala India, in essence the same in Indonesia aims to shape the positive character of students. If in Indonesia the development of education reflected on the thinking of Ki Hajar Dewantara, then in India reflected on Rabindranath Tagore's philosophy and educational thinking. The principles of education in Tagore's thinking can be seen in the praxis of education in Shantiniketan which later developed into Visva Bharati University and Sriniketan. This educational laboratory is a living artifact that continues to grow until now. Both institutions describe Tagore's philosophy, principles and education principles. Tagore's educational principle illustrates the harmony of relations between nature and humans.

However, there are some differences that can be identified between the education models in the history department of UNY which include character education courses, whereas in the history department of Punjabi University there are no special subjects, but integrated with courses and various activities both formal and non-formal, both curricular and extracurricular. Character education begins with education in the family, a community supported by formal education. So formal education is only supportive in the cultivation of character in students. Students are not forced to change their character through theoretical learning and practice, but character has become a necessity as is the need for cutting-edge technology (R-1, August 23, 2018).

The character education teaching program is integrated with all courses. Lecturers are examples of character building for students from starting to look outside such as dressing, talking, to the most important thing, religiosity. Learning is arranged in a fairly conventional classroom setting, classrooms are tiered from the bottom up so that the classic nuances in learning are still very much felt. Lectures at Punjabi University Patiala India begin at 10:00 to 16:00 according to the lecture hours of each class. Characters that are instilled in learning activities include: discipline, honesty, enthusiasm, cooperation, responsibility, and democracy. In learning history, emphasis is placed on cultivating national consciousness,

patriotism, and national historical awareness, in addition to emphasizing the mastery of historical facts (R-2, August 23, 2018).

In this case, university leaders and faculties are not programmed to carry out character education models, so character building has become their individual needs. Likewise, in dressing for example, there is no obligation to use certain clothes whether using Indian cultural clothing or modern British heritage clothing. Although there was no arrangement, it had become a picture of the campus that the lecturers and students wore polite clothes and showed good character. However, in some cases there are also policies that indirectly constitute an effort in character building among students, namely lectures that are limited by the number of meetings, the deadline for lecturers to collect grades, length of student research, final assignment guidance, and career guidance.

Within the field of character education, there are numerous approaches to best practices discussed in a variety of ways. They concern school-wide and classroom/activity-based character education program implementation. Both are relevant to expanded learning youth programs. School-wide Character Education Program Implementation Based upon research done on successful character education programs, organizations has formulated the best practices in implementing character development within the schools and community. Arguably the most used guide among programs, the CEP has based its practices on effective schools. The 11 principals, and activity ideas, are as follows:

- a. Principal 1: The school community promotes core ethical and performance values as the foundation of good character. Activities Associated with Principal: Hold meetings with stakeholders to affirm core values and articulate the character-related goals through school.
- b. Principal 2: The school defines “character” comprehensively to include thinking, feeling, and doing. Activities Associated with Principal: Allow students to explore and express their feelings and experiences as they relate to the core values. Some specific activities include one-on-one and class discussions, setting goals, journal writing, and cross-age tutoring.

- c. Principal 3: The school uses a comprehensive, intentional, and proactive approach to character development. Activities Associated with Principal: Create a plan for character education that may be taught in class, sports, meetings, and co-curricular activities.
- d. Principal 4: The school creates a caring community. Activities Associated with Principal: Instil a sense of caring by incorporating numerous activities such as cross-age mentoring, cooperative learning, peer mediation, and anti-bully programs.
- e. Principal 5: The school provides students with opportunities for moral action. Activities Associated with Principal: Provide opportunities to engage in positive and responsible action through activities such as student body governance and service learning projects.
- f. Principal 6: The school offers a meaningful and challenging academic curriculum that respects all learners, develops their character, and helps them to succeed. Activities Associated with Principal: Challenge and encourage students academically through activities such as providing engaging content, critical thinking exercises, and experience based projects.
- g. Principal 7: The school fosters students' self-motivation. Activities Associated with Principal: Foster a culture of self-motivation by recognizing students' character and presenting opportunities for them to excel and even help create the behavioural norms and rules.
- h. Principal 8: The school staffs is an ethical learning community that shares responsibility for character education and adheres to the same core values that guide the students. Activities Associated with Principal: Include aspects of character education in staff planning and meetings allowing staff time to release and reflect on the core values.
- i. Principal 9: The school fosters shared leadership and long-range support of the character education initiative. Activities Associated with Principal: Involve stakeholders (i.e., faculty, parents, students, community members) in the feedback process by implementing a committee or task force and demonstrating clear lines of support for character education initiatives.
- j. Principal 10: The school engages families and community members as partners in the character-building effort. Activities Associated with Principal: Engage family and community members by opening up communication, creating leadership roles for parents and community

members, and supporting other initiatives involved in the character building process such as after-school programs.

