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Character Values In General Education At University

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A B S T R A C T

The research objective focuses on examining the character values contained in the Compulsory Curriculum Subjects or Mata Kuliah Wajib Kurikulum (MKWK). Content analysis and Focus Group Discussions (FGD) attended by education experts. The results of the analysis show that there are 24 characters values contained in the MKWK. These character values are developed through four courses in MKWK, namely Indonesian Language Education, Islamic Religious Education, Citizenship Education, and Pancasila Education. Each of these courses has a unique character that is developed in learning. The findings were presented in FGDs and assessed by experts based on the character's priority scale. The FGD produced two aspects of character, namely individual characters and social characters. Each aspect of the character has several types of characters that must be developed by students. The type of character in the individual aspects, namely religious, self-aware, and intellectual. Characters in the social aspect include polite, tolerant, participatory, democratic, and fair. These characters are the external characteristics of MKWK learning.

A R T I C L E   I N F O

1. INTRODUCTION

Bandung is known as the center of education and culture in tatar sunda. As a region rich in both fashion and culinary tourism, bandung again made a breakthrough through an innovation in education, namely by presenting a character education program based on local wisdom titled "bandung masagi". It is done, to minimize the impact of globalization on local culture so as not to be forgotten by his followers, especially sundanese people (Walker et al., 2015). Consciously or unconsciously, this cultural value (local wisdom) is feared that it will become extinct amid modernization and the times) (Marzuki and Hakim, 2019).

Because education on this temporary observation has resulted in new forms of travel into categories westernized (Marzuki and Hakim, 2019; Saadah and Asy'ari, 2022). Therefore, the values of kesundaan need to be preserved through various efforts, one of which internalize cultural values and values of sundanese life through a movement "bandung masagi". Bandung masagi was inaugurated by the indonesian minister of education and culture with the mayor of bandung and head of education office in bandung in 2016. Form of appreciation done by the minister of education and culture to bandung masagi namely to the program as a demonstration of character education based on local cultural wisdom in indonesia (Arianto, 2017; Saadah and Asy'ari, 2022).

Etymologically, the word "Masagi" comes from the Sundanese language meaning Sagala can, balanced/ajeg/sturdy toward perfection. In a profound sense, masagi is more or less defined as an attitude leading to an effort to seek a balanced perfection in order to avoid an unintact view of both the problem and the decision to make. In the program, there are four principles of character education. First, "Silih Asih", means loving one another by showing genuine compassion. Second, "Silih Asah", meaningful to educate each other, broaden each other's insights and experience of inner birth. Thirdly, "Silih Asuh", means guiding each other, paddling, nurturing, maintaining, directing carefully to be safe and inner. The fourth, "Silih Wawangi", means connecting the positive to give each other a positive thing (Fathinnaufal and Hidayati, 2020; Marzuki and Hakim, 2019; Smith and Apicella, 2020). Of the four principles are born four main values, namely the love of religion as a basis and moral compass; Preserve the culture, so that the Rebo Nyunda program was born; National defense; and love the environment (Wadu et al., 2019).

Accordance with the focus of research, as the main value to maintain the culture then born Rebo Nyunda program. Rebo Nyunda is a movement made by the local government as an effort to preserve the values of life and culture. This movement came from the concerns of many parties to the increasingly great values of the life and culture of Indonesia Character is a fundamental basis in shaping a person's personality and behavior (Hendrowati and Suningsih, 2018). Of course, this is formed by the multidimensional types of characters obtained through education and the events they experience (Kardiana et al., 2021). Someone who has a strong character will be able to protect himself from various kinds of changes that have negative dimensions (Hariyanto et al., 2018; Indarwati, 2020). This indicates that character will be able to guide a person to stay within the prevailing norms. It is so important to strengthen one's character in every educational process so that current education is not only cognitively oriented, but also character education (Cheng, 2019; Nucci and Turiel, 2009). Character education is transformed into something urgent and inseparable from a series of learning or learning outcomes (Hendrowati and Suningsih, 2018).