- k. Principal 11: The school regularly assesses its culture and climate, the functioning of its staff as character educators, and the extent to which its students manifest good character. Activities Associated with Principal: Evaluate the character education initiative by setting and regularly assessing the culture, climate, and function of the “ethical learning community.”

Based on the results of the study and the FGD on October 25, 2016, several oral and written criticisms from the FGD participants consisting of the head and staff, lecturers, character developers, and students can be identified as follows: 1) character education held so far is considered to be less implementive because it touches more material aspects, and touches on the substance aspect a little; 2) the curriculum is considered to be less implementive so that continuous development is needed every year of implementation; 3) character does not need to be set apart but can be integrated into each subject in learning; 4) basically the spearhead of the implementation of character education is in the Civics and Pancasila courses so that it is necessary to optimize these courses and not need to make their own character education courses; 5) learning devices as supporting learning have not functioned optimally in addition to many equipment that is not functioning well; 6) the attributes have not been interpreted maximally in addition to the support of other lecturers who are not teachers of character education yet to the maximum; 7) some lecturers of character courses view that the implementation of character education shows a change in character towards a better direction than students; 8) character education education courses can be used as an effective means of socializing national character education; 9) learning settings seem boring because they are more dominated by temporary cognitive material that is substantive and not optimal; 10) a character education model is needed through a study that produces effective learning models; 11) the awareness and responsibility of the academics is needed so that the level of achievement can be optimal; 12) it is recommended that character education needs to be continued with a variety of good improvements concerning planning, implementation and evaluation; 13) habituation is needed in various activities besides being integrated in various

subjects; and 14) recommended by a number of respondents as middle roads, namely the character education courses remain separate, and are also integrated in various subjects.

The character education program in UNY's history department is a unique program and is considered "eccentric" considering that it is formulated in a special course, Character Education course, which is not found in any study program, although in other terms there are certainly Pancasila Education, Religious Education, Education Citizenship, and other courses that emphasize efforts to shape student character. However, based on the narrative of the lecturers of character education, this program is quite effective in improving student character. There is a change in the character of students from before taking character education courses after following. Character education was initially forced, forced, and eventually used (D1, Interview, 29 September 2018). Most of the students also said that the character education courses had a significant role in providing provisions so that the changes in student behavior seemed to be getting better (M1, Interview, 30 September 2018).

The weakness of organizing character education courses is the lack of support from various parties, both lecturers and employees. On the one hand there are character education courses, but on the other hand there are many lecturers and employees who are still not friendly, and even intentionally lack the effectiveness of the implementation of character education programs (D2, Interview October 1, 2018). This has an adverse effect on optimizing the implementation of character education programs. On the other hand there are also students who do not support the implementation of character education programs by showing apathy in learning. During this time, students generally get a score of at least B, because in character education courses generally show good attitudes and behavior even though in other subjects they show different things both in behavior and dress (M2, Interview October 1, 2018) .

The obstacles in the implementation of character education in the history department of UNY are as follows: 1) the lecture system in the curriculum is still dominated by formal activities in the class so that it does not touch substantively the objectives of organizing this course; 2) incomplete infrastructure is limited to 2 character education rooms while the study group is quite large, 3) lack of IT lecturers' ability to operate computer equipment to display

character nuanced videos, 4) media and equipment that are poorly maintained so that the implementation of character education in class is less optimal (D3, Interview October 1, 2018).

The efforts made by the faculty in the implementation of character education in the Faculty of Social Sciences, Yogyakarta State University are as follows: 1) a character education development team formed consisting of the chairman and members as a team responsible for designing, implementing, and evaluating the program; 2) appointed technicians who prepare equipment and media to support lectures on character education in the classroom; 3) the establishment of a program evaluation team to evaluate the success of the implementation of character education that recommends whether character education is continued, improved, or even stopped.