In the world of higher education, character strengthening is urgentbecause students must be prepared to have strong moral character so they are not swayed by their cognitive intelligence (Althof and Berkowitz*, 2006). This is a depiction that a weak character can fade a person's identity (Narvaez and Lapsley, 2008). On the other hand, there are many aspects

of character that must be possessed by students in order to be able to fulfill their essence as human beings, including being honest, respecting the rights of others, behaving well, and so on (Kamaruddin, 2012). The results of the study show that weak moral character causes state servants to commit corruption even though they have been sworn in by the scriptures to carry out the mandate. The problem of weak character is not only in the aspect of corruption, but also degradation in language politeness in the real world and cyberspace There is a tendency for weak moral character with weak religious values which form the basis of one's character (Dalmeri, 2014).

Weak moral character causes a person to be easily persuaded in negative behavior and counter- productive ways of thinking (Spector and Fox, 2002). Character values need to be instilled so that students/students have a foundation so they don't easily fall into bad things. The process of developing and strengthening character can be pursued through a series of classroom learning, as well as the educational process in general (Wibowo and Wahono, 2017). This can be taught in the learning process in every lecture, especially in Compulsory Curriculum Subjects (MKWK) which are studied by all students from various fields of study (Baviskar 1 et al., 2009; Peterson, 2020). This becomes a strategic arena for instilling and developing character in all students. In the preliminary study through a survey of 426 students, the expected characters were obtained through the MKWK lectures, namely as follows:

Character Aspect	f	%
Courage	76	17,84%
Integrity	50	11,73%
Discipline	64	15,02%
Cooperation	70	16,43%
Courtesy	69	16,19%
Speaking skills	70	16,43%
Etc	27	6,33%
Amount	426	100%

From the data above, it can be seen that the percentage difference between the selected characters is very small. This shows that almost all of these characters are highly expected by students. Meanwhile, from the Focus Group Discussion of the preliminary study (Sanusi, 2012; Ubaidillah, 2016). several formulations were produced, namely:

1) MKWK is very important, especially on socio-cultural issues.

2) That MKWK exists to bridge overspecialists from various developing disciplines. Therefore General Education through general courses is needed in anticipation of an emphasis on cognitive dominance for students, meaning that students will be cognitively intelligent and also balanced with their affections.

3) MKWK which is multidimensional in nature can collaborate with other subjects as a unit in acting as problem solving in the community environment.

4) MKWK must adapt to the development of social dynamics in which students live and must have good social skills with the challenges of the 21st century which cause many social problems.

Character education will be more successful if it is based on modeling from the teacher and the character content contained in learning materials (Dewi and Alam, 2020). The problem that often arises in character education is the difficulty in determining the achievements of students. When they graduate in learning, they are considered to have

obtained the expected character. This is due to the lack of evaluation tools to determine the achievement of indicators in character education (De Graaf and Kolmos, 2003). This research seeks to design a character assessment framework in MKWK lectures. The results of this study will have an impact on the character achievements of each student. In addition, aspects of character will be measurable based on data, no longer in the form of claims. Thus, the outcomes in character education carried out in MKWK will provide clarity on the character development experienced by students.

2. METHODS

The content analysis method is used to obtain character content data for each MKWK based on the syllabus, semester program design, and supporting documents in learning. The subjects covered in the MKWK are Islamic Religious Education (PAI), Citizenship Education (PKn), Pancasila Education, and Indonesian Language Education (PBI). After mapping the character content in each MKWK, then a literature review was carried out on character theories. The results of context analysis and literature review are used to develop the types of character that students must possess through MKWK. Next, namely carrying out FGDs by inviting eight learning and character experts. In the first round of FGD, experts were asked for their opinion to assess the results of the preliminary study related to character content in MKWK and provide suggestions for improvements to the character content. In the second round of FGD, experts were asked to provide feedback, assessments, and determine priority characters that were considered important to be taught to students based on each subject in MKWK. Based on the results of the FGD, there were two aspects of character distribution and the types of characters in each of these aspects.

3. RESULTS AND DISCUSSION

3.1. Analysis of Semester Program Design Documents (RPS) and Learning Materials

Content analysis was carried out on the subjects included in the MKWK, namely Islamic Religious Education, Citizenship Education, Pancasila Education, and Indonesian Language Education. The goal in content analysis is to examine the material presented in lectures and then map the character values that accompany it. The following describes the expected character values for each course in MKWK.

3.1. Islamic Religious Education (PAI)

Islamic Religious Education (PAI) is one of the general subjects that must be given to students of all tertiary institutions. Religious education is very important for students because religion is the foundation of the Indonesian state. In addition, PAI plays an important role in shaping student religiosity in a better direction. PAI learning content is not only about religious aspects, but also various other aspects needed by students in their lives in society. PAI is the backbone of tertiary institutions in achieving its goal of forming graduates who are truly qualified. Kaffah in the sense of a scholar who has intelligence and also a gentle heart and has love for fellow creatures. The importance of religious education in higher education must be prioritized in achieving character. The character load in PAI lectures is explained in table 2 as follows.

Table 2. Character Content in PAI Lectures

Character Type	Description
Religious	Fostering students stimulates the divine nature of monotheism (in Islam humans are guided by guidance). If humans seek who their God is, then humans will truly worship God. There are several types of guidance, including instinct guidance, guidance of the five senses, guidance of the mind, and guidance of religion. With religious education, we actually want every student to have a religious character to solve problems in his life in the world so that humans can be safe in the afterlife.
futuristic	Fostering students to understand that everything that is done now will have an impact on the future. The relation in PAI is that all actions done while in the world will get a reward (good/bad) when they are resurrected in the afterlife. By having a futuristic character, all one's actions will be measured and guided by religion.
Self-awareness	Self-awareness that has understanding knows our essence as human beings. This is done by reflecting on and adapting to the Qur'an. If the student has done it, then the student will know His Lord and believe in it with faith and piety. There is something called ma'rifatullah, ma'rifatul alam, ma'rifatul occult things. Thus when religious character becomes number one it is very logical, because it serves as the basis or underlies other characters.
Al-Qawiyy	Al-Qawiyy refers to reliability to be relied on, having physical and mental (emotional, intellectual, spiritual) strength. Al-Qawiyy also has the meaning of hard work. The hallmark of a hard worker is never giving up and keep trying until you succeed. If the work ethic is interpreted as the spirit of work, then the work ethic of a Muslim must be able to achieve victory in this world and in the hereafter. Thus, Al-Qawiyy can be interpreted as a responsible character.
Al-Amin	Al-Amin refers to the words of Allah SWT. in the Qur'an, namely a form of integrity that is able to hold and be trusted with trust. This character must be possessed by students in order to be able to be honest people in every dimension of activity and create a sense of security towards others.
Tolerance	The character of tolerance is defined as attitudes and actions that respect differences, including differences in religion, ethnicity, ethnicity, opinions, attitudes and actions with others. The character of tolerance will be able to bring up solutive thoughts and actions from students to solve problems. Thus, the presence of students anywhere will benefit the environment.

Moderate	Moderate, which comes from the Latin 'moderare', is defined as not being extreme, being and not contradicting something radical. Moderates must depart from the belief that Islam is a moderate religion. Islam is a middle ground between the two extreme versions of the previous religion and combines "earth life" and "heaven life". That is the meaning of ummatan wasathan (middle, chosen and just people). Moderation in Islam, namely understanding and practicing Islam by avoiding the 'tatharruf' (extreme) attitude.
Affection	The character of affection is a commendable and main character that must be possessed by students. We can understand the virtue of this compassionate character from the word of Allah SWT. and the hadith of Rasulullah saw. The character of compassion is born from a thin heart (sensitive) and a soft soul. His heart is very sensitive to the feelings desired by others and the tenderness of soul encourages him to give something that he has to others. This is what makes people have the character of compassion, always forgiving other people's mistakes, helping people who are in trouble, helping the weak, feeding the hungry, clothing the naked, treating the sick, and comforting the sad.