The principle of Education in communion with nature, according to Tagore, in obtaining results and influence, the atmosphere is more important than rules and methods, physical buildings, textbooks, instruments, and teaching in the classroom. Tagore develops learning that prioritizes the use of the outdoors as a learning environment. By learning in the open, children are expected to be more independent and spontaneously learn from nature. Tagore pays attention to how nature relates to children's education. That's why Tagore always tries to bring children closer to nature. In this regard, Tagore stated as follows. I am not for banishing footgear altogether from men's use. But I have no hesitation in asserting that the soles of children's feet should not be deprived of their education, provided for them by nature, free of cost. Of all the limbs we have the best adapted for intimately knowing the earth by their touch. For the earth, it has subtle modules which are only for the kiss of her true lovers — the feet.

Tagore's principle of freedom departed from his belief in giving great independence to children as the key to education. Tagore wants children to fly free. Self expression can be done with various forms of craft and art. According to Tagore, handicrafts and art are forms of spontaneous flow of spiritual and natural meanings. Crafts and art are academic studies at Shantiniketan. According to Tagore, every human being has the potential to be developed. Human potential can be expressed in various forms of self-expression. Art is a form of

expression of the soul of human beauty. Sports, handicrafts, dancing, and various other forms of self-expression must be developed so that all human potential is also explored. Therefore Tagore views all important subjects. That each individual has special features in self-expression, that is normal. Because of this, Visva Bharati is one arena of self-expression in the arts, and other sciences.

CONCLUSION

The implementation of character education in the history department of UNY was designed since 2009, and began to be implemented in 2010. This course is included in the 2009 curriculum given to students of all study programs given to 3rd semester students. Therefore the implementation was carried out in 2010. Eyes This course weighs 2 credits, which is a compulsory subject for graduation and required. To pass this course, at least students must get a B score. Below grade B is considered not graduated and students must repeat the course.

The development of this course is carried out by the development team, and is supported by the preparation of character lecturers. The learning design that invades RPP, media, and learning scenarios is prepared by the development team so that the teaching lecturers are given workshops so that all lecturers provide the same methodological and material scenarios in character learning courses. For learning activities there are two typologies or models, namely theory and practice in the field. For learning activities, the faculty leadership facilitates character education space with various tools and media developed by the development team. The evaluation system applies the assessment of processes and results, in addition to the students themselves assessing themselves and their friends. Therefore the appraisal system that is applied is an authentic scoring system that fully captures student character development both in the classroom and outside the classroom.

However, the implementation of character education courses has several weaknesses, namely the lack of support from various parties, both lecturers and employees. On the one hand there are character education courses, but on the other hand there are many lecturers and employees who are still not friendly, and even intentionally lack the effectiveness of the

implementation of character education programs. This has an adverse effect on optimizing the implementation of character education programs. On the other hand there are also students who do not support the implementation of character education programs by showing apathy in learning.

While the obstacles in the implementation of character education in the history department of UNY are as follows: 1) the lecture system in the curriculum is still dominated by formal activities in the class so that it does not touch substantively the objectives of organizing this course; 2) incomplete infrastructure is limited to 2 character education rooms while the study group is quite large, 3) lack of IT lecturers' ability to operate computer equipment to display character nuanced videos, 4) media and equipment that are poorly maintained so that the implementation of character education in class optimal.

The efforts made by the faculty in the implementation of character education in the history department of Yogyakarta State University are as follows: 1) formed a character education development team consisting of the chairman and members as a team responsible for designing, implementing, and evaluating the program; 2) appointed technicians who prepare equipment and media to support lectures on character education in the classroom; 3) the establishment of a program evaluation team to evaluate the success of the implementation of character education that recommends whether character education is continued, improved, or even stopped.

Character education is not a slogan or a course but a mission that is embedded in the everyday school life. Schools function as an arena where students could practice good virtues and go beyond their school life. Most important, the promotion of character education should not just a leap service but has an action plan for practice. Other words, education policy should take the lead to actualize moral education in the school system. Taken together, parents, teachers, and administrators as stakeholders, should join this camp to encourage students to manifest those good values in their lives. The outcome of character education has always been encouraging, solidly, and continually preparing the leaders of tomorrow. This subject matter will require more studies particularly in the areas of similarities/differences in character

education, and that of moral education. Finally, It was suggested the importance of the process of implementation of character education in different districts in order to fit the needs and goals of each community, thereby effectively influencing students' behaviours.

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