3.2 Citizenship Education (PKn)

The essence of the Citizenship Education (Civics) course is a subject of love, love for the nation and for Indonesia's homeland, the core value of which is Pancasila. The learning outcomes of the Citizenship Education course are readiness to defend the country in times of peace and war. Love for the motherland (nationalism) is part of faith, while love for the nation is patriotism, so that constructivism that is developed is ready to work in defending the country through its profession both during peacetime and wartime. So we must have resistance to various threats that come from outside. The character load in Civics lectures is explained in table 3 as follows.

Table 3. Character Content in Citizenship Education Lectures

Character Type	Description
Homeland love	Fostering students to love the country as the motherland and its homeland. Love for the motherland is a representation of citizens in their nationalism spirit. Forms of nationalism can be found and practiced by everyone, namely complying with regulations, loving domestic products, using the Indonesian language properly and correctly, etc.
Patriotism	The patriotic spirit does not only exist in the military, but must also be instilled in every citizen. This can arise if citizens or in this case students have a spirit of nationalism. The most basic patriotic thing is
Discipline	Fostering students to have the character of discipline towards all elements or elements of life. Discipline is interpreted as obedience/compliance with regulations. Rules that apply in life that are vertical or horizontal. A disciplined human being will become a person who has regularity in his life so that it makes it easier for him in every activity.

Participatory	Students as part of the scientific community and society in general must make an active contribution in maintaining peace in the environment and more broadly the country. Students must be fostered so that they merge with the community and are able to make changes with their participation.
Democracy	The character of democracy/democracy must be instilled in every citizen because Indonesia's pluralism requires people to behave well, fairly and not discriminate. Democracy is not only at the state level, but also in the elements of society that must be nurtured and accustomed to democracy in every activity.
Moral responsibility	The sense of responsibility is a basic understanding to understand humans as moral beings and their high and low morals. Fostering moral responsibility towards students is crucial for the development and future of the country because the existence of human behavior is faced with normative good and bad, right and wrong, etc. Students who have the character of moral responsibility will be able to fortify themselves and use their abilities without conflicting with norms and regulations.

3.3 Pancasila Education

Character consists of personal character and social character (Kanji et al., 2019). In addition, the character of the group is a manifestation of the character of the Indonesian nation. Pancasila education aims to build personal character and national character. Value is not just subjective in performance but must be objective, namely moral values. The output of learning the Pancasila Education course is that students will be increasingly convinced of the choice of why Pancasila is the basis, way of life, ideology of the Indonesian nation. Character values in Pancasila Education certainly refer to the precepts in Pancasila. The character load in Pancasila Education is explained in table 4 as follows.

Table 4. Character Content in Pancasila Education Lectures

Character Type	Description
Deity	Fostering students to be able to develop and strengthen their religiosity to God. Students must believe that God exists and is real so that every behavior he actualizes must be guided by the goodness conveyed by God. The representation of good religion is not insulting religions that are different from their beliefs, being tolerant of each other among adherents of religions. This is based on the fact that Indonesia is a plural country.
Humanity	Humane character will produce students/students who have a high tolerance attitude, mutual respect between communities, and are able to be fair to various sectors of their lives. The essence of human character is to foster students so that they have an understanding that humans are not differentiated by classification of status, position, and so on.
Unity	Fostering students to have love for the nation and country. This is fostered through solidarity, common interests, and having the value

	of compassion. Nationalism must be framed in a personal understanding to respect social diversity.
Citizenship	Fostering students to strengthen the populist character that has the substance of integrity and has an unselfish personality. This unselfish personality is interpreted as prioritizing common interests over personal or group interests. On this basis, students must have commitment, integrity, and be aware of the diversity that Indonesia has. Thus, nationalist-democratic can be realized fairly.
Social justice	Departing from the pluralism that is owned by Indonesia, social justice should not be in the form of wishful thinking, but must be able to be actualized in every activity of life. students are fostered to be able to strengthen and develop a sense of empathy and social concern. This will be able to make students responsible for themselves and others as a representation of fair-wise values.

3.4 Indonesian Language Education (PBI)

Language is a human modality to represent his identity as a creature created by God Almighty. Language is God's gift to humans to worship, benevolent, and a form of gratitude to Him (Hasbullah et al., 2020). Therefore, language must be used properly and politely. Based on this, Indonesian Language Education (PBI) lectures are essential for developing students' language skills. In addition, PBI lectures must be able to develop a sense of pride in using the Indonesian language. This is part of the character contained in PBI lectures. Table 5 describes the character content in PBI lectures as follows.

Table 5. Character Content in Indonesian Language Education Lectures

Character Type	Description
Give thanks	Fostering students to always use the language properly and correctly. The use of good and correct language is an expression of gratitude to God, the Most Merciful. Expression of gratitude is not only in the form of saying thank you or alhamdulillah to God, but also using the best possible language without tarnishing it.
Politeness	Language politeness seems to be a luxury item nowadays because the majority of people and even students use impolite language patterns. This certainly violates gratitude to God. Polite character in language must be strengthened and developed in students because the form of an intellectual is to use language politely.
Equality	The current language system no longer recognizes the boundaries of social strata. Students must be fostered to realize and understand that language has nothing to do with one's social class. Language has equality/egalitarian properties for every user in the present.
Honesty	The form of religion in language is honesty when speaking, both spoken and written language. Honesty in both oral and written forms has implications for any information, data, and language ethics that must be based on something that can be accounted for.
Proud	Fostering students to understand and develop a sense of pride in Indonesian and regional languages because they are part of

Indonesia's wealth. Pride can be proven by using language that is good and correct and polite when communicating.

Character content in each course in MKWK is an essential character that must exist and be embedded in students. However, these characters are difficult to measure, assess, and know about their development in students and their knowledge (Ubaidillah, 2016). Strategic steps must be taken to review student character development (Dewi and Alam, 2020). This condition can be realized if the formulation of the achievement characteristics of the lectures is arranged in the form of a framework so that it becomes a guide for all MKWK lecturers and can be used as a reference by all study programs. The existence of a character framework will affect the learning process as well as the evaluation carried out by all MKWK lecturers. In addition, the character framework will strengthen MKWK in the curriculum at tertiary institutions because MKWK is a set of courses that prioritize student character development. Based on preliminary study data (Spector and Fox, 2002) through a questionnaire filled out by 70 MWKU lecturers related to general education learning objectives as follows.

1) The realization of students who have conceptual and procedural knowledge about the values of faith and nationality, have noble character, and love for the country.

2) Providing comprehensive and meaningful courses in internalizing the values of life in learning.

3) Fostering personality and developing student character through learning materials, assignments, and modeling.

4) Become a complete human being who understands his essence as a creature created by God Almighty.

5) Developing a religious personality, good citizenship, and thinking/behaving scientifically within the framework of the Republic of Indonesia.

6) Provide comprehensive knowledge by synergizing each subject in MKWK.

It can be concluded that the main goal of MKWK is to educate and develop the potential of students within a frame of noble character. Questionnaire data in the preliminary study conducted by Maftuh, et al. (2020) produced a description of the character that students must have and develop after succeeding in the MKWK lectures. The characters are detailed as follows.

1) Become an Islamic student

2) Whole man

3) Not fanatical

4) Moderate

5) Be a good citizen

6) Accept differences

7) Think and be scientific

8) Become a student who can communicate well

9) Love for the motherland

10) Uphold the 4 pillars of nationality

11) Become a student who can socialize with the community

12) Ukhuwah Islamiyah, jam'iyah, wathaniyah (tolerant/moderate)

13) Speak properly, correctly, and politely orally/in writing

These characters are not much different from the results of the content analysis of MKWK learning documents. The results of the questionnaire are used as additional data to design a student character assessment framework. Based on the results of the analysis found two main aspects of character, namely individual and social. Individual aspects must be owned by every student to be able to develop himself to be better and more useful (De Graaf and Kolmos, 2003). The individual aspect is a character that is attached to a person and becomes a representation of him. Thus, individual character is not related to other people. Social aspects must be developed and actualized by students in their activities and participation in society. The social aspect can be explained as a person's relationship with his interaction environment (Talango, 2020). That is, the characters contained in it are types of characters that are related to society or other people. By having a number of characters in these two aspects, students will be able to become individuals with good morals. Two aspects of character are visualized in table 6 below.

Table 6. Core Characters in MKWK Lectures

Aspect	Character
Individual	Religious
	Aware
	Intellectual
Social	Be polite
	Tolerance
	Democratic
	participatory
	Fair

The eight characters shown in table 6 are considered to represent all the hopeful characters that emerge and develop during the learning process and pass the MKWK lectures. The multidimensional core character becomes important information for lecturers and institutions/universities to know and continue to monitor the character development of their students. In essence, MKWK lectures aim to form graduates who are complete from the cognitive aspect, namely intelligent, superior, and competent, as well as affective aspects who have moral-character intelligence (Spector and Fox, 2002). The creation of a plenary scholar will have an impact on the quality of education and the quality of life in society after students return to being part of society. Therefore, it is appropriate if MKWK lectures focus more on strengthening and developing character.

MKWK can be categorized as a supplement of reason and mind that strengthens its basic abilities (Muhtaj et al., 2020). For example sports education students who are projected to

become athletes, teachers, and coaches, they must be able to have a religious character in order to become athletes who never give up, are humble, obedient in worship, polite in language, and struggle in championships as a form of nationalism and patriotism. Based on this, one can understand and feel the urgency of general education in MKWK. MKWK lectures provide reinforcement of basic skills and knowledge and knowledge that interests them (Sujana et al., 2020). This explanation can become the basis and general understanding for students and supporting lecturers that MKWK does not concentrate on areas of expertise, but supports this expertise so that it is more meaningful and beneficial to society. PAI in MKWK is not aimed at forming students to become religious experts, good at preaching, and so on. Likewise with PBI in MKWK, it does not lead students to become linguists, language teachers, or language observers. They are trained and equipped with the ability to be polite in both spoken and written language, be proud of the Indonesian language, treat people fairly through language, and be honest in their oral activities and in writing scientific papers. An understanding of this concept will lead to an urgency opinion from MKWK because in fact it is beneficial to strengthen students' basic abilities in each study program.

Citizenship Education (PKn) as general education educates and develops students to become good citizens and comply with the regulations in force. In addition, students are given debriefing and coaching related to the concepts of defending the country that students can do in their contribution to the country. Civics in the general education dimension fosters students to become Indonesian people who are complete and have character (Maftuh and Maliha, 2020; Sholihah and Maulida, 2020). It seems that the urgency of MKWK lectures contributes to the strengthening and development of students' moral- character. In addition, Pancasila Education in MKWK teaches and fosters students to believe wholeheartedly that Pancasila is the right ideology for the life of the nation and state. In the aspect of his life, students are required to carry out every precept contained in Pancasila

4. CONCLUSION

MKWK is a very strategic lecture to develop the potential and abilities of students in supporting their scientific base. This is based on the rule that MKWK must be contracted/studied by all students. These advantages must be put to good use to strengthen the position of MKWK in tertiary institutions and develop the moral character of students. Each course in MKWK has its own character of expectations and is unique. This character is considered fulfilled when students are declared to have passed the course. Even though it is not certain that students have the character of this hope.

These problems are answered by this research which seeks to design an MKWK character assessment framework. This design is used as a parameter base for developing a moral-character evaluation tool achieved by students with multilevels. Later, MKWK lectures can be used as a basis for determining the quality of character in each student, so that coaching is carried out simultaneously to produce graduates who are smart, superior, and have strong character.

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